

# Da'wah of Global Islamic Resistance

Shaykh

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Translated by

Abd ar-Rahmān al-Mansur

﴿فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسُكَ وَحَرِّضِ الْمُؤْمِنِينَ﴾



مؤسسة النازعات

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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An-Nāzi‘āt

Muḥarram 1447

# Introduction



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillāhi r-Raḥmāni r-Raḥīm

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى  
مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā āli Muḥammadin, kamā ṣallayta ‘alā  
Ibrāhīma wa ‘alā āli Ibrāhīma, innaka ḥamīdun majīd. Allāhumma bārik ‘alā Muḥammadin  
wa ‘alā āli Muḥammadin, kamā bārakta ‘alā Ibrāhīma wa ‘alā āli Ibrāhīma, innaka  
ḥamīdun majīd



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Bismi Allāhi Ar-Raḥmāni Ar-Raḥīm

Allāh the Exalted said:

{Our Lord, indeed we have heard a caller calling to īmān, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous. Our Lord, and grant us what You have promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in [Your] promise." And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allāh, and Allāh has with Him the best reward.} [Sūrah Āl 'Imrān 3:193-195]

Abū Dāwūd and At-Tirmidhī narrated from Abū Tha'labah al-Khushani, may Allāh be pleased with him, who said: I asked the Messenger of Allāh (ﷺ) about this verse: "O you who have believed, protect yourselves; it will not harm you if one is misguided when you are guided." [Sūrah al-Mā'idah 5:105]. The Messenger of Allāh (ﷺ) said: "Rather, enjoin what is good and forbid what is evil, until when you see stinginess being obeyed, desires being followed, the world being preferred, and each person being amazed by his own opinion, then attend to your own affairs and leave alone the affairs of the common people. For ahead of you are the 'Days of Patience.' Patience during them is like grasping live coals. For the one who acts righteously during them, there is the reward of fifty." I said, "O Messenger of Allāh, the reward of fifty of them?" He said, "The reward of fifty of you."

## Dedication

To believing men and sincere youth, I see them looking at the encroaching Crusader-Zionist forces of disbelief, which have descended upon us led by America, like diners gathering around a bowl, taking souls, violating sanctities, occupying holy sites, trampling lands, and plundering the livelihoods of the servants of Allāh.

Sorrow fills their hearts, oppression chokes their throats, and the pride of manhood holds back tears of pain in their eyes. The verses of Allāh resound in their minds, calling them: {And what is [the matter] with you that you do not fight in the cause of Allāh and [for] the oppressed among men, women, and children...} [An-Nisā': 75]. {O you who have believed, what is [the matter] with you that when you are told to go forth in the cause of Allāh, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world compared to the Hereafter.} [At-Tawbah: 38]. Regret and remorse fill their souls. They wonder! What can one of us possibly do in the face of this encroaching flood of Crusaders, Jews, and their allies from among the apostates and hypocrites in our midst...?

Then comes the decisive response from the Book of Allāh: {So fight in the cause of Allāh; you are not held responsible except for yourself. And encourage the believers [to fight]. Perhaps Allāh will avert the harm of those who disbelieve. And Allāh is stronger in might and stronger in [exemplary] punishment.} [An-Nisā': 84].

{Indeed, Allāh has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allāh, so they



kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'ān...} [At-Tawbah: 111].

Hope flutters in their souls, determination shines in their hearts, and the intention is made in their minds. They cry out to their Lord: Labbayk Allāhumma labbayk, labbayka lā sharīka laka labbayk. (Here I am, O Allāh, here I am. Here I am, You have no partner, here I am.) "We have sold ourselves, O Lord, we have sold ourselves... We will not rest nor resign."

To these men, poised to defend the religion of Allāh and the oppressed of the believers everywhere, I dedicate this book.

To serve as a guide for them, a beacon on the path of jihād in the path of Allah, and provisions to aid them in conveying the message, by the help of Allah. And a record that connects them, in thought and methodology, to their predecessors from the caravan of the ghurabā' (strangers) who are manifest upon the truth, fleeing with their religion.

And to acquaint them with the history of those who came before them on the path of light, those who have fulfilled their vows and those who await. From those who emigrated, strived, sheltered, and supported, from the pioneers of the jihādī movement and the blessed Islamic awakening of this era. And to present to them a methodology of jihād, an idea for a movement, and a method of action. A comprehensive program of action that helps them get rid of the burdens of sitting back, the afflictions of worry and grief, the weight of helplessness and laziness, and the regrets of the subjugation of men.

So, to these upcoming mujahidīn, whose specters I glimpse on the horizon, carrying banners of lā ilāha illā Allāh Muhammad rasūl Allāh, fluttering with glory and

victory, vanquishing the forces of disbelief and tyranny, and establishing the shari'ah of Allah on earth.

To them and to their predecessors from the mujāhidīn of this era, from the martyrs, prisoners, and displaced, who have drawn the landmarks of the path for the coming generation of jihād and resistance, with their blood, their sighs, and the suffering of their women and children.

To these and to those, I dedicate this book.

Hoping from Allāh, the Clement, the Generous, the Most High, the Almighty, the Forgiving, the Merciful, the Affectionate, the Beneficent, that He does not deprive me of their companionship in the highest company with the Prophets, the truthful ones, the martyrs, and the righteous. My hope in Allāh is great, and in the glad tidings of His beloved Prophet ṣallā Allāhu 'alayhi wa-sallam; that the one who guides to good is like the one who does it, and that the scholar and the student are partners, and that a person will be resurrected with those whom he loves.

‘Umar ‘Abd al-Ḥakīm

(Abū Muṣ‘ab As-Sūrī)

## **About this Book**

By the grace of what Allāh facilitated with His help, and enabled by His favor, this book contains many materials. Some of it is a narration of the course of history, whose content is not devoid of enjoyment and lesson.

It also contains political and intellectual analyses of that history and its trajectory, with chapters that offer profound insights and beneficial ideas.

Furthermore, the book delves into intellectual and philosophical reflections, providing valuable lessons and perspectives.

Within its pages are critical analyses of the Ṣaḥwah movement and the experiences of jihād throughout the past decades.

The book includes educational chapters, fiqh rulings, and shar‘ī lessons, along with methodological and uṣūlī guidance.

I have summarized in it the essence of my experiences and a quarter of a century of experience in keeping pace with the Islamic awakening and working within the jihādī movement amidst the internal and external storms it lived through... During the period between (1980 - 2004), during which I worked in the field in various aspects of activity and contribution intellectually, literary, militarily, politically, and security in several hot arenas and issues, and I ask Allāh for acceptance.

The ideas of this book have evolved and matured over fourteen years since the establishment of the New World Order and the American invasion of the Middle East during the Kuwait War in 1990. Its drafts were written in (Kabul) during the Taliban era (1997 - 2001), and it was written in its final form during three lean years that we spent being hunted by the Americans and their apostate allies, moving between hideouts and shelters during (2001 - 2004), until it became the text that is in your hands. To Allāh alone is praise, gratitude, grace, and favor.

With this diversity and breadth in the materials of the book, I hope that it will be for various kinds of readers, and pioneers of Islamic propagation (da‘wah) from various orientations, and for men of various Islamic organizations and groups, especially the youth of the jihādī ṣaḥwah, and men of the coming resistance, by the permission of Allāh. That it will be a wide and diverse table of useful and enjoyable materials... each taking what suits him.

However, any benefit or enjoyment derived from this work – and while I hope for its benefit, reward from Allah, and prayers from my brethren in the unseen – was not the primary or fundamental goal for writing this extensive book. I consider it the book of a lifetime, the culmination of the responsibility of the pen and the word, which I wished to fulfill before I meet Allah Almighty, and I ask Him for pardon and forgiveness.

The goal of this book is to lay the foundations for a call to action, work, and jihād, which I have named:

"The Call for Global Islamic Resistance" (Da'wa al-Muqāwama al-Islāmiyya al-'Ālamiyya).

It is a book written to guide those seeking to work in order to fulfill the obligation, and to carry out the duty of striving against our enemies from the invading disbelievers and their allies and supporters from among the apostates and hypocrites.

The purpose of this book is not entertainment and general culture, as is the goal of most readers of books and newspapers, and followers of satellite channels and the Internet from Muslims in this era... unfortunately.

With this understanding, spirit, and sense of responsibility, the responsibility of receiving a serious call to jihād in the cause of Allāh, I hope that readers will take up this book and read it.

With all the spirit of seriousness and responsibility before Allāh, then before the Ummah (Muslim community), then before the generations of tens of thousands of martyrs who have passed away during these last decades, in order that this religion may live, and in order that the banner of jihād may continue to flutter with the word

of tawhīd; the testimony that there is no god but Allāh, Muḥammad is the Messenger of Allāh, and that the word of Allāh may be supreme, and the word of those who disbelieve, all those who disbelieve, in every time and place is the lowest.

{And say, "Work, for Allāh will see your work, and [so will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do."} [At-Tawbah: 105]

And there is no victor, but Allāh and Allāh is the Greatest, and to Allāh is all praise.

## Foreword

- The Ummah is experiencing, at the dawn of the 21st century, the realities of the American-Zionist-Crusader-Western invasion, and the realities of the complete alliance that the ruling regimes and the forces of nifāq in the Arab and Islamic world demonstrate in their cooperation with the invading forces of kufr.
- Many of the cadres of the jihadi movement have been exhausted, and a large segment of its base has perished due to the military and security onslaught of this alliance. The jihadi movement is now threatened in its continuity and in the preservation of its authentic jurisprudential and methodological heritage.
- The Islamic Awakening (aṣ-ṣaḥwah al-ʿislāmiyyah) is also experiencing intellectual and Sharīʿah-related setbacks due to the efforts of the munāfiqūn (hypocrites) among the scholars of the ruling authorities and the misguided deviations of defeated leaders of the Islamic Awakening. These setbacks threaten the Awakening's foundations and its general support, and threaten the Ummah in its creed, identity, and existence.

- It is possible that before the first decade of the 21st century ends, the American ideological war, and the assault on educational curricula and the fundamental constants of the Ummah, will have borne fruit, if the current situation continues. There is a necessity to preserve the creedal, intellectual, and cultural identity of the Ummah, and to safeguard the thought and methodology within the Islamic Awakening and its jihadi vanguard.
- I believe that, due to these circumstances, nuclei of resistance will emerge within this vibrant Ummah, but they will be scattered and uncoordinated.
- Reactions arising from ignorance and confusion may emerge within the various forms of resistance that Muslims will display. The alliance of enemies will exploit those mistakes to tarnish jihād, to drive a wedge between the resistance and its support base within the Ummah, and consequently, to push it towards fragmentation and defeat.
- Due to the successive fall of shuhadā' (martyrs) from among the leaders and cadres who were systematically nurtured and prepared over a long period, most resistance and jihād groups will lack a Sharī'ah-based, political, intellectual, and educational methodology to serve as a reference point. This methodology is needed as a path for preparing their new cadres along the way, a constitution to refer to in their disagreements, and a fixed identity through which they can define themselves to both friends and enemies.

For these reasons, I have written this book, so that it may be, with the permission and help of Allah, a journey.



- It contains a summary of the fundamental political, shar'ī, and intellectual principles upon which the jihādī current was raised since its inception and throughout its long journey.
- It also includes a history of jihādī experiences, and a summary of the lessons learned from them, so that the next jihādī generation can build upon them and benefit from lessons and experiences for which we paid the purest blood and the hardship of the path as a price.
- It also encompasses a summary of the conflict between Muslims and the Romans throughout the centuries, especially the contemporary Romans — the Americans and Europeans— and their conspiracies in the past two centuries to distance Muslims from their religion and the sources of their strength and victory.
- This information provides the mujāhid with a foundational intellectual understanding of the course of this ongoing conflict, its roots, and the enemies' methods of managing it.
- It also contains a guide for mujāhidīn and resisters to the best ways to resist these invading campaigns, as conceived through what Allāh has bestowed upon me through study, reflection, accumulated experience, and keeping pace with the path.
- It outlines for those determined to walk this illuminated path a comprehensive educational methodology that qualifies the mujāhid for resolve, then progression, then steadfastness. And that provides him with

what we hope will aid him in work that is accepted by Allāh in the hereafter, and that leads to victory and success in this world.

- Thus, I hope that this book, with all its chapters and messages, has encompassed a complete methodology and shar'ī, intellectual and political identity that will be a reference point between the leaders and followers of jihād and resistance. I also hope it to be a constitution that governs its movement, and a focal point for the meeting of various factions of jihād and resistance, whose diverse groups I see forming in the womb of this giving Ummah. This Ummah, of whom, throughout all times, a Mujahid group has proven, is the best nation brought forth for humanity. And I ask Allāh Ta'ālā to grant me sincerity and acceptance in it, and to make it a foothold that enrages the disbelievers and benefits the believers. And to decree for me through it a righteous deed and beneficial knowledge whose reward is never cut off. And I ask Him for the reward of guiding to goodness, and to grant me truthfulness and steadfastness, and combine for me the reward of jihād with the sword and the pen, and to conclude my life with shahādah in His cause, for He is Forbearing and Generous. And I seek the forgiveness of Allāh the Almighty and repent to Him. And may Allāh bless His trustworthy Messenger, his family, and his good and pure companions. And praise be to Allāh, Lord of the Worlds.

## Introduction

Praise be to Allāh alone, worthy of praise and acclaim. Praise be to Allāh alone, Lord of the earth and sky. O Allāh, all praise is due to You.

And to You is all dominion, and to You all affairs return. Lord of the good and guardian of the righteous. Praise be to You, O He who has the command and the creation alone.

Praise be to Allāh alone. He fulfilled His promise and helped His slave and strengthened His soldiers and defeated the factions alone There is nothing before Him and nothing after Him Devoting religion to Him, even if the disbelievers dislike it.

And prayers and peace be upon our master and beloved and delight of our eyes, our leader and intercessor to our Lord, our Prophet Muhammad, and upon all his family and companions. O Allāh, send blessings and peace and blessings upon him, and reward him with the best reward You have rewarded a prophet for his nation for he fulfilled the trust, delivered the message, and advised the Ummah and strove in Allāh as was His due, until certainty came to him.

So bless, O Allāh, and bless him and his good and pure wives and his companions and followers with excellence until the Day of Judgment a prayer that encompasses us with Your mercy, generosity, forgiveness, and concealment, and grants us with it martyrdom in Your cause, O Most Merciful of the merciful.

**To Begin:**

The contemporary Crusader campaigns led by America have clearly declared their objectives towards the Arab and Islamic world. These objectives encompass all aspects of the civilizational, religious, political, economic, social, and cultural existence of Muslims. The Bush administration has openly declared that their objectives over the next ten years include:

1. Changing the political map in the Middle East and the Arab-Islamic world, meaning altering, restructuring, replacing, or reformulating the regimes.
2. Changing the geographical map of some countries in a way that creates more fragmentation and local religious, ethnic, and political conflicts.
3. Changing the components of cultural identity and social structure by displacing the religious, intellectual, and moral foundations of the region's peoples and reshaping them according to the foundations of Western thought, especially American and Zionist thought.
4. Controlling the sources of wealth in the region, especially oil, gas, mineral resources, and other agricultural and animal resources, to pump them into the artery of the invading occupier coming from overseas, and into the artery of the Zionist entity planted in the heart of the region. And transforming the region into a market for disposing of colonial products through so-called partnership and free trade agreements in the Middle East.

Various media outlets have revealed that America, its ally Britain, and behind them Israel, assisted by all NATO and European countries orbiting them, willingly or unwillingly, have permitted themselves all military, intelligence, economic, media, and other means to achieve these purposes.

In short, the world is witnessing the fiercest and most brutal barbaric colonial attack it has known in its history at the hands of Western civilization, whose leadership has fallen to a band of extremist, Zionist-Crusaders in the American administration.

It can be said that these "Third Crusades," so to speak, are a continuation, in a fierce and organized manner, of the two previous campaigns. The first took place during the eleventh and twelfth centuries AD, and the second took place from the seventeenth century to the mid-twentieth century.

We are facing military aggression armed with the latest military and scientific technological instruments, and equipped with the deadliest intelligence, security, and police apparatus plans. Their tanks carry to us programs for social, religious, and cultural change, including curricula to change the concepts of the Islamic religion and dismantle the national components of Arabs and Muslims. Also included are programs for the reformulation of societies, intellectual and cultural components, school and educational curricula, and media programs. They are reshaping everything, even Friday sermons (khuṭbah) on the pulpits of Muslims' mosques, including the largest centers of religious and intellectual radiance, such as the al-Masjid al-Ḥarām in Mecca, the al-Masjid an-Nabawī in Medina, and al-Jāmi' al-Azhar in Cairo, and their equivalent in influence among the mosques of Muslims, in every country, city, village, and corner of the Muslim lands.

In short, the damage has exceeded the patch. We are required to pause and reflect on ways to confront this campaign, away from the effects of superficial, empty emotions or spasmodic reactions.

This calamity reaches its tragic peak when we know that, for the first time in the history of Muslims, and perhaps the history of colonized and invaded peoples, the colonizer attacking with all this power and its tools relies on a huge fifth column implanted in the various components of Arab and Islamic societies.

The American offensive today relies, however shocking this truth may be, on the full cooperation of the vast majority, if not all, of the current official regimes in the Arab and Muslim countries. These regimes, whose reasons for survival and protecting their interests and the thrones of their Pharaohs have converged with the plans of the American colonizer and his aides. They enlisted—in every sense of the word—under the leadership of the invading armies, implementing their ideas and fighting the religion of their people, the foundations of their existence, and all their interests. Consequently, these regimes have mobilized all their security, media, and authoritarian apparatus to crush any seeds of resistance to this invasion, starting with suppressing any form of change, demonstration, and peaceful rejection, and ending with killing, imprisoning, and displacing anyone who dares any form of resistance, especially the seeds of armed resistance and legitimate jihād.

The calamity reaches its tragic dimension when you see most of the Muslim scholars have sought refuge in the doors of the rulers, their swords, and their gold, to play the most heinous role in favor of the invading colonizer by bestowing legitimacy on him and stripping it from the resistance!

And making his soldiers and troops as those under treaty and protection, safeguarding their blood, money, and equipment, and ruling that those who wage jihād against them and attack them are corrupters in the land, whose punishment is to be killed, crucified, have their hands and feet cut off from opposite sides, or be exiled from the land!

And if only the calamity ended with the alliance of the ruling regimes and their religious, media, and security apparatus with the invading enemy, but the tragedy is greater, because significant segments of the Arab and Islamic societies have been intellectually, culturally, and politically distorted, to be in the trench of the occupiers, Even if some of them are in the opposition sector to the rogue ruling regimes, these oppositions present themselves as more willing to serve the invading colonizer than them.

And so on and so on.

In fact, many of them ally with the enemy to overthrow those regimes, not because they are agents of the colonizer and traitors to their peoples, but to offer their services and loyal competencies to the colonizer himself, on the grounds that they will be more loyal and serve America better than the Pharaohs who worshiped it for decades, and subjugated their peoples to it, to themselves, and to Satan. Where the Afghan and Iraqi model of collaborationist opposition has become a successful example to be followed.

Thus, the collaborative options and alternatives line up before America in our own homeland, from the people of our own kind who bear our names, wear our clothes, and speak our languages. They offer their services to the colonizer to assassinate

their Ummah, defeat its religion, kill its sons, and remove all its civilizational components. These collaborationist groups are not limited to a specific intellectual current, nor a particular ethnic or religious group. In this malicious column are those who raise banners of various slogans and identities, starting with the alleged Islamic ones, and passing through the entire secular and political spectrum in our countries, whether from the Arab peoples or other Islamic peoples.

And from some dimensions of the disaster, many good people from among the scholars of Islam, its preachers, and the leaders of its parties and gatherings have been crushed by the media onslaught. They began to promote prostration and the impossibility of resistance, and they are being dragged into paths drawn by the enemy himself, like requesting peaceful coexistence, civilizational exchange, calm dialogue, and intellectual understanding with the colonizer who strikes us morning and evening with his smart bombs and missiles, and kills us, as well as his soldiers and their slaves among our foolish sons.

All of this is under the pretext of moderation at times, and temperateness at others, and wisdom at other times, and not taking risks and needless suicide other times.

Thus, the religion of Allāh Almighty and what it commands with all clarity is abandoned, from the obligation of fighting this onslaught and fighting the enemies of Allāh with everything available and preparing against them with all that we can muster of strength, and resisting them until the last breath. Thus, the sincere cries emanating here and there from the honorable, from various segments of Arab and Islamic societies, have been suppressed.



The cries of objection and demonstrations among Muslims subsided under the blows of the sticks of the "forces of fear" called "security forces," and their tear gas bombs. And under the weight of the heavily armed media machine, spearheaded by the most malicious fatwās and opinions of the scholars of the ruler, the jurists of inaction, and the preachers of prostration, shame, and disgrace.

And there remained in the field only some pure hearts, mujāhid forearms, and faithful resolves. They resist the colonizer here and there. Weakened remnants, whose martyrs fall without return or benefit in most cases, except for a personal victory and an individual triumph that carries its owner from this stench and overwhelming rot on earth, and the darkness of injustice and oppression in it, to the gardens of eternity and the pleasure of Allāh, the Lord of the Worlds, by Allāh's permission.

And there is no doubt that we are threatened if the situation remains like this.

I do not say threatened with extinction and disappearance, because Allāh Ta'ālā, as well as His Messenger – ṣallā Allāhu 'alayhi wa sallam – gave glad tidings to this Ummah of survival, victory, and triumph.

But we are threatened, Allāh forbid, with more oppression, hardship, and torment. And the garment of hunger, fear, killing, humiliation, and shame.

The mujāhid group and the sincere, honorable, educated elite in this Ummah must think about a way to revive the resistance and expand its scope, so that the Ummah may rise and engage in fighting the enemies of Allāh, and preserve the components of its existence, religion, and civilization.

## **Facets of Resistance**

I believe - and this is a situation that is not hidden from any discerning person - that the size of the elite resisting the invading enemies, engaging in jihād in the way of Allāh, is small and limited in the Ummah in a frightening and terrifying way. I do not say this only because of the ferocity of the enemies' attack. But because of what appears to be the worthlessness, collapse, and inherent susceptibility to colonization and defeat in the Ummah these days. There is no better evidence of this than following the news bulletins and the media, which carry morning and evening what fills the soul with grief and pain, what crushes resolve, and brings cowardice to ambitions.

And I believe that in order to wage this long-term war, as its features appear, a multi-faceted program is needed to expand the human base that generates the seeds of resistance in the Ummah.

Bearing arms and preparing for jihād in the way of Allāh and resisting the enemies is, in the end, the fruit of the general climate, in which the heat of awareness and emotion must rise, and in which the concepts of the fighting creed must be firmly established and clarified, in order to reach what can be called the "revolutionary jihādī climate" that automatically generates the mechanisms of resistance.

I think the matter is much broader than to fall on the shoulders of the current jihādī elite. Especially since it has been exposed to near extinction under the global counter-terrorism campaign launched by America in cooperation with the rulers of the Arab and Islamic countries themselves. As well as its allies in the West and the

rest of the world, since 1990 and the launch of the new world order. Reaching its peak after the events of September 2001. Where it became a fierce global war in every sense of the word, raging throughout the world.

This attack, with America's exploitation of the September events, has resulted in the consumption of many of the cadres, elements, and groups of jihād in the world, and many of the segments of the Islamic awakening that support jihād.

And I believe that the faithful, aware, and educated elite, from the various honorable and zealous forces in the Ummah, must now work in three areas:

**First: The Religious and Cultural Aspect:**

By developing action programs, awareness programs, and curricula, to preserve the religious identity, and the original intellectual, cultural, and social components of the Islamic peoples.

**Second: The Political and Intellectual Aspect:**

By developing action programs and intellectual curricula to revitalize political advocacy, non-governmental organizations, civil social bodies, and peaceful media activity that nourishes the intellectual and cultural existence of the Islamic Ummah.

**Third: The Military Aspect:**

By working to develop programs and curricula for advocacy and methodology, in the field of jihādī combat doctrine, and preparation in its various educational and psychological aspects, and the necessary training programs and military sciences, in order to launch a global Islamic resistance and put it into effect immediately, to confront America and its allies in the land of our Arab and Islamic countries - firstly - and in its own home and the home of its allies and in all the world - secondly.

These three frameworks that I present in this introduction deserve detailing and explanation. But I do not want the introduction and the general messages to go beyond possible brevity. Although it will take hundreds of pages. I will leave that to another area specific to this idea and its details, in shā' Allāh. But within what this introduction can bear, I summarize some details in brief points:

1. Military action and armed revolutionary jihādī action of resistance are what will force the enemy to retreat and lead this Ummah to victory, in shā' Allāh. Without military resistance, any peaceful action, no matter how important it is in the fields of da'wah, oratory, writing, and authorship, or in the works of demonstration, political and media work, and so on, its effects will go in vain, and will not change anything of the reality without resistant military action.

As long as the invading, Crusader, Zionist, kāfir colonizer is squatting on our chests and our land, the entire Ummah will remain sinful and responsible before Allāh Ta'ālā for not sufficiently repelling the enemy. We are facing a farḍ 'ayn (individual obligation), with nothing more obligatory after the tawḥīd of Allāh than it, as scholars have transmitted consensus on this. This

obligation is further emphasized since the assailant has entered our own homes.

2. The act of jihād and armed resistance does not come from a vacuum, nor does it turn into a phenomenon of the required size unless it is generated by a revolutionary jihādī climate. Its creation requires many efforts in non-combat fields, such as da'wah, media, education, and preserving the components of religion. And from the Islamic creed and the rulings of the sharī'ah that fill the believer's heart with conviction of his combat duty as a religious, shar'ī obligation.
3. The formation of the intellectual background, political, methodological, and movement awareness is a necessary foundation, along with religious belief, in the Muslim individual's mentality and conscience. So that he may turn to the actual practice of fighting and resistance, as a mujāhid individual carrying a jihādī creed, a fighting will, and a religious passion that drives him to initiate action, persevere in pursuing it, spread it among people, and call them to it with insight.
4. Embarking on jihād today, and taking up arms against America and its allies, and the subsequent clash with its vanguard in our countries, which is made up of the kāfir, collaborationist, treacherous authorities and their media, security, and military apparatus of hypocrites, the allies of the kuffār, is not usually undertaken except by a percentage of the Ummah whose faith, determination, conviction, and will have reached the level of initiating action. Whereas there is a large sector of the Ummah that is convinced by the reality of the situation of the need for confrontation, but its resolve has not yet

reached the point of moving it to the pinnacle of Islam. Many of these may be women, the elderly, and those who are excused by shari'ah from performing the obligation of fighting, or those who are unable to do so for a legitimate and real reason, or for an imaginary and perceived reason, because of weakness in certainty or capabilities.

So, what is their role in this confrontation? There is no doubt that they have an important role of great importance, which they perform in the fields of peaceful jihād, which is working in the fields that I mentioned in paragraphs above.

5. If the elite that understands its religion and is aware of reality does not take action to thwart the enemy's programs in destroying the religious and civilizational structure and the components of awareness in the Ummah, which the enemy originally put in place to eradicate the foundations of resistance from its roots, then the jihādī elite will become extinct - Allāh forbid - due to the enemy's military and security action.

And the Ummah will not, with time, generate a replacement for it, and it will dissolve into the enemy's media and educational programs that it has drawn up, which have even reached children's educational curricula, and even called for amending and distorting the texts of the Qur'an and the Sunnah that speak of jihād and aspects of belief. Most of this has happened at the hands of many of our scholars, unfortunately. The enemy's malicious plan included placing hundreds of preachers and orators in every Islamic country

in training courses against "extremism"! To inject them with genetically modified "moderation" made in America, in order to clone suitable "Pentagon Shaykhs" and "colonial jurists."

6. Working in the field of preserving religion and civilizational components in the Ummah requires work programs that may force those in charge of them in some countries to publish and educate secretly if necessary.

As happened in the system of secret chambers in which Muslims preserved the religion of their children under Soviet occupation and its programs to erase identity in the Islamic republics. And likewise, what Muslims did in China under communist rule and its cultural revolution.

As happened in the system of secret chambers in which Muslims preserved the religion of their children under Soviet occupation and its programs to erase identity in the Islamic republics. And likewise what Muslims did in China under communist rule and its cultural revolution.

The atmosphere of "alleged democracy" that America carries to our countries on the muzzles of cannons may enable the establishment of civil and non-governmental organizations and empower them to carry out acts of education and awareness, similar to what Shaykh 'Abd al-Hamid ibn Badis and the Association of Muslim Scholars did in Algeria. When they successfully resisted the "Francization plan" and the distortion of identity that France had put in place to erase Arabism and Islam from Algeria. It was a

successful plan when the mujāhid Shaykh Ibn Badis found that the seeds of resistance and its roots had weakened, so he worked to preserve their roots, their foundation, and their sowing anew. Thus, this glorious educational work during the 1930s, 1940s, and 1950s provided the seeds of resistance and generations that provided the fuel for the revolution and resistance against France later.

Mosques, katātīb (traditional Qur'anic schools), and religious zawāyā (religious lodges) must have a major role in this field. Home-based religious teaching and education circles also have an important role. Women and female preachers have a great role to play, with families and through homes, in preserving the religion, language, and culture of generations.

Working in this field is peaceful work that does not carry the risks of fighting and armed resistance, which those who believe and are determined to sacrifice must engage in - from this hour -Because it is an individual obligation on every Muslim.

7. As for the fields of political, media, intellectual, and cultural work, they are also fields of peaceful action. Those working in them can spread the idea of civil resistance and its justifications, and they can defend it inside and outside the country. Also, the field of authorship, publishing, demonstrating, sit-ins, and other acts of civil resistance, is a work that may be a possible project within what the "false democracy" allows for colonialism and its traitorous deputies in our countries in order to deceive the people. Those working in



these fields will be safe from being placed under the charge of "terrorism" because they are in the field of political, media, and civil work.

There are two very important notes for working in the field of peaceful civil resistance, whether in the religious, political, or intellectual field:

Firstly: It is not permissible under any circumstances, and it is forbidden by shari'ah, to join the governmental and authority apparatuses under the pretext of "peaceful resistance and serving religion," whether that is under the direct administration of colonialism - as is happening in Iraq and Palestine - or under the rule and administration of the current apostate rulers who rule by other than what Allāh has revealed, who are loyal to the colonizing enemies of Allāh - as is happening from many Islamists in various countries. And it is not permissible to work in any of their authority, legislative, executive, and judicial apparatuses. This has details and evidence that will be explained in the first section of the second chapter of the second part, in shā' Allāh.

Secondly: It is not permissible under any circumstances for the worker in the field of civil resistance, da'wah, politics, and media to fall into the crime of denouncing jihād, the mujāhidīn, and the Muslim resisters. Under the pretext of warding off suspicion from himself and his institution, and under the pretext of claiming moderation and temperateness, or under the pretext of preserving his activities and taking permission from the colonizer or his apostate deputies from among the traitorous rulers to continue his work.

Because the purpose of his existence and the justification for his work in that field is to create a climate of jihād and support the resistance. So how will this resistance be generated and continue if the senior preachers, thinkers, leaders, and intellectuals in the Ummah take on the task of distorting jihād and the mujāhidīn?! And destroying the reputation of the resistance and the resisters?! As the ignorant, the wicked, and the lost do today, from some of the scholars of Islam and the intellectuals and thinkers of the Ummah!

At the same time, the mujāhidīn resisters and their jihādī media must not be dragged into denouncing those working in the field of da'wah and peaceful resistance, accusing them of inaction and not engaging in jihād - even if this is true for most of them - as long as they have not entered the context of supporting the colonizer and recognizing him, or fighting jihād and propaganda against the resistance. Because they are performing a very important work for the foundation of the resistance and complementing its efforts.

## **Levels of Resistance**

Participation in the resistance and progression in the field of jihād in the way of Allāh and confronting the enemies of Allāh passes through three levels for each individual:

### **1. Islamic religious emotion:**

This is formed by the general concept of religion, the natural inheritance of chivalry, honor, pride, and zeal in the individual. As a natural reaction to the state

of occupation and injustice, the breaking of pride, and the violation of the veils of religious, civilizational, and national dignity by the colonizer and his aides. This emotion drives its owner to participate in the field of civil resistance or emotional reactions in response to the surge of these emotions in the depths of conscience.

## **2. The will to fight:**

This is the foundation for the ability to act on resistance and jihād. The will is a determination that is formed in the mind, heart, and soul to embark on action. It is the first stage of action, and without it, a person does not embark on any action.

Allāh Ta'ālā said about the hypocrites who stayed behind from jihād:

{And if they had intended to go forth, they would certainly have made some preparation for it; but Allāh disliked their being sent forth, so He made them lag behind, and it was said, "Sit you among those who sit (inactive)."} (at-Tawbah: 46). So the stages of embarking on jihād and fighting are (will - preparation - setting forth). The will to fight is formed after the maturation of religious emotion and conviction in fighting. It is aided in its formation, if the conscience is alive and the heart is sound, by what the enemy practices of acts of aggression, injustice, killing, and destruction, and what he clothes the Ummah with of oppression, humiliation, fear, and hunger. So a person takes up arms and resists.

## **3. The jihādī creed:**

This comes only through education and receiving. It is fundamental in matters of utmost importance:

- With the jihādī creed and understanding its pillars and believing in it, fighting becomes jihād in the way of Allāh, because it clarifies the determination and intention. And he who fights so that the word of Allāh may be supreme is in the way of Allāh, since the one killed in that is the shahīd, otherwise not.
- With the jihādī creed, a person knows the rulings of this obligation, its etiquette, and its requirements, and embarks on fighting with clarity and insight from his Lord and his religion. {O you who have believed, when you go forth [to fight] in the cause of Allāh, investigate} (an-Nisā': 94).
- With the jihādī creed and its pillars, the jihādī methodology and thought, and complete awareness based on knowledge of Allāh's shar'ī rulings, and based on understanding the requirements of these rulings from the jurisprudence of the reality that revolves around him, are firmly established in the soul of the mujāhid.
- Without the jihādī creed. Either the work is thwarted, and the fate is bad, Allāh forbid, or the fighter's paths are cut off by the trials of the road and its touchstones of killing, captivity, and displacement. It is the guarantor, after Allāh Ta'ālā, in stabilizing the mujāhid on his intention and determination in the face of the storms of media misinformation, temptation, and deviation that the enemies of Islam and their hypocritical instruments, especially the evil scholars and jurists of misguidance, try to achieve. Those who attempt to confuse the matter for the mujāhidīn, to divert them from the path of Allāh. Therefore, those working in the field of resistance, jihād, and direct military action against the enemies of Allāh must have their scholars, thinkers, intellectuals, intellectual and methodological instruments, and their media

tools. To direct the surging emotions in the souls of the believers and transform them through media and jihādī propaganda into a will to fight, and to refine and solidify them as a jihādī creed that enables the generations to continue the resistance and inherit it.

More details will come in the later volumes of the book, God willing.

And the bitter truth must be mentioned, which is that tens of millions of sincere Muslim youth, in the face of these successive dark, overwhelming calamities in this Ummah, are still lost, bewildered, and helpless! They linger in the realm of religious emotion only, swallowing sorrows and bitterness and committing some futile reactions. These emotions have not been transformed into a will to fight, except for a small number of hundreds here and there, and perhaps dozens or individuals in some Arab and Islamic countries.

Looking at the jihādī phenomenon and its pioneers, since it started during the past four decades, as will be detailed in the later volume, in shā' Allāh, we find that their numbers did not exceed hundreds even in countries of millions like Egypt and the Levant, and did not exceed dozens in other countries! While no jihādī initiative has arisen in most Muslim countries. Despite the cases of direct and indirect occupation by various colonial powers, and the kufr, apostasy, and treachery shown by their rulers, in addition to the injustices and corruption that have turned the lives of most peoples into hell.

In fact, unfortunate statistics indicate that since the Americans declared their occupation of the Arabian Peninsula and openly descended upon it in 1990 and continue to do so to this day, for about 13 years, where hundreds of thousands of

American, British, and European soldiers roam freely, and hundreds of thousands of their civilians with their families roam around. And they oversee looting, economic plunder, corruption, and spreading corruption. Despite this, the number of jihādī operations, despite their simplicity, did not exceed some operations in which the total American losses did not exceed a few dozen. This is even though the American colonizer's imports from it (all the countries of the Peninsula) exceed one billion dollars daily from oil alone. This colonizer, in whose country hundreds of his citizens die from traffic accidents weekly, in addition to the thousands who die in other crimes and from consuming alcohol and drugs! And the Americans deploy in our Arab and Islamic region, which they call the "Central Operations Area," about one and a half million American soldiers, excluding the soldiers of its allies. So how can such an occupier leave such a country?! Which contains the holiest sanctities of Muslims and constitutes their homeland?! This is a rare phenomenon in the history of colonialism and the colonized throughout humanity!

What is even more regrettable is that the abode of Islam in Afghanistan during the time of the Taliban was established and opened wide for six years, and camps and front lines were established in it, and the opportunity for jihād under the banners of shari'ah was opened. And the number of those who entered it for emigration and jihād did not exceed 1500 mujāhidīn, including about 300 mujāhidīn with their families, i.e. a ratio of one in a million of the Ummah!! Only limited numbers of those whom Allāh blessed benefited from the opportunity of preparation, training, and attending the field of jihād! Even more astonishing is that not a single scholar from among the Muslim scholars, especially their famous ones, nor from the symbols of da'wah who filled the world with empty shouts about emigration and jihād, emigrated to it.

And if we consider the number of those who mobilized for jihād to aid their brothers who fell under the blatant occupation in Afghanistan previously during the time of the Russians, or in Bosnia, Chechnya, Palestine, or other Muslim countries that were subjected to contemporary occupation, we find that the percentage remains in the single digits per million. Despite the media drumming and clamoring to exaggerate the phenomenon of armed jihād or what they call "terrorism" to justify their aggressive goals. [And disregard the imaginary numbers published by America's intelligence through its media outlets, numbers it has entered under the name of al-Qaeda to achieve its goals. And I confirm what I have mentioned from numbers, and in my capacity as one of those who experienced this stage in the field, and praise be to Allāh].

So if we compare this situation with the size of the mobilization for jihād that Muslims undertook throughout their ancient history and even in modern times during colonialism, we find that the state of the Ummah these days is disheartening, if not for hope in Allāh, and what the signs of hope and revival in some segments of the Ummah indicate, which need efforts to bring them to fruition, launch them, and establish them, leading to transforming them into an effective "Global Islamic Resistance" carrying a jihādī creed and an actual will to fight, fueled by an effective emotion.

And for this purpose, and working to spread the seeds of this resistance, call for it, and work to establish it, I have put the materials of this book and made its title expressive of its content:

“Global Islamic Resistance - The Call - The Methodology - The Way”

Trying to put, according to what Allāh has made easy for me; laying the foundations of theories of action that contribute to what the next jihādī generation needs after us, to answer an important question of utmost strategic, religious, and practical importance. This question is:

How do we confront the New World Order? How do we wage jihād against our enemies in the post-September world? How do we resist the Third Crusades led by America?

This book has been written, and the foundations of this call have been laid in order to answer this question, and Allāh is the one sought for help.

For the sake of the third generation of jihādīs: **The Generation of Global Islamic Resistance**

I believe that a jihādī generation is being born today with the intensity of the conflict reaching what it has reached, after the events of September and the occupation of Iraq, and the Palestinian Intifada reaching its peak. And its standing at a crossroads, after our faithful people there gave everything they had. While the Ummah stands as a spectator to their sacrifices, due to the silence of its scholars and the suppression and paralysis of its rulers.

If we consider the past experiences, since the launch of jihād in the mid-1960s, i.e. about 40 years ago, until today, I can say that two jihādī generations have passed so far in this awakening. Where we will present their history in some detail in the sixth chapter, in shā' Allāh. The generation of the founders and the first batch, which ignited the torch of jihādī thought and presented its first experiences from the beginning of the 1960s to the late 1970s of the last century. The 1980s did not come



until most of them had passed away on this illuminated path. Then the second generation, which continued the march from the beginning of the 1980s to the end of the twentieth century. Where jihād revived in Egypt, the Levant, then North Africa and elsewhere. Then the gate of jihād was opened wide for lovers of the absent obligation in Afghanistan, where the second jihādī generation was formed over the 1980s to the early 1990s. The school of the Arab Afghans was a distinct experience, with its pioneers, jihād spread to various parts of the Islamic world. The arenas of Bosnia and Chechnya contributed, then the second Afghanistan phase and the Islamic Emirate with a rich offering, the end of which witnessed the joining of the vanguards of the third jihādī generation.

Then came the events of September 2001, and the second generation entered the furnace of tribulation, as the twentieth century ended, and the third millennium opened with a horrific massacre and a great ditch, which consumed most of its cadres, leaders, and most of its bases. Only a small number of them survived killing or captivity.

And I firmly believe that the third generation must digest the summary of the experience of its roots to develop its theories of action and continue to carry the banner of jihād in extremely difficult circumstances, and a battle with a highly imbalanced balance of power.

And I wanted in this book - as I am one of those remaining from the second generation - to deliver to those who follow in our footsteps part of the trust in this book, and in what I intend to write of this series that follows it. A summary of intellectual and historical methodology, that would help those who prepare to carry the trust to continue the path with insight, without losing great lessons from a

glorious path, stained with the blood of tens of thousands of martyrs. And the suffering of a generation that endured in its struggle with the tyrants and those behind them the most severe suffering in this modern era.

The coming generation of jihād must know its roots, digest the experiences of its predecessors, and walk on the lights of what they presented in thought, experience, and example, through understanding the historical roots of the conflict since it began.

In the history of the contemporary Islamic awakening that started at the beginning of the twentieth century until today, and what it is full of wonderful experiences, regardless of whether they are right or wrong, there are great lessons. Also, in the history of the experiences of the contemporary jihādī current that started at the beginning of the 1960s in the last century until our days, there are lessons, examples, a methodology, thought, and a banner. The coming jihādī generation must build on it. First, it must know it as history and methodology and digest it so that the coming jihādī generation becomes a natural link in this chain that draws the path of the glorious caravan towards the desired dream of Islam, in restoring the rule of Allāh to this earth, and establishing His rightly guided Caliphate on the methodology of prophethood, in shā' Allāh.

I have tried to cover this briefly in some chapters of this book. Also, understanding the context of the history of the Ummah in general, what befell it, and its general, and especially political, course, is a fundamental part of knowledge. The coming generation of jihād and those in charge of it must know and understand its course, which can be called the modern history of the Arabs and Muslims during the last century, Since the fall of the Caliphate in 1924. Also, a portion of knowledge about

the history of our current struggle with the contemporary Romans, our eternal enemies, I mean knowing the summary of the history of our struggle with the Romans and their historical campaigns, and how our ancestors performed in that struggle, and the summary of the lessons of victories and defeats throughout those epics, Is very important to feel the footsteps of the coming path.

Understanding that and linking it to the history of the entire conflict, and to the roots of this existing international system and its emergence throughout the ages and extracting a summary of the foundations of the conflict between truth and falsehood since humans existed on this earth, paves the way for digesting and understanding the components of creating appropriate theories of action for the current stage.

And if the ordinary mujāhid individual can be ignorant of many of the connections of this series of knowledge, lessons, and experiences, the coming elite of jihād leaders and its coming generation cannot be ignorant of the wisdom and lesson from this entire context.

Therefore, I was keen to include in the first chapters, or more than half of this book, a summary of that in a sequential, logical, and concise manner. Yes, concise despite its bulk.

Knowledge has become the most important weapon of this age. And the ignorant cannot lead this conflict, no matter how sincere they are assumed to be.

This is what I concluded, after a long, special, personal experience, which I spent - I ask Allāh for sincerity and acceptance - amid the turmoil of the experiences of the Islamic awakening, since (1980) until our days in late (2004).

And through field participation in the contemporary jihādī current during this very important and giving period. During which I lived the experience of jihād in Syria in the field since 1980, and I was a member of the military leadership of the Muslim Brotherhood during the events of Hama 1982. Then the experience of the Arab Afghan jihād against the Soviet Union and communism in Afghanistan, also in the field (1988-1992). Then keeping up with the bitter, unfortunate jihādī experience in Algeria closely through media work with the supporters of Algerian jihād in London (1993-1997), until we were forced to abandon it due to the control of deviants over its leadership - as I explained the course of that in my book (My Testimony on Jihād in Algeria 1989-1996). Then working and participating in the field in the last and most important jihādī experiences in the past decade. It is the experience of the Taliban and the Arab Afghans in Afghanistan during (1996-2001). And before that, what the numerous emigrations afforded me, especially in a number of Arab, Islamic, and European countries. And what that provided me with contact with various segments of the Islamic awakening in general, and getting to know most of the movements, organizations, and leaders of the contemporary jihādī current in particular. And what I learned through that about dozens of jihādī and Islamic experiences in general. And through being one of those working in the jihādī current in the field of thought, writing, history, and media activity, in addition to direct field participation.

I do not mention this here for pride, and the situation is not its place - and I ask Allāh for sincerity - but so that the reader knows that what he receives from the pages of the book is the product of a long and diverse field experience, so he gives it its due attention.

I have strived to apply thought and spend many hours in discussions and dialogue with many of those working in this jihādī current, especially its experienced cadres and leaders, and in thinking about the nature of this calamity that has befallen us and ways to confront it. And to put the summary of that between the covers of this book, and through its successive messages, to summarize in that, what contributes to serving the coming jihādī generation, and helps it to resume the path.

As I said in my book and the first of my writings:

(The Islamic Jihādī Revolution in Syria - Pains and Hopes) which I wrote in 1987, I repeat here:

Every jihādī generation must generate its practical theory, through self-experience, and develop it in light of the harvest of previous experiences.

The practical jihādī theory is not born in the heads of authors and thinkers above elegant desks. Nor through a comfortable, easy life. Nor does it descend upon its owners from the top of the organizational pyramid of their movement. Rather, it is born in the trenches of fighting, the fields of preparation, the path of tribulation, and its furnace. A theory that causes its owners hardship, and makes them pay the price of every mistake and experience with their blood and suffering, until those who follow find what is appropriate for each coming stage of the right steps.

Failed experiences are expensive, but failure is often more enriching to the path than victory. As it combines experience with the one experiencing it. So, if steadfastness and determination to continue are granted to him, it forms for him the ground for the decisive coming victory, by Allāh's permission.

I myself have lived through bitter jihādī experiences, and I was able, through my companionship and interaction, to learn about many other wonderful experiences, from the narrations of their owners who carried them out. And I have studied them comparatively with what I have learned about the history of contemporary movements and revolutions. And I have tried in this book to digest all of that, and present it in theories of action that may be helpful on our coming path, and the path of those who will follow in our footsteps with the success granted by Allāh.

America and Western civilization, and what it has inflicted upon us and others of humankind, have represented a disease that has afflicted humanity with all the meanings of the word "disease." And there is no doubt that the affliction of its disease and its cure are included in what was narrated from him, ṣallā Allāhu ‘alayhi wa sallam:

"Allāh has not sent down a disease except that He has sent down a cure for it, known by those who know it, and unknown by those who are ignorant of it."

And I have tried in this book to contribute to the search for the specifications of this cure, perhaps Allāh will make us and those who will follow in the footsteps of those who have passed; among those who know it.

Perhaps we can relieve our Ummah, and perhaps all of humanity behind that, from the symptoms of this disease - America and its allies - and what it has inflicted on innocent humans in general and Muslims in particular, of calamities. So that there may be healing in that by Allāh.

## **An Introduction to the Stages of Crystallization and Maturation of the Ideas of this Book**

The writing of this research was postponed despite my determination to do so many times. Perhaps in Allāh's decree in that delay is good. And perhaps one of these good things is that the fierce attack led by America and its allies is what helps the Muslim reader to a greater understanding, and a clearer conviction of the ideas and work programs, and the call for jihād and resistance that we call him to in this book.

What could not be realized and convinced of except with a degree of insight, more than twelve years ago, when these new Crusades began with the invasion of America and its allies of the Gulf under the guise of liberating Kuwait in 1990, has now become. It is realized today with little sight, even with a small amount of hearing for those whose insight has betrayed him, and blindness has afflicted him after he lost the blessing of sensation.

And perhaps among the horizons of good in delaying the release of this research is also, that these ideas mature after the evidence of the campaigns of America and its allies against Muslims in general, and the Islamic awakening in particular, and the defenders of this Ummah from among its mujāhidīn sons in particular, led to an increase in our conviction of the necessity of the ferocity of the resistance, imposed by the savagery of the fierce barbaric attack.

And perhaps one of the good things also in that delay is that this book is released from the furnace of the tribulation that we are living its peak these days, as we live the stage of pursuits and hiding places, and the peak of confrontation with America and its allies.

And I hope that Allāh has decreed for me facilitation and success in its release, and I ask Him, the Almighty, to inspire me with truth and rightness, to avoid error, and to grant me the reasons for acceptance. He is worthy of that and capable of it.

As for the stages of crystallization of the ideas of this book, it is useful in understanding it to mention their sequence.

This was done in gradual stages over a period of fourteen years, between late 1990 and late 2004.

As for its final wording, I started it at the beginning of 2002, and I am now - by the grace of Allāh - nearing its end at the end of 2004.

The summary of those intellectual stages was as follows:

### **First Stage: Peshawar (1990 - 1991)**

1. The gathering of Arab mujāhidīn that I attended between (1987-1992) in Afghanistan and the Pakistani border areas, especially its capital Peshawar, had reached its peak in 1990, and undoubtedly contained the entire spectrum of the Islamic awakening, especially the Arab one, with its various schools. And that gathering witnessed what can be described as an intellectual and psychological earthquake at the level of the Arab mujāhidīn in particular. This was with the descent of the international coalition forces led by America in the Arabian Peninsula under the guise of what was called the liberation of Kuwait. Which clearly appeared to be just a fragile cover for fierce new Crusades, led by America, Western Europe, and the Jews, on the heartland of Islam in the Levant, Iraq, and the Arabian Peninsula. That earthquake



shook the entire Arab and Islamic Ummah, and its religious-political awakening, which had been living its peak since it started more than half a century ago. For the Christians entered this time the land of the Two Holy Mosques, and surrounded the Arabian Peninsula - the heartland of Islam - by land, sea, and air, and landed about a million soldiers in it. More than half of them were Americans. And about twenty percent of them were British. And about ten percent were from NATO countries - Western Europe - and the rest were made up of about 31 countries. And some Arab and Islamic governments such as Saudi Arabia, the Gulf states, Pakistan, Turkey, Syria, Egypt, Morocco, and others had a fair share of participation as well. And this is not the place for digression, which scholars, writers, and journalists have elaborated on, which left no room for doubt, that the Islamic Ummah, its sanctities, and its wealth, especially oil, are targeted in a wave of direct military Crusader-Jewish occupation. An occupation that ultimately aims to completely eliminate the civilizational existence of Muslims.

That earthquake was followed, within a few months, and at the beginning of 1991, by another wave of earthquakes with the announcement of peace projects with the Jews, to sell what remained of Palestine and Jerusalem under other false names. From projects of reconciliation, normalization, and peace between the Arabs and the Jews. That wave that was launched from the Madrid Conference in 1991, and in which Israel participated with the Arab surrounding countries (Egypt - Syria - Jordan - Lebanon) in addition to the Palestine Liberation Organization, and with the presence of other Arab countries, headed by Saudi Arabia. Where most Arab and Islamic countries supported this treacherous, surrender path.

One of the most important devastating effects that resulted from that political earthquake was that the peoples of the Arab and Islamic Ummah, and especially the Islamic awakening, woke up to the earthquake and it revealed in a scandalous way very dangerous facts, which can be summarized as follows:

That the Islamic Ummah is being subjected to a direct military occupation attack in order to control its sanctities: (Mecca - Medina - Jerusalem), and in order to impose the Jewish occupation of Palestine, and in order to seize oil - the Muslim treasury - and in order to impose a Western cultural and social occupation, after the political occupation was established through Arab and Islamic regimes and governments, and culminated in the military occupation that was launched with the Desert Storm war (liberation of Kuwait). An attack that intends the Ummah from one end to the other, to subjugate it to the broad slogan that was launched under the name of the "New World Order". Which means in short: subjugating the Ummah to the Zionist-Crusader will be led by America.

That all the governments of the Arab and Islamic countries, without exception, participated in or supported that campaign. And the apostate rulers who established systems of kufr in their countries, provided all forms of support, aid, and logistical services to the occupation forces by land, sea, and air. And they supported them through their media apparatus. In fact, many of them participated militarily, actually or symbolically, to prove their presence and belonging to this campaign against Islam and Muslims. So that these governments prove that they are an essential part

of this New World Order in fighting their peoples and their true religion, and in betraying their causes, selling their wealth, and handing over their sanctities.

It became clear that the general religious structure in the Muslim countries, represented by independent scholars on the one hand, or by the leaders of the Islamic awakening and its parties and groups on the other hand, is a bankrupt, collapsed structure, not suitable in any way to confront this attack. But even more astonishing than this is that it became clear that most of those called Sunni scholars, their followed celebrities, and their distinguished jurists had joined the media campaign for these Crusades. They bestowed legitimacy on them and permitted them, and some of the major hypocrites among them even considered that the arrival of the Americans to the Arabian Peninsula was one of the greatest blessings of Allāh on this Ummah and that it deserved prostration of gratitude!! As expressed by Shaykh Abu Bakr al-Jaza'iri, a member of the Council of Senior (Agents) in Saudi Arabia! So, they distorted the true picture, to transform it from a picture of a Crusader-Jewish occupation of Muslims, to a picture of legitimate support from friendly Islamic and non-Islamic countries, for the Dawla of tawḥīd "Saudi Arabia", and the "legitimate" government of Kuwait, which was overthrown by a kāfir, brutal enemy, aggressor against blood, money, and honor (Iraq). With this, the final statement of what was called the Mecca Conference (1991) was issued, which the Saudi government called for about 400 scholars, who are the senior scholars of the Islamic world, and the leaders of the so-called Islamic awakening!! And among those who were in it and signed this final statement: the Council of Senior Scholars in Saudi Arabia, the Shaykhs of al-Azhar from Egypt, and their equivalents of scholars, ministers of endowments and religious affairs, and official and non-official

religious associations of all Arab and Islamic countries. As well as most of the heads and symbols of Islamic movements, from the Muslim Brotherhood, Salafi, Sufi, Tablighi, and reformist groups. A statement was issued with the signature of nearly 400 scholars, leaders, and Islamic symbols! Most of those groups also issued their own statements that revolved around this clumsy American colonial jurisprudence!! Only a few of the symbols of the awakening who were protected by Allāh deviated from this calamity. And it was one of the consequences of that; that fatwās were issued by many of these scholars forbidding the attack! On these invading forces of ours, considering them to be legally protected, and considering everyone who wages jihād against them, aggressors against the covenant of the Muslims, corrupters in the land. Their punishment in this world is: (TO BE KILLED OR CRUCIFIED OR HAVE THEIR HANDS AND FEET CUT OFF FROM OPPOSITE SIDES, OR BE EXILED FROM THE LAND)! They even claimed that the aggressor against these legally innocent ones (the American and Crusader forces) will not smell the scent of Paradise!!! With this, a statement was issued by consensus by the Council of Senior Scholars in Saudi Arabia after the two explosions (Riyadh) and (al-Khobar) that targeted American soldiers later.

It became clear, unfortunately, that the armed jihādī groups and organizations that rejected that reality and called for jihād against the Americans and their allies, were, due to their organizational reality, weakness, and displacement from their countries, unable to provide a solution to this devastating calamity that descended on the Muslim countries. Their confrontations with the Americans were limited to statements with limited distribution in the diaspora, far from the Ummah. The position of their leaders and symbols was clear, and it represented the truth, but it

was a helpless, defeated position. Far, far away from the circle of action and influence, or the eligibility to lead confrontation.

Finally, and because of these conditions, it became clear that the Islamic Ummah and all its peoples, as a result of the corruption of the two components of righteousness in the Ummah (scholars and rulers), are absent from the event. Exactly as narrated in the tradition:

"Two classes of people, if they are righteous, the people are righteous, and if they are corrupt, the people are corrupt: the scholars and the rulers." And that the Ummah, and most of its kings, presidents, and rulers have committed kufr, and most of its scholars have become hypocrites, is invited to enter a great wilderness greater than the one it is in. And because its apostate rulers have become in the alliance of the enemy. And because most of its scholars and the leaders of its Islamic movements have been distributed, either in the labyrinths of hypocrisy or in the burrows of helplessness. And that the enemy is standing in the position described by the poet, saying:

The wolf is not to be blamed for his aggression... If the shepherd is the enemy of the sheep.

It has become clear that the peoples of the Muslims are completely absent from the reality of what is happening to them, and what is being planned for their Ummah, and that their masses are drowning up to their ears in their pursuit of their worldly life, and wallowing in the wallowing of its pleasures. And that the enemy is determined to complete the seizure of what remains with them of their religion and the crumbs of their worldly life. And their generality is exposed in their

heedlessness. And that those who are aware of what is going on are biting their fingers with rage, oppression, and sadness at what is happening to the Ummah, and they complain to Allāh that they are among the weak who cannot devise a plan and are not guided to a way.

Amidst those earthquakes, and the succession of news and analyses of what happened, is happening, and what is expected of it in the coming years, the beginnings of these ideas began to be generated in me.

Those circumstances were a driving force for me to think about what is happening, its dimensions, and ways to confront it. And it was clear from reviewing the spectrum of the awakening and the Islamic, jihādī, intellectual, and other movements that I got to know those of them that I did not know in the Afghan jihād stage, that most or all of them had adopted programs, methodologies, and goals that were far from confronting the coming crisis.

The programs of the Brotherhood and their forms revolve around the idea of parliaments, winning electoral seats, finding common ground with governments, and searching for positions that do not clash with the new invaders of the region. Plans for partial, phased reform, all of which revolve around nationalism according to the affiliations of those parties and their countries. And their personal and partisan interests have intertwined with the interests of da'wah and Islam in a way that is difficult for anyone other than Allāh, Blessed and Exalted, to distinguish!!

The Salafi currents, groups, symbols, sheikhs, movements, and magazines pour their interests on the sector of creeds and doctrinal and jurisprudential polemics. And it seems as if their problems, which go back to the battles of the Hanbalis with

al-Jubba'i and the Mu'tazilites, are closer to their interests than discussing the issue of the coming invasion, and issues of the kufr of the ruler. And they have, in turn, found a field for various activities that do not arouse the displeasure of governments, and they have found a foothold for themselves far from confrontation, even if temporarily. And a large sector of them has been convinced of the idea of parliaments and phased da'wah, after some of them had declared the Brotherhood to be kuffār for that.

As for those belonging to schools further from politics, such as the Tabligh, Sufism, and educational and reformist schools, they are in turn further away, according to their intellectual structure and the nature of their interests, from these conflicts. They have found ways for themselves to make peace with their governments and those behind them.

As for the *jihādī* groups, which are the closest segments and sectors of the awakening to clashing with the coming invasion, due to what they were raised on of thought, methodology, experience, and armed *jihādī* practices in their countries and then in Afghanistan, they were more concerned than others with addressing thinking and moving towards what is happening. But it soon became clear that they were experiencing in that era a local flourishing in Afghanistan that made the concerns of most of them confined to establishing camps, providing sources of funding, and heading towards mobilization and recruitment to build themselves on the basis of ("secret - nationalist - hierarchical") organizations, whose traditional goal is still the same: (... "overthrowing the governments of their countries ... to establish Islamic governments on their ruins") according to the same foundations

that were put forward and spread since the 1970s and during the 1980s and until the early 1990s. These are the attempts that took place in many Arab countries.

I felt at the time that people and their orientations were in one valley, and that the course of events and what we receive from them, is going in another valley.

In those days, the beginnings of the ideas that I will detail in this research, after they crystallized and became in their final form, came to my mind.

And I remember that in those days I discussed some of these ideas with a group of those around me of the Arab mujāhidīn in Afghanistan, who had experience in the world of thought, research, writing, and theorizing. And it seemed to me that those ideas of mine were early, and very far from the reality of the jihādīs, let alone the rest of the non-jihādī segments of the awakening. And a number of initial convictions became clear to me - at the time - that formed the basis of the idea. And from that:

1. That the Desert Storm war is the beginning of the transformations arising from the establishment of the New World Order. And that this invasion highlighted the real enemy who was hiding behind our governments, and they are international Crusaders and its vanguard the NATO countries and behind them Israel, and made them the apparent, real, and most dangerous enemy that must be confronted. And that revolving around preparation and engaging in limited national jihādī battles and confrontations with our ruling regimes will not be successful, Allāh knows best, despite its legitimacy. Because it ultimately serves the interests of the real enemies, because it dissipates energies in useless labyrinths, due to what has been proven and



what has passed of experiences. And that the killer and the killed in those jihādī revolutions of ours were prey to the real enemy, who distributed the roles.

2. That the existing international global war, and the system of globalization of everything, including the coming confrontation between Muslims and their enemies who have emerged from hiding into the open, needs a global confrontation system from our side. Global in thinking and methods of confrontation, other than that existing at the time.
3. That the beginnings of the counter-terrorism system put forward by America and Europe through the series of security conferences that followed the Madrid Conference in early 1991 show that security confrontations with jihādī and fundamentalist Islamic movements are moving to the international and global field, after witnessing a development from national to regional. And that this will lead to the abortion of all methods of work of the jihādīs from movements, funding, communications, activity, and methods of organization. Because they rely on movement in the global horizon after being chased in their countries.
4. That the official religious establishment and a large sector of their scholars and religious institutions are automatically preparing to be part of the New World Order! In other words; part of the enemy. After officially choosing to ride in the boat of their kāfir regimes that were employed within the new Jewish-Crusader campaign. Where these religious apparatuses will carry out the task of intellectual and shar'ī abortion of any jihādī resistance project.

5. That the other political Islamic awakening schools, especially political parties, by seeking parliamentary and governmental participation, through positions halfway with the raging jāhiliyyah represented by the apostate regimes, will end up being part of the international system as well. And part of the enemy, whether they intended to or not. Under the guise of gradualism, and slogans that do not convince the livestock of their feasibility and justifications, neither the shar'ī nor the political ones. Especially after the slaps received by "Islamic democracy" in Algeria, Turkey, Tunisia, Kuwait, Jordan, Egypt, and others. And that they will stand alongside their governments, of which these ("Islamic!") parties have become part of their constitutional ("legitimate!") institutions, against the mujāhidīn.
6. I believed that the remaining jihādī organizations or their wreckage, such as those coming from Egypt, the Levant, and others, whether existing or starting to build themselves, like most of the gatherings and jihādī waves coming from North Africa, are building themselves on foundations that are very backward from the developments of the battle. The flames of the new security arrangements to combat terrorism will devour them, Allāh knows best.

And in the face of all this, I saw that what was required was not possible at that stage (1990), in that place (Peshawar and the camps of Afghanistan), unfortunately. Even though it is the focal point of the gathering of jihād and the jihādīs.

And I remember that I once exchanged dialogue with one of the most prominent participants in the field of history and theorizing for jihādī thought, on a moonlit night on the roof of Shaykh Jalaluddin Haqqani's house in Peshawar. And I noticed the beginning of the birth of similar convictions in him. And we decided to call for

evaluation sessions for the path and reality of jihādī thought and movements, in order to extract some lessons, evaluate our experience in Afghanistan, and assess what awaits it in the next stage. And we held two sessions, at the possible level of elitism. And it seemed that everyone agreed that a security storm was looming on the horizon, its winds would blow first on Pakistan and Afghanistan to liquidate this gathering, which it seems its role had ended. Especially after Shaykh Abdullah Azzam was assassinated, and the signs of the media campaign began to turn the name of the mujāhidīn into "rebels," then into "dissidents," then into "terrorists"... under a new dramatic name, "Arab Afghans."

And I remember that I said one day to my closest friends at the time, that I was sensing the birth of ideas for developing theories of action for jihād that I believed were correct, and terrifying expectations that I was certain of their danger and the possibility of their occurrence. And it seemed to me that they were early ideas that could not be presented now. And they would be understood - if presented - as a kind of confusion and intellectual disturbance for the Arab scene in Afghanistan.

And I wished I had the courage in early 1991 to gather some of the symbols and leaders of the jihādī movements and organizations to tell them those convictions of mine in short:

As for the Islamic awakening, it has gone bankrupt, and most of its parties and leaders will soon be in the enemy's trench. Either out of conviction after it deviated, or practically and forcibly to find a place for itself in the New World Order. Because the other option is jihād and confrontation, and they are sitting back from it. As for us - the community of mujāhidīn - we have two or three years to reach a dead end in movement, and practical security disintegration. And there is no way to avoid

this future - according to my understanding at the time - except by focusing on changing the methods of thinking, military and media action, and organizational structures, A radical, comprehensive change, and I don't think you will do it.

That was not, of course, reasonable or possible, and I had not yet completed the dimensions of the required theories of change as I believe. And I hope - that this has happened now. With this, such talk would be just a herald of defeat without providing realistic solutions.

The truth is that the features of the disaster were clear to some who saw it, by virtue of what Allāh opened and facilitated for them of insight, experience, and thought. They were a few individuals, and most of them were not involved in organizational frameworks that govern the nature of their thinking. And those thoughts and intellectual illuminations were not sufficiently clear to convince others to think seriously and the necessity of creating an internal revolution in the methods of organization and action. It was the decree of Allāh, a matter determined.

It was proven with time that the jihādī organizations, movements, and armed attempts that are based on (national, secret, organizational hierarchy) are on the path of extinction and failure, because they did not absorb the global transformation that occurred with the launch of the New World Order train, and did not understand its political and security dimensions and its reflection on them. And the heat of enthusiasm and the horizons of sincerity and dedication among their leaders and elements, who were the cream of the Ummah's youth at that time, were not sufficient to avoid the fate whose indicators appeared to those who saw them.

At the time, I was unable to do much, except for some lectures in some camps and in the (Al-Nour Center for Media), which was supervised by (Shaykh Abu Hudhayfah), one of the students of knowledge from the Egyptian Jihad Organization, in order to give an intellectual boost in the Arab jihādī scene in Peshawar, which forms the rear line of the Arab jihādī presence in Afghanistan, which at that time exceeded 40,000 mujāhidīn. One of the most important lectures related to the ideas of this research was a lecture I gave during the summer of 1991 entitled (The Political Equation of the New World Order). Its summary was: that the coming conflict will have its equation as follows:

### **The New World Order vs The Armed Jihādī Current**

That is:

[Crusaders and its leader America + Jewish Zionism and its leader Israel + The apostate rulers in the Muslim countries + The deviant sects hostile to the Sunnis + The official religious structure of the Sunnis + The democratic Islamic movements of the awakening] vs [The armed jihādī organizations. They are the vanguard of the Ummah in the confrontation].

These ideas sparked great controversy at the time, but unfortunately, the past decade (1990-2000) has proven their validity clearly.

I followed that with a series of lessons and dialogues, in which I focused on the necessity of revolution against the hypocritical structure of our Sunni scholars. Which, unfortunately, enjoyed amazing sanctification even from the largest sector of those belonging to the jihādī current who carry weapons! And not even the public standing of those scholars alongside the campaign of (Schwarzkopf), the

commander of Desert Storm, changed that. And their consideration that those who wage jihād against him and his Marines are corrupters in the land!!

I also gave several lectures on the components of the organization and evaluating the past of the awakening and looking ahead to its future. And the legitimacy of criticizing scholars, and its controls ... and other new ideas.

It was clear that the gap of the required change in thinking and action was very wide, and that the consequences of the new aggression against the Ummah and a portion of the coming affliction were necessary for the majority to help them understand and absorb what is happening.

The first of what we warned against began to be realized when the winds of the Desert Storm blew in the form of a security hurricane on the Arab Afghans in Pakistan, expelling most of them to their countries, and displacing those who could not return to their countries in the countries of the world. It reduced that gathering from tens of thousands to a few hundred of the chased, hidden in Pakistan. Then the installments of affliction followed until they reached their peak today on the echoes of the explosions of September 11, ten years after the beginning of the birth of the ideas that we will present in this book, and we ask Allāh for guidance and righteousness.

### **Second Stage: Madrid (1991)**

The storm blew and scattered the thousands who came for jihād in Afghanistan in all countries of the world. The largest segment returned to their countries to face security pursuits, investigations, and prisons. Some temporary shelters shared those who were originally chased in their countries on charges of belonging to armed

jihādī groups, so they became chased under a new identity under the new term given to them by the West, "Arab Afghans." And shortly before that, I had returned to Madrid in Spain, where I had been living for years, and there I wrote research that is considered the basis for a large part of the ideas of this book. It was titled:

"A Statement for the Establishment of Global Islamic Resistance" It was brief research of about 40 pages. And I believed that the appropriate arena for spreading those ideas at that time was still Peshawar, where the gathering that was about to disperse was. And my purpose was for the largest possible number of Arab mujāhidīn to carry it with them, those who seemed to me to be destined for dispersal. And by virtue of their jihādī experience and their military preparation, they are more worthy and more capable than others of working according to those ideas according to my - wrong - assessment at that time. Because I discovered later their unsuitability for that. Because they received high military training, and did not receive the necessary methodological, intellectual, and political doctrinal guidance.

The summary of the ideas carried by that statement (research) was as follows:

A presentation of the reality of the Muslims and what they have reached, especially during the Gulf War (Desert Storm), and a refutation of the claims of those who claimed the legitimacy of the descent of the Crusaders in the heartland of the Muslims. And a call for jihād against this campaign. And a refutation of the claim of those who claimed that Saddam Hussein was the complex of hope in confronting the Crusaders.

Proving that the jihādī forces and organizations, and even the forces of the Islamic awakening, are not sufficient to confront this global Jewish-Crusader campaign.

And that it is necessary to return the task of jihād to the entire Ummah, revive it, and involve it in a global Islamic resistance that will confront the global Jewish-Crusader attack.

Proving that the call to the entire Ummah must be based on the generalities of Islam and the emotional call to jihād, and not on the basis of the complex doctrinal and intellectual details, and jihādī jurisprudence - although they are generally correct, no doubt. By choosing a key to the conflict, and a call for jihād, that all Islamic orientations of the awakening agree on. And all segments and classes of Muslims, their elite and their commoners, are equal in understanding it. And I chose for that, the call to liberate the sanctities as a slogan for the call to resistance. To save the Two Holy Mosques and al-Aqsa from the Jews and the Crusaders. And putting forward the slogan of jihād against an external enemy instead of jihād against the rulers, which the peoples did not digest - thanks to the services of the distinguished Sunni scholars. And choosing jihād against the Jews and their head Israel and the Crusaders and their head America and the European NATO countries as an external, invading enemy as a basis for this call.

Highlighting the importance of the economic dimension of this jihād, and that the Muslim treasury and their wealth, headed by oil, has been looted. And this campaign will loot what remains of it. And that the Muslim must wage jihād against his strength and the stolen sustenance of his children. And giving this type of economic jihād its shar'ī dimension, which was absent from the jihādīs' intellectual presentation and is still absent. Because some jihād jurists from the emerging youth consider that a scratch on the pure creed!



And in short, choosing a popular key to the call for jihād consisting of three dimensions: First: the religious dimension (sanctities) - Second: the political dimension (external occupation) - Third: the economic dimension (wealth, oil).

Calling youth and Muslims in general to practice individual resistance, so that resistance does not rely on structures and hierarchical network systems, the arrest of some of whose members leads to its destruction and the arrest of all its members. By choosing a method of work (work system), and not an organization in the known sense. So that each participant in the acts of resistance in which Muslims in general participate is affiliated with one name, which is (Global Islamic Resistance). Where the benefit of everyone's work is integrated, and the arrest of individuals does not lead to the arrest of everyone because there is no connection between them. This was the core of the military movement idea.

Identifying the hostile targets that must be targeted by striking. They are in short:

All forms of human presence of the enemy in our countries first, and in the countries of the world second, and in their homeland third. Especially the forms of the enemy's political, military, missionary, economic, cultural, and tourist presence... etc. in our countries, especially the Jews, then America, then Britain, then Russia, then all the NATO countries. Then any country that stands with them in aggression against Islam and Muslims.

A summary with shar'ī evidence proving the permissibility of the money and blood of all forms of subjects and interests of these countries, and presenting for that a comprehensive fatwā by the scholar, the muḥaddith Ahmad Shakir, may Allāh have mercy on him.

Urging jihādī groups and organizations and Muslim individuals who have previously had military training and combat practice to start turning the wheel of resistance. And calling the public to methods of civil resistance from semi-military actions to acts of religious and political propaganda to speeches, writings, and slogans... etc. So that all segments of the Ummah participate in this jihād and this open resistance in the form of a general uprising.

Calling the mujāhidīn resistors to form small brigades that finance themselves from the enemy's financial spoils. And calling the rich among Muslims to finance and support those who want jihād and sponsor the families of those affected by them.

Calling on the mujāhidīn working in the resistance to target the external enemy primarily in our countries and their countries. In addition to targeting the senior apostates from the rulers of the Muslims and the senior first-class of their aides. Because they are the main pillar of the occupation. And not to turn the confrontation with the governments into an open revolution, as happened in previous experiences. But rather to confront the local army and security forces in cases of self-defense against killing or captivity only. And to incite these forces with kindness to participate in the resistance as part of the forces of the Ummah.

Denouncing the hypocritical scholars, and the symbols of the Islamic movements that followed in the footsteps of the New World Order. And calling on Muslims to turn away from them and rally around the mujāhid scholars, and calling on this rare class of scholars to lead the popular resistance, In all Muslim countries.

Choosing a slogan that expresses the resistance and its call, which is a form that highlights the three sanctities.

(Kaaba - Prophet's Mosque - Al-Aqsa Mosque) behind prison bars indicating occupation. Underneath it is written the noble verse {So fight, [O Muhammad], in the cause of Allāh; you are not held responsible except for yourself. And encourage the believers} (and above it is written: A Statement for the Establishment of Global Islamic Resistance).

I returned to Peshawar at the beginning of 1991 to publish this book secretly, and spread it among the mujāhidīn there. And since these ideas were of such seriousness as is not hidden, only four brothers, may Allāh have mercy on them, supervised the publication process, which included all Arab houses, guesthouses, and institutions. Where we distributed about 1000 copies that had also been printed secretly. This was done successfully at the beginning of June - 1991, as I remember.

Then the signs of the security storm soon intensified. And those crowds began to leave Peshawar, and I in turn left again. Where I settled in Granada, the last stronghold of Muslims in Andalusia.

### **Third Stage: London (1996)**

It was late 1996. Where I had been involved in supporting and endorsing the jihād that broke out in Algeria, since 1994. This was through an old acquaintance with some of its pioneers whom I knew from Afghanistan. And they had settled in London, establishing a cell for media services for the Armed Islamic Group in Algeria. Because of that, I moved to live in London. The jihādī issue in Algeria went through multiple turning points. Which ultimately led to the leadership of the Armed Islamic Group, after the martyrdom of its sincere, conscious leaders, falling to some ignorant and intellectually deviant people who embraced ideas ranging

from takfir and crime and ignorance mixed with some ideas of jihādī origins, through a tight intelligence arrangement, which led to its ruin, failure, and disintegration in early 1996.

And we had no choice at that time - religiously and rationally - but to disavow the Armed Group and what things had come to with jihād in Algeria. I will refer in the sixth chapter to a brief overview of that experience, in shā' Allāh. And I have prepared a book entitled: (A Summary of My Testimony on Jihād in Algeria 1988-1996). And I will publish it soon, in shā' Allāh.

The relevant matter between my experience with Algerian jihād and the ideas of this book that is in our hands is the shock that we faced in London with the success of the international and regional plan to abort jihād in Algeria, by taking it off course, controlling its leadership, dismantling it security-wise, and isolating it from the Muslim masses in Algeria and abroad, because of what they involved them in of massacres against the Muslim people, or what the Algerian intelligence committed in their name of massacres as well.

Despite its dazzling military and popular successes, and despite the availability of the best conditions for success that were available to a jihādī movement in the modern era. That experience was a harsh lesson. It confirmed to me the futility of local attempts at jihād under the New World Order, and the global confrontation of what was called terrorism (i.e., Islamic jihādī movements).

From late 1996 to late 1997, I spent long hours contemplating and dialoguing, with some of the elite of the jihādīs residing from the cadres of the Arab Afghans and

jihādī organizations in London. To evaluate the reasons for the failure of the repeated armed jihādī attempts in the modern era:

[Morocco 1963 - Syria 1965 - Egypt 1965 - Turkey 1970 - Algeria 1976 - Syria again and the long experience 1975 - 1982 - Egypt again 1981 - Libya 1989 - Algeria again 1990 - 1996 - Libya again 1994 - 1996 ... ] In addition to the limited experiences of other countries such as: Tunisia, Jordan, Yemen, Lebanon, and others.

And we formed for this, dialogue and studied a semi-irregular symposium, for which we held several meetings, in which we compared the failure in all those organizational attempts, and the military successes in the frontal jihādī experiences of Muslims in Bosnia - Chechnya - Afghanistan. We also presented to study the new beginnings of individual jihād actions that began to occur since the Gulf War. Which were carried out by some Muslim youth here and there.

And I can say that my contemplation in those days and attempts to research and write some thoughts in that period, formed for me, in addition to what I had reached of ideas (the statement of Global Islamic Resistance), the basics of the detailed ideas of this book that is in our hands now.

And I carried these ideas in my chest and emigrated with them after my decision to leave completely to Afghanistan, after scouting it twice after the Taliban movement was able to enter Kabul and declare the Islamic Emirate. And after it became clear to me that the signs of a severe security storm blowing on Islamists, especially jihādīs, in Europe were approaching, and I preferred that its whirlwinds not reach me in London, which lost its original democratic virginity when it consorted with the American cowboy.

#### **Fourth Stage: Afghanistan (1997 - 2001)**

My emigration to Afghanistan began in August 1997, and continued until our forced departure from it in late December 2001.

My migration to Afghanistan was for many reasons. The reason relevant to the subject of this book is participation in the confrontation that was still escalating with the new world order led by America and Israel, and in which the governments of apostasy in the Arab and Muslim countries participate. I was encouraged in this by things I sensed during two reconnaissance trips I made prior to the decision to migrate permanently, during the year preceding that decision. Among the most important of these things:

The move of Shaykh Usāma bin Lāden and the elite of his administration to Afghanistan, and his adoption of ideas for confronting America and internationalist convictions for that confrontation, and his call to the Islamic Ummah for jihād against America under the slogan "Expelling the mushrikīn from the Arabian Peninsula." And his adoption - finally - of ideas very close to those that had matured in me in stages since the Gulf War of 1990. This became clear to me through several discussions with him and with some of those close to him during my visit to them in 1996. I saw in his adoption of ideas of this kind a real opportunity to move the confrontation in the right direction, given Shaykh Usāma's position and history. And because of the qualities, capabilities, and personal characteristics that God bestowed upon him, I envisioned him at that time as a symbol that enables that confrontation. I wanted to contribute and be present in this confrontation that would be launched from Afghanistan, as I expected after meeting with a number of senior Taliban as well.

It seemed clear to me that Afghanistan would once again be a place of pilgrimage for the mujāhidīn and the muhājirīn in the path of Allah. This was due to the security storms against jihādists in various countries of the world, which had begun to increase in ferocity since 1995. It was also due to the success of the Taliban in forming the nucleus of a state that provides a safe haven for them. I imagined that a suitable jihādi community would soon form in Afghanistan, and I was drawn to be present in it in order to contribute to the call for these ideas that I believed in.

It appeared from the firmness of the Taliban's position and their rule, and the good treatment that the Arab muhājirīn received from them, that the possibility of implementing programs for preparation, training, and practical participation in fighting alongside the Taliban would be possible in order to prepare the nucleus of the generation of the coming global confrontation, if Allah wills it.

These reasons, in addition to personal goals and personal shar'i convictions about migrating to the newly born abode of Islam and providing assistance to it, made me find myself proceeding in this migration that I undertook with full conviction and determination.

And indeed, as I expected, jihādi groups, the symbols of the Arab Afghans, jihād organizations, and many individuals flocked to Afghanistan. This flourished during the years (1998-2001), and it seemed that what I called “the second half of the Arab Afghans” had begun in Afghanistan. It was active in a way that astonished the enemies and sent new hope among the jihād circles and its supporters in the Arab and Islamic world. Such that this gathering once again became one of the hopes of the Islamic Ummah... rather, its greatest hope.

The fiery slogans and media activity launched by Shaykh Usāma with his historical personality in Afghanistan added a distinctive character. The intensity of the American reaction to them and the focus of its media on them in order to justify its aspirations for presence in the Arab and Islamic region, and the wide popular response in the circles of the oppressed Islamic Ummah, as well as the heat of the jihādi confrontations in some other hotbeds during the escalation of events in Afghanistan, such as the outbreak of the intifada in Palestine, and the intensification of the battles in Chechnya at the same time, in addition to the audacity of the American attack, its declared hostility, and its intentions to liquidate the Islamic Emirate and overthrow the Taliban government, and the international mobilization that it mustered in the process of economic, political, and media siege against Afghanistan and against the international jihādi gathering that formed under its auspices. All of this added to the atmosphere a suitable environment for me to mature ideas of the kind in this book. It appeared that some of the veteran jihādīs had reached convictions close to that.

This is not the place to review the history and events of that period, and that very important gathering at the level of the history of jihād in the modern era. I find myself very eager to write about that important, stormy period, and perhaps Allah will make it easy for me to do so in order to cover the events that passed with us at the level of the Arab Afghans since the establishment of the Taliban and our arrival to them in 1996, and until after the events of September 11, 2001, and the role of that gathering in that period and beyond, if Allah wills it for me.



I will not present here many details of that, although they are important, except for what relates to the ideas of this research and their development in the midst of that experience. What concerns me here is the following:

It became clear to me through a number of meetings and discussions in which I explained most of the ideas of this book to a number of leaders of the jihādi current and the supervisors of jihādi groups that were present in the arena there, or others who came to Afghanistan in order to establish jihādi groups on the model of those existing with the same traditional intellectual and operational foundations and concepts of the jihādīs. It appeared that most of them were full of conviction in the goals they had set for themselves, and the organizations and foundations on which they had built their actions! And that they were not ready to make any fundamental shift in thinking and acting on new foundations. And that the idea that I had left them with in 1990 was still prevalent among them!! Which is establishing secret, country-based organizations that want to bring about popular revolutions, or acts of insurgency in order to overthrow the governments of their countries, and establish Islamic governments on their ruins! And all that these organizations seek from Afghanistan - again - is that it is a station for establishment, training, and mobilization, or a safe haven for their cadres and members, fleeing from the international campaign to combat terrorism, with convictions that vary among them in terms of conviction in the Islamic Emirate and the emerging abode of Islam in Afghanistan, and the legitimacy of the Amīr al-Mu'minīn... where convictions range from complete non-existence among some who attribute themselves to “Salafism”!, to complete conviction among some others. As for the general battle with the Judeo-Crusader attack, it did not seem to constitute a practical concern for these organizations except at the level of general sympathy with the issues of the

Muslims. Shaykh Usāma and al-Qaeda were not able to budge these organizations, nor most of the youth who came for these goals, from those convictions of theirs in order to adopt his convictions that the battle had become with America only. Until the American attack on the Emirate and the repercussions of the September events came, America convinced everyone to abandon their goals and devote themselves to fighting it.

On the other hand, I saw understanding and conviction in the ideas that I will detail in this book from some of the veteran brothers who were independent of the organizations with country-based goals.

It seemed to me that the only party that bases many aspects of its operational work on foundations similar to the ideas I was convinced of was the organization of Shaykh Usāma bin Lāden (al-Qā'ida). They had realized - especially Shaykh Usāma, and his deputy Abu Hafs, may Allah have mercy on him - that the time of local, country-based organizations had passed, and that it was not suitable for the coming stage. And that the duty is: to mobilize the Ummah to confront the external enemy represented by America, and to focus on the slogan of expelling them from the Arabian Peninsula, and to combine this with the dimension of the conflict with the Jews over Palestine and al-Aqsa, and with the dimension of repelling America's aggression against Muslims in general. This is the same thing that I had reached in 1990, and in which I recorded a few lectures and writings since that time.

Then, after studying all the possibilities available to me for work and giving, I established a camp and a working group that operated independently, like all the fourteen Arab gatherings and organizations recognized by the Taliban. I dealt directly with the Amīr al-Mu'minīn. And I began, through a center I took in a camp I established in one of the military units belonging to the Taliban, and through

dozens of meetings I held in my house or in some other places, to broadcast and develop these ideas. I think that the idea crystallized through those activities until it reached the form that I will present in this book.

Despite the efforts we made - the group of the Camp of the Strangers - the general circumstances related to the situation of the Arab mujāhidīn and the Taliban in Afghanistan, and then the subsequent repercussions of September and the fall of the Emirate, prevented me from putting these ideas into practice, which is what I actually tried to do since the establishment of the camp. However, I believe that in this detailed production there was a sufficient presentation of those ideas that I was convinced of the necessity of, to set a new approach and method of work for this global confrontation that we are waging. Perhaps Allah will grant us an opportunity to resume the march, which is what I am doing now, and the first of that is publishing this book. Or He will help us to hand over this banner to those He appoints for it after us from the mujāhidīn in His path on the path of those who are manifest upon the truth in this time, if Allah wills. So that in such writings there will be a performance of part of a trust.

While I was trying to put together a book that brings together these ideas in their final form in Kabul, the events of September 2001 and their subsequent repercussions in Afghanistan and Pakistan came. to enter us into the context of the event. And to end up currently in the stage of dispersion, displacement, and hiding... where I am putting the final touches on this book now, in our beautiful mountain hideout.

### **Fifth Stage: Pakistan (2002-2003)**

#### **Repercussions of the Events of September 2001**

The repercussions of the events of September 11, 2001, and the momentum of the American reaction and the programmed Western Crusader attack with the global Jewish orientation cooperating with the forces of apostasy and the organs of hypocrisy in our Arab and Islamic world, increased me, rather, filled me with conviction in the ideas I had reached regarding the method of confrontation necessary for this global war. Which began with America's leadership of the new world order and its Crusader campaign with the international coalition in early 1991 on the Arabian Peninsula and Iraq, and which gradually escalated until it exploded and was declared after the events of September 11 with all audacity, to include the entire Arab and Islamic world, rather, the entire globe as a battlefield with Islam and Muslims wherever they are found. Within a comprehensive eradication program based on the Judeo-Crusader concept of the clash of civilizations adopted by America and the West that pants after it.

The evidence of this in the media has become daily material, even from the Americans themselves. And how I marveled at the frankness of (Jeffrey Steinberg), a journalist and political analyst from the Democratic Party in America, in a dangerous interview, which he conducted with the Syrian satellite channel in (July 2002) and the summary of what came in it was:

"There is an impending catastrophe for America and humanity due to the policies adopted by the Republican Party, led by Bush, which include the principle of the clash of civilizations, built upon the philosophies of Kissinger, Huntington, Nixon, and others. They base their ideas on the principle of the dominance of the white Christian element over the 'colored' people of the earth. They believe that the time

has come for the establishment of a global empire led by America, and they are planning, for this purpose, to halt the industrial progress of developing countries, and to spread epidemics and diseases for ethnic cleansing, in order to eliminate 80% of the non-white population of the earth!

The issue is bigger than removing the Iraqi government or claiming to bring stability to the Middle East." He said that the United States is on the verge of a global financial and economic collapse, due to its aggressive military activity in many regions, and that Bush is trying to prevent the bankruptcy of major American companies. He enacted, for this purpose, economic legislation with unconsidered consequences, and imposed taxes and fees on imports, even from America's allies, which created hysterical feelings against America in other countries... He concluded by saying that there is an impending catastrophe due to Bush's policies that will soon befall America and the world, within a week, a year, or more or less... The important thing is that it is near.

The evidence of what is happening today largely supports the description we presented of the nature of the confrontation between us and the contemporary Romans, led by America, such that the call to resistance, according to these perceptions, no longer requires any effort to convince. The enemy and its allies have provided all the necessary evidence and motivations to create conviction in resistance, presenting it with all ferocity and aggression, such that it has pushed even the most peaceful and inactive segments of the Ummah to think about confrontation. This, in shā' Allāh, facilitates the task of those calling for Jihād and comprehensive global resistance against this enemy.

The new reality – which I will detail in this research – has proven, rather imposed, the only direction of the battle and the futility, rather impossibility, of directing it towards creating limited, localized jihādi conflicts. The battle has shifted after September 2001, the invasion of Afghanistan, then Iraq in 2003, and the enemy's preparations for what follows. The enemy has imposed itself on all its arenas in defense of its interests and allies. Not to mention the destruction or disintegration of most, if not all, local jihādi structures and organizations due to this tyrannical campaign and the completely disproportionate capabilities of the parties to the battle. I believe that this new jihādi reality obviates the need for much debate to convince the remaining cadres and jihādi entities of the necessity of changing the way of thinking and acting according to the new direction of the battle.

My thinking about the precursors and repercussions of the events of September has led to a limited and important development of some ideas, which I will record during the research at their appropriate places, indicating this, in shā' Allāh.

I believe, in short, that the events of September and the subsequent global events have perhaps ushered us into the sequences of the battles and tribulations that the Messenger of Allāh (peace and blessings be upon him) informed us about, and Allāh knows best. Here is the world moving towards being filled with injustice and oppression under the supervision of America, its Jewish masters, and their allies among the Crusaders, apostates, and hypocrites. And here are the believing mujāhidūn, strangers, displaced in the land, finding no refuge, fleeing with their religion from one village to another, exactly as he (peace and blessings be upon him) informed us. Things may be moving towards the confinement of the believing group. In much of what is happening, there is evidence that has been foretold in the

traditions of the Sunnah, and even in some traditions found in some of the books of the People of the Book... And here is the balance of power dramatically shifting between us and our enemies, a test for the believing group and a fitnah for those deviating from the guidance of Allāh's law among those affiliated with this religion. Such that the earth will be filled with injustice and oppression, and events will lead to the appearance of the Mahdi (peace be upon him) to lead the march of confrontation and fill the earth with fairness and justice after it has been filled with injustice and oppression. The options before the believing group may now be limited to patience, steadfastness, sacrifice, perseverance, and advancing with faith and firm footing towards the ditch. We must remain steadfast until we, or our patient offspring, are under the banner of fairness and justice after that, and in a time not far off, in shā' Allāh. But the obligation of Jihād continues until the Day of Judgment, and the continuity of the victorious group upon the truth, fighting for this religion, victorious, not harmed by those who forsake them or oppose them until the last of them fights the Masīh ad-Dajjāl, is a firm matter in our religion. If we are to strive to be from this group and continue to carry the banner and hand it over from generation to generation, and from group to group, I believe that the practical options have become limited by virtue of our existing situation, such that we have no choice but to resist according to methods similar to those that I will present in this book, striving for the establishment of a comprehensive "Global Islamic Resistance" to this aggression.

And that the matter is too great to fall on the shoulders of the elite of this Ummah.

The triumphant attack of the nineteen blessed martyrs on the heartland of disbelief and tyranny, America, by striking at the core of its economic and military

installations, was a tremendous and historic act by all measures... May Allāh have mercy on them and grant them the greatest reward, and reward all who prepared and helped in bringing about and carrying out this unique, fateful act.

Regardless of some of the details surrounding the circumstances of the event's launch, and the conditions that preceded it, especially in Afghanistan, on the Taliban's side, and on the side of the Arab jihādi gathering in Afghanistan; and regardless of the repercussions of the event and the nature of the confrontation that occurred after it, and the way it was managed, especially in Afghanistan and then Pakistan (details worthy of research, documentation, and the extraction of lessons and morals, matters that have no place for detail here because they are outside the scope of this book, and some aspects of them will come in the folds of this book, in shā' Allāh); regardless of that... it can be said that the direction of Shaykh Usama bin Laden, may Allāh protect him, has placed the battle, in this form, on its correct path, by imposing the confrontation between us and our real enemy, who supports all our enemies from behind the scenes, in all the arenas of confrontation we are fighting, starting with our struggle with the Jews in Palestine, and passing through all our confrontations with our apostate rulers, who are supported by America and its allies. May Allāh reward him well.

The relevant matter between the repercussions of September and the ideas of this book is that if we accept this premise of a war that is happening and imposed on us by the enemy, then we will accept, according to the requirements of our noble religion, that we must confront it, and that defensive Jihād has become a personal obligation (farḍ 'ayn) upon Muslims, as Allāh the Almighty said: "... {And fight in the way of Allāh those who fight you, but do not transgress. Indeed. Allāh does not like



transgressors}" (Al-Baqarah: 190), and Allāh the Almighty said: "... {And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing}" (Al-Baqarah: 191). If we are going to confront, then there must be losses in this global war. It must be clear to those who want Jihād that one of the most important things is the issue of (choosing the method of confrontation). Either we enter the battle according to the enemy's perceptions, by being partially exhausted here and there, and destroying our energies by fighting with the apostate rulers and those who follow them from among the hypocrites, the coerced, and the ignorant from their armies and security personnel... This is what we have done for more than thirty years, and through dozens of failed and costly experiments. Or we direct the battle towards the main enemy and the driver of all our local enemies, and I mean the malicious trinity... (Israel - America - Europe/NATO). There is no doubt now that logic and reality prove that targeting these is more beneficial. It implicitly includes convincing Muslims of the war against the apostate rulers and the queue of hypocrisy with them, who are loyal to these infidel invaders, because they will enter the battle alongside America and the Jews, due to their reality and their concern for their thrones. The battle with the Jews, America, and Europe/NATO is imposed, and its consequences must be borne, as the poet said:

**If death is inevitable... then it is shameful to die a coward**

In short:

The war of the Muslims today with the Jews, America, Europe/NATO, and their apostate and hypocritical allies in our countries, will have a heavy price, in an Ummah that has long slumbered, long been inactive, long immersed in the world,

long afflicted by the creeping feebleness of the love of the world and the hatred of death in the joints of its elite and its masses, and long accustomed to most of its scholars relying on the tables of its rulers.

There must be a pulse of life, and the birth of a renaissance will be followed by difficult labor. Let not the price terrify an Ummah and youth to whom Allāh the Almighty said:

{Indeed, Allāh has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allāh, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is more faithful to his covenant than Allāh? Then rejoice in your transaction which you have contracted. And it is that which is the great attainment} (At-Tawbah: 111).

Nevertheless, it must be said, as an alert to a reality that needs to establish detailed ideological, military, media, and movement foundations for this confrontation, so that the Ummah enters it in the best way:

Shaykh Usama made a good choice of the nature of the battle and identifying the enemy. He was successful – in my opinion – in choosing the key to the conflict and confrontation. The executors of the September attacks also did well in making the detonator, and they began the battle with a triumphant attack that inflicted heavy losses on the enemy, and made Muslims begin the amazing initiative. However, I believe that the Islamic Ummah, with all its energies, is still absent from the battle, even though it is primarily concerned with this Jihād and its material... And that the arena of confrontation is still idle, as its real arena is the Muslim lands, where

various forms of the aggression of the Jews, Christians, and their supporters from among the apostates and hypocrites have descended. Those overseeing the jihādi awakening of this Ummah, from among all the jihādīs, must act upon the saying of Allāh the Almighty: {So fight, [O Muhammad], in the cause of Allāh; you are not held responsible except for yourself. And encourage the believers [to join you] that perhaps Allāh will restrain the [military] might of those who disbelieve. And Allāh is greater in might and stronger in [exemplary] punishment} (An-Nisa': 84), so that the believers – all the believers – will carry out the main task of repelling.

The direction of the battle has been chosen well, but we still have a lot of effort ahead of us in the field of da'wah (invitation), clarification, and encouraging the believers, to put the battle, in terms of management and implementation, in its proper field and domain, so that we regain the initiative that America recovered after the events of September, and which is still in its hands until now.

Whatever the positions and opinions in the Islamic and jihādi ranks regarding the events of September, it is recognized that they have created a new reality, which, due to the American attack, constitutes a tyrannical campaign that requires us to confront it, and to focus our attention on that. This is undoubtedly better than wasting time in blaming each other and exchanging opinions about the events, their circumstances, and their perpetrators. The battle has reached the point of being a battle of destiny, where we either exist or we do not.

### **Sixth Phase: (2003 - 2004)**

America's Occupation of Iraq and the Zionist-Crusader Campaign against the Middle East:

Then what is known occurred, the advance of the Americans and their English allies in Iraq, where they implemented a plan similar to what they did in Afghanistan. In record time, they were able to destroy the Iraqi army, dismantle its units, and enter Baghdad, which was destined to fall for the second time under the hooves of the Mongols – the new Mongols of the contemporary Romans, who were no less barbaric than their ancestors who came with Hulagu.

The subject of this campaign, the occupation of Iraq, its precursors, the details of its daily events, and delving into the analysis of its events and lessons, is a large topic that is not the subject of this book. But I draw attention to its relationship to the crystallization of the ideas of this book and the theories of jihādi action that I will present in it for the establishment of a "Global Islamic Resistance", and the most important of that in brief points:

The Most Important Reasons for the American Victory in (Afghanistan/Iraq):

1. Reliance on local agent forces operating under its command on the ground.
2. Reliance on isolating the prey country from its surroundings, neutralizing that neighborhood, or relying on it as a launching point to provide logistical services to its forces.
3. Reliance on overwhelming air and missile superiority in destroying every enemy target on the ground, in the arena of the event.
4. Readiness to commit massacres against civilians in order to achieve military objectives, and disregarding all forms of public opinion.

5. Overriding the international community and all opposing opinions, and subjecting them to its program by enticement, intimidation, or neglect, after America has actually become the sole pole in the world, controlling the policies of states and subjecting them to its interests.
  6. The transformation of Islamic peoples into mere spectators of the events, helpless, after their rulers and scholars removed them from the circle of conflict and action.
- ❖ Following America's victory in Afghanistan, its elimination of the military power of the Taliban and the factions of the Arab and Muslim mujāhidūn from Al-Qaeda and others in Afghanistan, and its victory in Iraq, there was a military and security pursuit of every hotspot expected to resist the American presence, sooner or later. One of the most important of these was the destruction of the sites of the Kurdish Ansar al-Islam group in the Khurmāl area of northeastern Iraq on the Iranian border, using the same method that destroyed the sites of Al-Qaeda and the Arab mujāhidūn in Tora Bora in Afghanistan, by intense and concentrated air and missile bombardment, and the advance of local Kurdish proxy militias to eliminate the remaining mujāhidūn on the ground, and then capturing any survivors across the border in the neighboring country through international agreements and conspiracies.

Likewise, the sites of jihādi gatherings in the Hattat Mountains in Yemen were destroyed and liquidated, relying on the Yemeni army and security forces through aerial bombardment, then advancing on the sites.

America then continued this method in every public hotspot where mujāhidūn opposing America gathered. In addition to this, America adopted a policy of security pursuits through which it liquidated other secret jihādi organizations and cells in many places, in cooperation with local security agencies, as happened in Saudi Arabia, Morocco, Indonesia, and some East Asian countries.

The analysis of these experiences, which I witnessed firsthand in Afghanistan after September 2001, and my investigation of what happened afterward through continuous, focused monitoring, confirmed what I had reached in terms of ideas and theories of resistance over the past ten years, which I have included in this book. The summary of that – and Allāh knows best – is:

Firstly: Confrontation with America or any of its allies militarily in an open manner is not possible as long as it has this complete control over the airspace with these overwhelming technological capabilities, especially with the presence of agent forces operating under its management on the ground, besieging those jihādi hotspots, and participating in the advance on them.

Tora Bora - Afghanistan 2001, Khurmāl - Iraq 2003, and Hattat Mountains - Yemen 2003... and then what is happening in Fallujah as I correct these lines (November 2004), have proven what was already established in the experiences of the open confrontation of jihādi groups in Hama/Syria 1982,(Tripoli, and Tal al-Zaatar - Beirut - Lebanon 1982, and Nabatieh - Lebanon 2000... even though the mujāhidūn faced armies with local capabilities in those experiences, so what about the American military power? The issue of the futility of open confrontation by guerillas against superior regular armies is a well-known matter discussed in most books on guerilla warfare studies.

Secondly: Secret organizations cannot confront the local security systems of agent governments after the establishment of security coordination at the regional and international levels under what has become known as the global war on terror, and under the management and supervision of America, especially through following the old classical methods of hierarchical, networked, local secret organizations.

Thirdly: Since resistance is unavoidable and indispensable, the only method of confrontation that presents itself under these circumstances is the method of secret guerrilla warfare with disconnected cells—numerous, multiple cells. The features of a model for this appear evident in the actions of the multi-faceted Iraqi resistance against American forces, as well as what has been demonstrated by the armed Intifāḍah in Palestine and other urban guerrilla wars around the world. This is what I have attempted to benefit from and incorporate, in its appropriate place, within the context of this book's chapters, which propose theories for activating a call to global Islamic resistance.

At the end of this introduction, I say:

Many of the youth of the Awakening and Jihād, both those we know and those we do not, have paid a heavy price everywhere. They have been subjected to killing, imprisonment, and displacement for nearly half a century before the events of September—and they are the finest of the Ummah of Islam in this era.

As for after the September attacks, the nineteen heroes were martyred and initiated the battle in its new direction. May Allāh have mercy on them, elevate their ranks, and gather us with them in 'Ilīyyīn (the highest level of Paradise).

The Amīr al-Mu'minīn in Afghanistan, Mullā Muḥammad 'Umar, and the sincere Mujāhidīn of the Ṭālibān, paid a heavy price to maintain their trust, fulfill their duty in protecting Islam and Muslims, and not succumb to the enemy's threats. They experienced their share of killing, imprisonment, and displacement. Afghanistan and its entire people paid the price with them. May Allāh accept from them and forgive us and them.

Al-Qā'idah has presented many of its men as a price for starting the decisive round, and Shaykh Usāmah and his aides paid a heavy price and took their share of killing, imprisonment, and displacement. May Allāh accept from them and forgive us and them, and gather us with them in the abode of His mercy.

Many cadres and youth of the Arab Jihādī groups in Afghanistan were killed in the battle to defend the Islamic Emirate and in confronting the blind American assault on Afghanistan. That blessed group paid a heavy price and also took their share of imprisonment, killing, and displacement. They are the elite of the Jihādī current and its vanguard. May Allāh accept from them and forgive us and them, and gather us with them along with those upon whom Allāh has bestowed His favor.

So for what purpose? And for what in return? And why was all this hardship?

The goal was to awaken the anesthetized, sleeping Ummah, absent from the arena of confrontation, to place it face to face with this obligation.

In this research, which I have prefaced with this introduction, we attempt to give a push and to place a step on the path of the great task, which is to lay the foundations that contribute to pushing the Ummah to take its role in this coming battle.



I am convinced that victory is in Allāh's hand, and that one of the first means to it that we must provide is:

Working to transform this confrontation into a battle of the Ummah after it has been ignited by the elite.

The Jihādī current, over four decades, has complied with Allāh's command: {So fight in the cause of Allāh; you are not held responsible except for yourself}. Those upon whom the responsibility of the word and the trust of knowledge and the pen have fallen must fulfill the command of the second verse {and encourage the believers}, all of that {so perhaps Allāh will restrain the might of those who disbelieve}.

Yes, we are now passing through the most difficult circumstances, and we are living at the peak of tribulation. The best of our brothers have been killed, the elite of our youth have been imprisoned, and the rest of us have been scattered, snatched by the treacherous, lurking wolves of the apostate (Riddah) governments, their aides, their intelligence services, and their hypocritical agents here and there. However, we know with certainty that Allāh is inevitably the supporter of His religion and His party, and that the glad tidings of our victory, reaching the conquest of Rome, will occur as His Messenger, peace and blessings be upon him, promised, without a doubt.

Perhaps the Mankūsīn (inverted/perverted ones) among our Ummah do not believe these legal truths and prophetic glad tidings. However, the leaders of our enemies and their senior scholars and monks know them as they know their own sons. They are gathering forces now in an attempt to avoid this fate—like a child trying to block the sunlight with his small hand.

It is the effort of those who {wish to extinguish Allāh's light with their mouths, but Allāh will only perfect His light, even if the disbelievers dislike it} (At-Tawbah: 32). They know that the star of their civilization has set, and that the dawn of our civilization has broken.

So, may Allāh have mercy on the martyrs (Shuhadā') of the Mujāhidīn everywhere, for they have excused themselves.

And may Allāh have mercy on the prisoners of the Muslims and relieve them, for they have excused themselves.

And may Allāh aid every displaced person in His path, from among those who have striven and excused themselves.

And may Allāh accept from all those who have helped, sheltered, and supported.

Let every loving supporter who rejoices in harming the enemies of Allāh hear it from us. And let every Mankūs (inverted), disheartened one who does not believe in Allāh's promise also hear it.

Let the cowardly sitters, who do not want the men of this Ummah to confront the enemies of Allāh so that the tranquility of the mire in which they wallow amidst the swamps of the world is not disturbed, also hear. Foremost among them are the scholars of hypocrisy and the jurists of the Pentagon.

And let all our enemies, and those behind them, in front of them, and with them, hear it:

There is nothing between us and our enemies—all our enemies, from the Jews and the Christians and their disbelieving allies, and their supporters from the apostates and hypocrites in our lands—except the saying of Allāh the Almighty:

{When you meet the disbelievers, strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds...}

{And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allāh and your enemy and others besides them whom you do not know [but] whom Allāh knows. And whatever you spend in the cause of Allāh will be fully repaid to you, and you will not be wronged.}

So, to everyone who conveys on our behalf to America and those in its alliance:

{Return to them; we will surely come to them with soldiers that they will be powerless to encounter, and we will surely expel them therefrom in humiliation, and they will be debased.} (An-Naml: 37).

{And Allāh will surely support those who support Him. Indeed, Allāh is Powerful and Exalted in Might.} (Al-Hajj: 40).

{And whoever strives only strives for [the benefit of] himself. Indeed, Allāh is free from need of the worlds.} (Al-'Ankabut: 6).

For destiny has preceded with the word of truth:

{Allāh has written, "I will surely overcome, I and My messengers." Indeed, Allāh is Powerful and Exalted in Might.} (Al-Mujadila: 21).

{Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand.} (Ghafir: 51).

With the table of contents, the logic of the book's chapters, and the series:

"Letters of the Global Islamic Resistance"

As I mentioned earlier, this book was written to provide a vision that contributes to solving the great dilemma that Muslims are living in this time. This is by answering an important question:

How do we confront our new crusader-Zionist enemies in the days to come?

No discerning, insightful person doubts that we, as Muslims, are living in a crisis—rather, crises of all types and forms. The Islamic awakening that arose to address these problems has ended, with all its schools, in a crisis, or rather, crises. The armed Jihādī segment of this awakening, which took the path of Jihād to solve those problems, has reached, for reasons related to it and due to the enemy's siege, a crisis—or rather, crises.

We, as fundamentalists and Mujāhidīn, are currently passing through the bottleneck of crises on all levels. Indeed, after the events of September 11th, we have come to be presented in the media as representing the crisis that the whole world is confronting.

The enemy's media outlets, and the outlets affiliated with them in our Arab and Islamic world, have imposed us and presented us to the people as the crisis of the world that must be eliminated! In fact, many Muslim scholars address us from the pulpits of Friday sermons, even in the Sacred Mosque, as "the crisis." The plump,

well-fed Imām, the inflated (As-Sudays), prays in the Qunūt of the completion of the Qur'an (Ramadan 2004) for all the countries of the world, especially the Islamic ones, to be safe from terrorism, and he prays for the destruction, eradication, and dispersion of the Mujāhidīn! Similarly, the newspapers and media outlets of many of the leaders of the Islamic awakening and its groups address us today with the same perspective. Their justification for this is that by taking up arms against our rulers over four decades, we created the crisis, and by confronting the Americans and their allies today, we have placed them and the Muslims in an unequal confrontation and made them the center of the crisis. This is not to mention many of the Muslim masses who have been convinced by the global and local media machine that we represent the problem and the crisis.

This research divides its main chapters between proving a truth and answering two questions.

The truth is that armed Jihād and resistance are the solution to all our crises—our crises as Mujāhidīn, as an Islamic awakening, and as Muslim peoples.

Chapters One through Five are devoted to proving this truth. As for the first question, it is: Why have the Jihād projects we have undertaken over four decades failed, even though Jihād is the solution? Chapters Six and Seven address this question.

The second fundamental question, for which this research was conducted, is: How do we wage Jihād against our enemies in the days to come? How do we wage Jihād against them with methods in which we hope for Allāh's victory?

How do we wage Jihād against our enemies in the post-September world?

The logic of the research in the book is built so that each chapter introduces the one that follows and serves as a logical precursor to it, leading up to Chapter Eight, where we detail the method we believe is effective for continuing the Jihād as we enter the twenty-first century, which they claimed would be an American century!

We prefaced the research with a brief overview of Ghuraba (strangers), Ghurabā' (strangers) and the group victorious upon the truth, who fight for this religion until the Hour comes. In our belief, this is the state of those who have carried the burden of Jihād throughout these past decades, as well as the coming generation of Jihād to whom we want to hand over the banner of Jihād and its trust. This introduction explained the characteristics of Ghuraba and Ghurabā', the attributes of their members, the tribulations they face in this world, and the reward that awaits them with Allāh in the Hereafter. As well as the features and qualities of those who remain steadfast upon the Truth.

I ask Allāh the Almighty to help us, to grant us sincerity and the means of acceptance, to grant us that which will support His religion, to make us guides who are guided, not astray nor leading others astray, to make us leaders for the pious, and to grant us a share of the reward of those who follow the call to goodness and Jihād. It has been narrated from him, peace and blessings be upon him, that "The one who guides to goodness is like the one who does it," and it has also been

narrated from him, peace and blessings be upon him, that "The scholar and the learner are partners."

## **Ghurabā', and those Victorious upon the Truth**

Allāh the Almighty said:

{So why were there not among the generations before you those of enduring discrimination forbidding corruption on earth?} (Hud: 116)

The Messenger of Allāh, peace and blessings be upon him, said:

- "Islam began as something strange and will return to being strange as it began, so Tūbā (blessedness/a tree in Paradise) for the strangers."
- "There will always be a group from my Ummah fighting for the truth, victorious over those who oppose them, until the last of them fights the Antichrist (Masīḥ ad-Dajjāl)."

In this alleged American-Jewish era, days have overshadowed us in which Muslims have become strangers among the disbelieving people of the earth. Those who pray have become strangers among the hundreds of millions of Muslims. Those who adhere to what Allāh has commanded and forbidden of their religion have become strangers among those who pray. Those who call to faith and correct belief have become strangers among the adherents. Those who call to Allāh, enjoin good, and forbid evil have become strangers among these believers. And those who call for Jihād against the enemies of Allāh and repel the assault of the disbelievers, apostates, and hypocrites have become the strangest of the strange.

The Messenger of Allāh, peace and blessings be upon him, spoke the truth, and we are moving towards what he foretold, saying: "Islam began as something strange and will return to being strange as it began, so Tūbā for the strangers."

Praise be to Allāh that the Messenger of Allāh, peace and blessings be upon him, gave the glad tidings that: "There will always be a group from my Ummah fighting for the truth, victorious over those who oppose them, until the last of them fights the Antichrist (Masīḥ ad-Dajjāl)." And he informed about their steadfastness, peace and blessings be upon him, saying: "There will always be a nation from my Ummah victorious upon the truth, unharmed by those who oppose them, until the command of Allāh comes, and they are victorious over the people."

Because we are writing this book for those strangers victorious upon the truth, who are unharmed by those who forsake them, fighting for this religion until the command of Allāh comes...

And because we are writing it when the steadfast believing group, facing the raging storms of America and its allies, has become patient and steadfast, not caring about America's arrogance, the multitude of its allies, or the betrayal of its slaves—they have become the strangest of the strangers among the people... strangers victorious upon the truth, fighting for the truth here and there... and because we are writing this book for them...

And because we are writing it while we are living, by the grace of Allāh, which He bestows upon whom He wills—and we ask Him for sincerity, steadfastness, and acceptance by His mercy—we are living, along with our Mujāhidīn and migrating brothers in the path of Allāh, in the most severe states of strangeness, siege, pursuit,



killing, and imprisonment. Therefore, we provide here from the provisions that strengthen our resolve and make us steadfast... and we present it as glad tidings to those patient, steadfast ones whom we believe have been true to what they pledged to Allāh. Among them are those who have fulfilled their vows, and among them are those who await, and they have not changed in the least. We also present it to all those determined to join the caravan of strangers and the procession of those victorious upon the truth from the coming generations, by whom Allāh will raise, if He wills, the banner of His religion. And He will show every Pharaoh and Haman from among the pharaohs of the disbelievers and apostates, and all their soldiers, what they used to fear.

One of the best provisions, and a sign of imminent and future good tidings, is to preface the chapters of this book with some of the fragrance of the purified Sunnah, and what has come from some of the blessed narrations of the attributes and conditions of Ghuraba, Ghurabā', and those victorious upon the truth, who fight for this religion, not caring about those who forsake them or oppose them, until the command of Allāh comes, and what has come of what Allāh has prepared for them of glad tidings in this world and honor in the Hereafter.

Hoping that it will strengthen the hearts of the believing youth determined to resist—to resist the tyranny of America and its allies—with a heart filled with faith and a hand that grips the trigger.

So, to those who have loved death in the path of Allāh as the slaves of America have loved life... to them and with them, we breathe the fragrance of these fragrant prophetic narrations and their lights:

In the chapter on Ghuraba from the book *Madārij as-Sālikīn* by the working Imam Ibn al-Qayyim, may Allāh have mercy on him, we extract the following in brief:

Allāh the Almighty said: {So why were there not among the generations before you those of enduring discrimination forbidding corruption on earth, except a few of those We saved from among them? But those who wronged pursued what luxury they were given therein, and they were criminals.} (Hud: 116). His citing this verse in this chapter indicates his profoundness in knowledge, understanding, and comprehension of the Qur'an, for the strangers in the world are the people of this attribute mentioned in the verse. They are the ones whom the Prophet, peace and blessings be upon him, referred to in his saying...

"Islam began as something strange and will return to being strange as it began, so Tūbā for the strangers." It was said, "Who are the strangers, O Messenger of Allāh?" He said, "Those who reform when the people have become corrupt." 'Abdullah ibn Mas'ud reported that the Messenger of Allāh, peace and blessings be upon him, said, "Islam began as something strange, and it will return to being strange as it began, so Tūbā for the strangers." It was said, "Who are the strangers, O Messenger of Allāh?" He said, "The Nuzzā' (those who withdraw) from the tribes." In the Ḥadīth of 'Abdullah ibn 'Amr, he said: The Prophet, peace and blessings be upon him, said one day while we were with him, "Tūbā for the strangers." It was said, "Who are the strangers, O Messenger of Allāh?" He said, "A few righteous people among many people; those who disobey them are more than those who obey them."

Ahmad narrated from 'Abdullah ibn 'Amr from the Prophet, peace and blessings be upon him, that he said: "The most beloved thing to Allāh are the strangers." It was

said, "Who are the strangers?" He said, "Those who flee with their religion, gathering with Jesus, son of Mary, peace be upon him, on the Day of Resurrection."

In the Ḥadīth of al-Qāsim from Abū Umāmah from the Prophet, peace and blessings be upon him, he said about Allāh the Almighty: "...The most enviable of My Awliyā' (allies/friends) to Me is a believer who is Khafīf al-Ḥādh (light in possessions), has a share of prayer, perfects the worship of his Lord, his sustenance is just sufficient, and he is obscure among the people, not pointed at with fingers, and he is patient with that until he meets Allāh, then his death comes quickly, his inheritance is little, and his mourners are few." Al-Hasan said: "The believer in this world is like a stranger; he does not despair from its humiliation, nor does he compete for its honor. The people have their state, and he has his state. The people are at ease from him, and he is in exertion from himself."

These are the ones who truly grasp the embers, and most people, rather all of them, blame them. Due to their strangeness among these people, they are considered people of deviation, innovation, and departure from the majority. {Look at this description and compare it to the state of the Mujāhidīn against the Americans, the Jews, and their allies today... and how the media, even most of the Friday sermon preachers on the pulpits of the mosques, address them}.

The meaning of the Prophet's saying, "They are the Nuzzā' from the tribes," is that Allāh the Almighty sent His Messenger when the people of the earth were following different religions. They were either worshipers of idols and fire, worshipers of images and crosses, Jews, Sabians, and philosophers. Islam, in its early appearance, was strange, and those who converted and responded to Allāh and His Messenger were strangers in their neighborhoods, tribes, families, and clans.

So, those who responded to the call of Islam were Nuzzā' from the tribes, even individuals from them. They became estranged from their tribes and clans and entered Islam, so they were truly the strangers. Until Islam appeared, its call spread, and people entered it in crowds. So, that strangeness was removed from them. Then it began to be estranged and travel until it returned strange as it began. Rather, the true Islam, which the Messenger of Allāh, peace and blessings be upon him, and his companions were upon, is today stranger than it was at its first appearance, even though its visible signs and rituals are famous and well-known. True Islam is very strange, and its people are the strangest of the strange among the people. How can a single, very small group not be strange, when there are seventy sects with followers, leaderships, positions, and authority, and their market does not thrive except by opposing what the Messenger brought? For what he brought contradicts their whims, desires, and what they are upon of doubts and innovations, which are the essence of their virtue and action, and the desires that are the goals of their intentions and wills.

{Look, glory be to Allāh, what Ibn al-Qayyim says in the eighth Hijri century that Islam in his time is stranger than when it first appeared... So what do we say today, and Allāh is the One sought for help!!}

How can the believer, walking to Allāh on the path of following [the Prophet], not be a stranger among these who have followed their whims, obeyed their greed, and each of them is impressed with his own opinion, as the Prophet, peace and blessings be upon him, said: "Enjoin good and forbid evil until you see greed obeyed, whim followed, the world preferred, and each person with an opinion impressed with his own opinion, and you see a matter that you have no power over. Then focus on

yourself, and beware of their masses, for behind you are days in which the patience of the one who is patient is like grasping embers." For this reason, the sincere Muslim in this time, if he adheres to his religion, has the reward of fifty of the Companions. In the Sunan of Abū Dāwūd and at-Tirmidhī, from the Ḥadīth of Abū Tha'labah al-Khushanī, he said: "I asked the Messenger of Allāh, peace and blessings be upon him, about this verse:

{O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided.} He said: 'Rather, enjoin good and forbid evil, until you see greed obeyed, whim followed, the world preferred, and each person with an opinion impressed with his own opinion. Then focus on yourself and leave the masses, for behind you are days of patience, in which [patience] is like grasping embers. The one who does good deeds in them has the reward of fifty men who do deeds like his.' I said, 'O Messenger of Allāh, the reward of fifty of them?' He said, "The reward of fifty of you.'" This great reward is only due to his strangeness among the people and his adherence to the Sunnah amidst the darkness of their whims and opinions.

So, if the believer, whom Allāh has provided with insight into his religion, understanding in the Sunnah of His Messenger, and comprehension in His Book, and has shown him what the people are in of whims, innovations, deviations, and their turning away from the straight path that the Messenger of Allāh, peace and blessings be upon him, and his companions were upon—if he wants to walk this path, let him prepare himself for the slander of the ignorant and the people of innovation, their criticism of him, their belittlement of him, their turning people away from him, and their warning against him, just as their predecessors from

among the disbelievers used to do with his leader and Imam, peace and blessings be upon him. But if he calls them to that and criticizes what they are upon, then their resurrection will occur, they will seek calamities for him, set traps for him, and bring against him their great horses and men.

So he is a stranger in his religion due to the corruption of their religions, a stranger in his adherence to the Sunnah due to their adherence to innovations, a stranger in his belief due to the corruption of their beliefs, a stranger in his prayer due to the poorness of their prayers, a stranger in his path due to the deviation and corruption of their paths, a stranger in his affiliation to them due to the difference of their affiliations, and a stranger in his interaction with them because he interacts with them in a way that their souls do not desire.

In short, he is a stranger in the matters of his world and his Hereafter. He does not find from the masses a helper or a supporter. He is a scholar among the ignorant, a follower of the Sunnah among the people of innovation, a caller to Allāh and His Messenger among callers to whims and innovations, enjoining good and forbidding evil among a people where the good is considered evil and the evil is considered good." The words of Ibn al-Qayyim, may Allāh have mercy on him, end here.

Among the prophetic narrations that came about the strangers, their honor, the virtue of strangeness, and its conditions:

- It came in (Majma' al-Zawā'id) from 'Abdullah ibn 'Amr ibn al-'As from the Messenger of Allāh, peace and blessings be upon him, that he said: "Do you know who will be the first to enter Paradise from the creation of Allāh the Almighty?" They said, "Allāh and His Messenger know best." He said: "The

poor Muhājirūn (emigrants) by whom the frontiers are secured, and by whom calamities are averted. One of them dies with his need in his chest, unable to fulfill it. Allāh the Almighty says to whomever He wills of His angels: 'Go to them and greet them.' The angels say: 'We are the inhabitants of Your heavens and the best of Your creation, do You command us to go to these and greet them?' He says: 'They were servants who worshiped Me, associating nothing with Me, and by whom the frontiers were secured, and by whom calamities were averted. One of them dies with his need in his chest, unable to fulfill it.' So the angels come to them then, entering upon them from every door: 'Peace be upon you for what you patiently endured, and excellent is the final home.'"

- In the Musnad of Imam Ahmad (7072) from 'Abdullah ibn 'Amr, he said: "Then I was with the Messenger of Allāh, peace and blessings be upon him, and the sun rose. He said: 'Allāh will bring a people on the Day of Resurrection whose light is like the light of the sun.' Abu Bakr said, 'Are we they, O Messenger of Allāh?' He said, 'No, and you have much good, but they are the poor Muhājirūn who are gathered from the corners of the earth.'" (Musnad Ahmad 2 - 222).
- In (Fayd al-Qadīr 4 - 274): (Ath-Thawrī, may Allāh have mercy on him, said: "If you see a scholar with many friends, know that he is a mixer. Because if he spoke the truth, they would hate him.")
- Al-Ghazālī, may Allāh have mercy on him, said: ("What the predecessors approved of knowledge has become strange, rather it has disappeared, and what people have devoted themselves to, most of it is innovated. The

knowledge of those has become strange such that the one who mentions it is hated.")

This is some of what came of the narrations on Ghuraba, Ghurabā'. May Allāh make us among them and with them in this world and the Hereafter.

And among what came of the prophetic narrations and the sayings of the scholars about the victorious group, victorious upon the truth, fighting for this religion, we extract the following:

- From Mu'āwiyah, may Allāh be pleased with him, raising it [to the Prophet]: "There will always be a nation from my Ummah upholding the command of Allāh, unharmed by those who forsake them or oppose them, until the command of Allāh comes, and they are upon that." (Al-Bukhārī 3641).
- From Jābir ibn Samurah, may Allāh be pleased with him, raising it [to the Prophet]: "This religion will not cease to be standing, with a group of Muslims fighting for it, until the Hour comes." Muslim (13/66).
- From Jābir, raising it [to the Prophet]: "There will always be a group from my Ummah fighting for the truth, victorious until the Day of Resurrection." Narrated by Muslim (13/66).
- In the narration of an-Nasā'ī (3/214) from Salamah ibn Nufayl al-Kindī, he said: I was sitting with the Messenger of Allāh when a man said, "O Messenger of Allāh, the people have devalued horses and laid down their weapons, saying there is no Jihād, the war has laid down its burdens." The Messenger of Allāh turned his face and said: "They have lied! Now the fighting has come,



and there will always be a nation from my Ummah fighting for the truth, and Allāh will deviate the hearts of peoples for them and provide for them from them, until the Hour comes, and until the promise of Allāh comes. And good is tied to the forelocks of horses until the Day of Resurrection. It is revealed to me that I will be taken, not remaining long, and you will follow me in groups, some of you striking the necks of others, and the stronghold of the believers is Ash-Shām (Greater Syria)."

- From al-Mughīrah, raising it [to the Prophet]: "There will always be people from my Ummah fighting for the truth, victorious until the command of Allāh comes to them." Ahmad (4/248).
- From Mu'āwiyah, raising it [to the Prophet]: "Whomever Allāh intends good for, He gives him understanding in the religion, and there will always be a group of Muslims fighting for the truth, victorious over those who oppose them, until the Day of Resurrection." Muslim 13/67.
- From Mu'āwiyah, raising it [to the Prophet]: "The Hour will not come except with a group from my Ummah victorious over the people, not caring who forsakes them or who supports them." Ibn Mājah (9).

It came in the book *Al-'Umdah fī I'dād al-'Uddah* (The Mainstay in Preparing the Equipment), by Shaykh 'Abd al-Qādir ibn 'Abd al-'Azīz, may Allāh guide him to His pleasure, relieve his distress, and release him from his captivity. Under the title "Is the Saved Sect the Victorious Group?":

"It is mentioned in most books of creed that the saved sect (Ahl as-Sunnah wal-Jamā'ah) is the victorious group (for example, see the last chapter of *Al-'Aqīdah al-*

Wāsiṭiyyah by Ibn Taymiyyah, as well as the introduction to the book Ma'ārij al-Qabūl by Ḥāfiẓ Ḥakamī, and others). What I believe to be more correct is that the Firqah (sect) and the Ṭā'ifah (group) are not synonymous, and that the Ṭā'ifah is part of the Firqah. The victorious group is the part or portion upholding the support of the religion with knowledge and Jihād, from the saved sect, which is upon the correct methodology and belief. As a branch of this, we also say that the Mujaddid (renewer) is one of the individuals of the victorious group who fulfilled the most important duties of the religion in his time, according to the saying of the majority that the Mujaddid is a single individual, and my evidence for this is the following:"

1 - Allāh's saying: {So why should not a party from each Firqah of them go forth that they may obtain understanding in the religion.} (At-Tawbah). This verse differentiates between the Firqah and the Ṭā'ifah, and clarifies that the Ṭā'ifah is part of the Firqah, and that it is the part upholding knowledge and Jihād from the Firqah, as in the interpretation of this verse (see Ibn Kathīr).

2 - Knowledge and Jihād, which are the most important characteristics of the victorious group, the origin of their legitimacy is that they are from the Furūd al-Kifāyah (collective obligations), which must be fulfilled by some, not all, of the members of the Ummah. This portion upholding knowledge and Jihād from the Ummah is the victorious group.

The intention of this is that every Muslim should strive to be from this victorious group upholding the support of the religion with knowledge, calling, and Jihād. Allāh the Almighty said: {And for this let the competitors compete.} (Al-Mutaffifin: 26). I say: Nevertheless, the Ṭā'ifah may be the entire Firqah, and that is at the end of time when the believers are aligned to Ash-Shām and Jesus, son of Mary, peace

be upon him, descends upon them to fight the Antichrist, as in the authentic Ḥadīth. Based on this, the narrations that mentioned that the Ṭā'ifah will be in Ash-Shām or Bayt al-Maqdis (Jerusalem) (the Ḥadīth of Abū Umāmah) are interpreted as referring to the last of this Ṭā'ifah in an absolute sense. As for the times before that, the Ṭā'ifah may be in Ash-Shām or elsewhere, and see the words of the author of the book Fath al-Majīd Sharḥ Kitāb at-Tawḥīd in the explanation of the Ṭā'ifah (Ṭ Anṣār as-Sunnah pp. 278, 279), and Allāh the Almighty knows best. End quote (Al-'Umdah fi I'dād al-'Uddah p. 78).

So I say, and Allāh is the Giver of success:

What is understood from the above is that the scholars considered the following categories for the victorious group:

People of knowledge of the Book and the Sunnah.

People of calling, enjoining good, and forbidding evil.

People of Jihād and fighting in the path of Allāh.

What appears to me, combining these sayings—and Allāh knows best—is the following:

1. Most of the Salaf whom the people of Ḥadīth and the scholars made them say that [referring to Ahl al-Hadith] was because they were the first to go forth for Jihād and fighting if the obligation became specific or if the collective obligation in fighting was not fulfilled. It has even been narrated from some of the Salaf that they entered the frontiers more than a hundred times, not for the purpose of fighting, but to take Ḥadīth, due to the large

number of people of Ḥadīth in the places of Ribāṭ and the frontiers of Jihād. This was when the people of Ḥadīth were the people of Jihād, not when most of them became people of Ḥadīth and people of hearsay and much questioning.

The victorious group are those who take the lead in the most important priorities, obligations, and duties in their time from these three areas—knowledge, calling and enjoining and forbidding, fighting and Jihād.

In a time like the time of al-Bukhārī and Imam Ahmad, may Allāh have mercy on them, the Islamic Caliphate was strong, dominant, and invading its enemies, imposing the Jizyah (tribute) and humiliation on those of the disbelievers who were near it. So it was appropriate that the heads of the victorious group, like those Imams, were foremost in the first priority, which is knowledge of the Sunnah and the Jihād of innovations, which is the Jihād of clarification, or foremost in the Jihād against the leaders of falsehood and the rulers of injustice, from those who wronged or innovated, like the stance of Imam Ahmad, may Allāh have mercy on him, against the Banu 'Abbās and the innovation of the creation of the Qur'an. It was a vacant frontier when there was no assailant fighting against the Ummah. While we find Imam Ibn Taymiyyah considering the army of Ash-Shām and Egypt—despite what they had of innovations and ignorance—among the most specific of those to whom belonging to the victorious group applied, due to their repelling the enemy from the religion of Allāh, the core of the Muslims, and their territory, despite their lack of the characteristic of knowledge. The Mamluks were not

from the people of Ḥadīth, as is well known... Rather, they were closer to ignorance and innovations than to knowledge in general. But they were on the vacant frontier, which is repelling the assailant.

2. There is no doubt that fighting without knowledge of the religion of Allāh, and without starting from its principles, even if its people are rewarded for their intention in repelling the enemies of Allāh from the religion, souls, honors, and wealth, does not make those who undertake this fully possess the characteristic of the group victorious upon the truth. They will not be victorious upon the truth or upholding the command of Allāh completely and perfectly except with knowledge along with Jihād.
3. It is not necessary that every individual in the victorious group be from the people of knowledge, but it is sufficient that those who have command and leadership in it have, in their totality, the characteristics of knowledge and calling along with Jihād and fighting, and the group is judged by the ruling of the general banner and leadership, the methodology, and the creed.
4. Finally—and undoubtedly—it must be clarified that perfection in the victorious group and its leaders is to combine knowledge with calling, enjoining and forbidding, and fighting and steadfastness upon that, as was the case with the great Imams of Islam, such as Imam Ibn al-Mubarak, may Allāh have mercy on him. He was one of the great scholars of Islam, their Muhaddithīn (Hadith scholars), and their jurists, and one of the great Mujāhidīn stationed in Jihād. Likewise, Imam Ibn Taymiyyah, may Allāh have mercy on him, was also one of the great scholars and people of Ḥadīth, and one of the great Mujāhidīn whenever the assailant descended. And among

those was the great Imam al-'Izz ibn 'Abd as-Salām, who was also the Sultan of the scholars and one of their Mujāhidīn during the time of the Tatars.

5. The conclusion is that the victorious group is the group upholding the command of Allāh, victorious upon the truth, steadfast upon it, unharmed by those who forsake them or oppose them, fighting for this religion. There is no doubt that fighting and Jihād are among their most prominent characteristics in the texts (to the point that it is almost a condition upon them), especially if it becomes specific (Fard 'Ayn) or the collective obligation (Fard Kifāyah) is not fulfilled, as is our case today... It is not possible for the victorious group, victorious upon the truth—who are the elite of the people of this religion—to abandon, in that case, the most obligatory of obligations after Tawḥīd (monotheism)—which is repelling the assailant through fighting!—under the pretext of performing actions that are below that by the consensus of the scholars. Whoever does that is from the defeated group, not from the victorious group. He is from the sitting group fleeing from the battle; this is his ruling, and the enemy has surprised us in our own home.

So, according to what has preceded, who are the victorious group in this time? Here, we must know the characteristics of this time, those characteristics that have become known from reason, understanding, and observation by necessity...

Firstly: The lands of Islam, from one end to the other, are occupied by the assailant Jews, Christians, atheists, communists, or polytheist idolaters—directly through invasion and apparent occupation, as is the case in Palestine and Ash-Shām in general, Bosnia and Chechnya, the republics of Central Asia and East Turkestan occupied by China, Kashmir occupied by India, and many lands and people that

only Allāh knows, under the rule of the original disbelievers. Or indirectly, through the appointment of apostates by the original disbelievers, as in the generality of the rest of the Muslim lands.

Secondly: All the lands of Islam, from one end to the other, have had the apostate rulers reject the Sharī'ah of Allāh, show hostility towards it, rule by other than what Allāh has revealed, change His laws, and ally with His enemies.

Thirdly: All the lands of Islam, where the Muslims in general, and the people of religion, calling, and adherence in particular, are subjected to injustice, oppression, tyranny, killing, violation of honor, imprisonment, and torture, which has become known to both near and far...

- Is it conceivable in such cases... that we say that the victorious group today are those who do not care about all of this, and devote themselves to refining Isnād (chains of narration), classifying books, and narrating Ḥadīth?!
- Is it conceivable that they are those who do not care about the affairs of the Muslims at all, and devote themselves to worship, devotion, reciting litanies, and seclusion in corners?!
- Is it conceivable that they are those who have not spoken about any of these calamities with a single word, and then their only concern is refining the correct creed, as they claim, and fighting shrines, graves, and the polytheism of the dead?! While disbelief rules them and surrounds them, and immorality, disobedience, and prostitution enter upon them and the offspring of the Muslims through all means of media, and their state with them is at its best?!
- Or would those who sit in the lands of the disbelievers and in their embrace, and call and give Fatwās (religious edicts) on the rulings of Jihād and Hijrah

(migration)?! And they open Islamic centers according to the standards of Western Islam.

- Or are they those who sit under the rule of the apostates or the disbelievers, indulging in wealth, spouses, and children, and tearing into the flesh of the Mujāhidīn in the path of Allāh and the migrants to Allāh, with any claim of haste, demolition of the call, premature stages, the correctness of banners, and verbal gymnastics?!

We do not doubt for a moment that the victorious group in this time and in such circumstances are the people of Jihād... the people of fighting... the people of weapons, Mujāhidīn under the banner of Lā ilāha illa Allāh Muḥammad Rasūl Allāh (There is no god but Allāh, Muhammad is the Messenger of Allāh)... repelling the assailant disbelievers and apostates.

Dr. 'Abd al-Qādir ibn 'Abd al-'Azīz—may Allāh preserve him—author of the book (Al-'Umdah fī I'dād al-'Uddah at the end of his discussion on the victorious group)... who it is and who they are, and the words of the scholars about it. He says on page (80) under the title "The Most Important Duties of the Victorious Group in This Time":

"This, and one of the greatest duties of the victorious group in this time is the Jihād against the apostate rulers who have changed the Sharī'ah of Allāh and who rule the Muslims with infidel, man-made laws..." He continues to say: "... and the corruption of these rulers, their changing of laws and concepts, and their spreading of indecencies among the Muslims. If the Companions, may Allāh be pleased with them, were alive today, their greatest deed would be Jihād against these rulers." He continues: "And I do not see anyone affiliated with Islamic knowledge in our time



who has not spoken about this issue, denouncing it and inciting the Muslims to Jihād. I do not see such a person meeting Allāh except that Allāh the Almighty is angry with him. Allāh the Almighty said: {Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allāh and cursed by those who curse.} (Al-Baqarah: 159)"

Therefore, the assailant disbeliever has entered, and the assailant apostates and hypocrites have joined him. If the victorious group is the elite of the people of this religion, it is inconceivable that they would neglect the most obligatory of obligations after Tawḥīd—which is repelling the assailant—under the pretext of performing actions that are below that by the consensus of the scholars. Whoever does that is from the defeated group, not from the victorious group. He is from the sitting group fleeing from the battle; this is his ruling, and the enemy has surprised us in our own home.

So, the victorious group in this time are the bearers of weapons and the banners of Jihād to repel this assailant:

Firstly: Repelling the assailant original disbelievers, from Jews, Christians, polytheists, atheists, apostates, and their helpers... repelling them with weapons and the sword, and this is the Jihād of the spear. Whoever undertakes this today is from the lineage of the victorious group, its notables, and its people, whether they are individuals or groups.

Secondly: Repelling the assailant hypocrites and those who argue on behalf of these enemies with falsehood, from the scholars of the sultans, the innovating callers, the

disheartening ones, and the discouragers—repelling them with proof and evidence, with what Allāh said and what the Messenger of Allāh, peace and blessings be upon him, said. This is the Jihād of clarification that the scholars have explained.

Whoever undertakes this today and endures for its sake the hardships of pursuit, fighting, and defamation is among the helpers of the victorious group, and we hope that he will join them. They are below the people of fighting unless they are among the people with a legitimate excuse. I have no doubt about that.

As for those who combine the sword with the pen, the machine gun with the quill, and fighting with knowledge, calling, enjoining good, and forbidding evil, there is no doubt that they are among the heads of the victorious group, its leaders, its flags, its scholars, and its Mujāhidīn callers. They are above their predecessors in rank, without a doubt.

We ask the Most High, the Almighty, by His mercy and grace, which He bestows upon whom He wills, to make us among them and with them, in this world and the Hereafter, under the banner of His beloved, the Chosen One, peace and blessings be upon him.

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# **The Reality of Muslims Today**

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## The Reality of Muslims Today

Allāh, the Exalted, says: "And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind. He will say, *"My Lord, why have you raised me blind while I was [once] seeing?"* [Allāh] will say, *"Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten'."*

It was narrated that the Messenger of Allāh (peace and blessings be upon him) said: *"The most wretched of the wretched is the one who is afflicted with both poverty in this world and punishment in the Hereafter."*

And He (peace and blessings be upon him) said *"O community of Muhājirīn, there are five traits; I seek refuge in Allāh that you should live to see them:*

- *Immorality never appears among a people to such an extent that they commit it openly, but plagues and diseases that were never known among the predecessors will spread among them.*
- *People do not cheat in weights and measures except that they will be stricken with famine, severe calamity, and the oppression of their rulers.*
- *People do not withhold the Zakāh of their wealth, but rain will be withheld from the sky, and were it not for the animals, they would not receive any rain.*
- *They do not break their covenant with Allah and His Messenger, but Allah will enable their enemies to overpower them and take some of what is in their hands.*
- *Their leaders do not rule by what Allāh has revealed in His Book, except He will cause their strife to be severe among them."*



*"The Hour will not come until obscenity and miserliness become widespread, the trustworthy is betrayed, the traitor is trusted, the wu'ul perish, and the tuhut appear. They said, 'O Messenger of Allāh, what are the tuhut and what are the wu'ul?' He said, 'The wu'ul are the prominent and noble people, and the tuhut are those who were under the feet of the people, unknown.'"*

And in truth, there is no more concise description of the reality of most Muslims today than these verses and aḥadīth.

The reality of Muslims today can be summarized under three main headings:

First: The loss of religion among the majority of Muslims.

Second: The loss of worldly prosperity for the overwhelming majority of Muslims.

Third: The domination of enemies and their control over all aspects of Muslims' lives.

Let us examine a brief overview of these headings.

## **The Loss of Religion**

The Ummah has nearly lost most of the components of its religion. This is evident in the manifestations of the collapse and corruption of religious life among most Muslims, as well as the corruption of their conditions and the loss of their sanctities. The most important of these is the absence of ruling by the Sharī'ah of Allāh. The most important aspects of this can be highlighted as follows:

## **The Absence of Ruling by the Sharī‘ah of Allāh in All Muslim Lands:**

As it was narrated from the Messenger of Allāh (peace and blessings be upon him), he said: *"The bonds of Islām will be undone one by one. Every time a bond is undone, the people will cling to the one that follows it. The first of them to be undone is ruling, and the last of them is Ṣalāh."* (Narrated by Ahmad, 21139).

The prophecy of the Messenger of Allāh (peace and blessings be upon him) has been fulfilled. The undoing of ruling by Sharī‘ah happened gradually until it completely disappeared. The first breach was with the end of the Rightly-Guided Caliphate (al-Khilāfah ar-Rāshidah), which followed the Prophet's guidance and lasted for about thirty years after his death (peace and blessings be upon him). Following this, the rule transformed into a hereditary system of kingship (mulk 'aḍūḍ) at the hands of the Umayyads. This continued during the rule of the Abbasids and the subsequent kingdoms. Over time, the royal palaces—centers of power—became increasingly corrupt.

With the infiltration of weakness into the Abbasid Caliphate at the end of the third century AH, kingdoms disintegrated in the outskirts of the Islamic state. This led to the establishment of sultanates, kingdoms, and emirates that relied on coercion and tyranny, in which aspects of righteousness and corruption varied and intermingled. The Caliphate gradually transformed into a symbolic figurehead more than a system of governance and authority.

The further the rule moved away from the complete Sharī‘ah of Allāh over time, due to the manipulation of the desires of kings and the deception of the scholars of the Sultan, the more manifestations of corruption spread in all aspects of Muslim life. This continued until the situation reached the point of the Mongol invasion of the eastern lands of Islām and the invasion of the Caliphate in its heartland, after the Crusader attacks by the Byzantines and European Christian kingdoms intensified and they

were able to establish Crusader colonies on the coasts of the Levant. The decline continued to reach its peak with the fall of Baghdad to the Mongols in 656 AH, and the dismemberment of the Abbasid Caliphate, bringing all the lands of Islām under the complete control of the Sultans of oppressive rule. However the principle of ruling by Shari‘ah as a basis remained in most of these kingdoms, in general.

Then, an exceptional and limited revival occurred with the rise of the Ottoman state, which transferred the Caliphate to itself and restored its central prestige for a period of time. However, it soon began to decline. Corruption began to affect the field of legislation and ruling by what Allāh revealed. Then, the European colonial powers colluded against it, and the Jews conspired against it to reach Palestine. The alliance of adversaries was able to bring down the Ottoman Caliphate in 1924 AD. This was followed by the fall of all Islamic lands under the colonization of various European Crusader states, foremost among them England, France, Russia, and others. During the colonial period, secularist ideologies arose in the lands of Islām and spread among the educated classes of Muslims under the patronage of the colonizer, who nurtured political parties, figures, and ruling families to pave the way for them to take power after the colonial period, in what was called "independence". This resulted in the rule of ṭawāghīt (tyrants), the ruling by other than what Allāh revealed in all the lands of Islām, under the care and supervision of the colonial powers.

Thus, the rule, which was undone bond by bond, went through the stages that the Messenger of Allāh (peace and blessings be upon him) informed about, as narrated in the ḥadīth of Hudhaifah: *"Prophethood will remain among you for as long as Allāh wills it to remain, then He will lift it when He wills to lift it. Then there will be a Caliphate (Khilāfah) on the methodology of Prophethood. It will remain for as long as Allāh wills it to remain, then He will lift it when He wills to lift it. Then there will be a biting kingship (mulkan 'aḍḍan), and it will remain for as long as Allāh wills it to remain, then He will lift it when He wills to lift it. Then there will be an oppressive kingship (mulkan*

*jabriyyan*), and it will remain for as long as Allāh wills it to remain, then He will lift it when He wills to lift it. Then there will be a Caliphate on the pattern of Prophethood. Then he was silent." (Narrated by Muslim). And in a very important narration reported by Ibn Hammad in Kitāb al-Fitan from the ḥadīth of Anas (may Allāh be pleased with him), he said: *"It will be, then a biting kingship, then oppressive, then ṭawāghīt."* This is what has happened in the lands of the Muslims since the departure of colonialism and the establishment of the governments of the ṭawāghīt to look after its interests and rule by its laws until this day. Most of the governments of the Muslim countries openly declare their rule by something other than what Allāh revealed. Moreover most of them declare the unsuitability of Islamic Sharīʿah for ruling in modern times! They even attribute the current backwardness and problems of Muslims to the Sharīʿah itself!

Thus, constitutions were established, and in their light, thousands of laws were enacted that fight against Allāh, His Messenger, and the religion of the Muslims, and oppose the Sharīʿah of their Lord with all audacity and without any pretense or shame.

In many Muslim countries, the sovereignty of the Sharīʿah was explicitly removed from those constitutions. In some, it was kept as a mere title mixed with blatant polytheism (shirk) by saying, "Islamic Sharīʿah is the main source of legislation," making it a source alongside other sources. Meanwhile, some countries, like Saudi Arabia, claimed that "Islamic Sharīʿah is the only source of legislation," but they established civil, secular, or specialized courts alongside the Sharīʿah courts, according to what they called them. All of these rule by legislations, laws, and regulations derived or inspired by European legislations or those invented by secularist disbelievers and legislators who are affiliated with this Ummah just by names and appearances. These legislations became public, and they have courts, administrative structures, and laws that are implemented and rule over the necks of

Muslims, alongside what remains in some countries, the laws of Islamic Sharī'ah in some areas of personal status. The ruling disbelieving authorities enforce the laws of disbelief with an iron fist and subjugate people to them.

Thus, the undoing of ruling was completed in all Muslim lands without exception. This calamity is the most important manifestation of the loss of religion, and the basis of all other types of calamities, such as the manifestations of religious corruption, the loss of worldly prosperity, and the domination of enemies. And it is no crime that everything we are in, some of which we will mention in this chapter, stems from this great catastrophe, which is "ruling by other than what Allāh revealed and changing His laws at the hands of our apostate, treacherous rulers and their allegiance to the Jews and Christians from their disbelieving masters."

### **The Occupation of the Three Holy Sites in the Creed of Islām:**

They are Makkah, where the Ka'bah and the Masjid al-Ḥarām are located; Madinah, where the Mosque of the Messenger of Allāh (peace and blessings be upon him) is located; and Jerusalem (al-Quds al-Sharīf), where the Masjid al-Aqṣā is located, the first of the two Qiblahs and the third of the two Holy Mosques.

Contrary to what is commonly known, that Jerusalem was the first of the holy sites to be lost, in 1967 AD, and that Makkah, Madinah, and the Arabian Peninsula, the heartland of Islām, were placed under the influence of the Americans and the Crusader coalition forces that encompassed it during the Second Gulf War in 1991 AD, then the third in 2003 AD.

The truth is that Makkah and Madinah had already been lost and placed under the influence of the Crusaders much earlier. The loss of Jerusalem was a consequence of the loss of Makkah before it. The forces of apostasy that controlled Makkah played a

fundamental role in the loss of Jerusalem in four main stages: 1936, 1947, 1967, and 2002 AD.

This is because the British Empire had occupied, since the beginning of the sixteenth century and over the following three centuries, many parts of the Islamic world, and established its direct control over them, including the peripheries of the Arabian Peninsula (the coasts of Yemen, Oman, the Emirates of the Gulf, and Kuwait).

Britain had become aware of the sanctity that the Hijaz region held for Muslims and the autonomy that the Najd region enjoyed, even from the centrality of the Ottoman Caliphate. Therefore, it resorted to a cunning plot since the beginning of the nineteenth century in order to control it. This was in cooperation with their greatest agent, Abdul Aziz Al Saud, the founder of the current third Saudi state. His father, Abdul Rahman, his family, and his children had sought refuge in Kuwait, fleeing from Najd after the collapse of the second Saudi state.

The British Colonial Office seized their new agent, Abdul Aziz Al Saud, in 1898 AD, when he was just over twenty years old. They saw his suitability for the task that they carried out meticulously. They provided him with military support and British gold, and his advisors suggested to him to exploit the Wahhabi<sup>1</sup> call and the enthusiasm of its Jihādī preachers from the "Ikhwan<sup>2</sup>".

Abdul Aziz was able to control Riyadh and then Najd through several campaigns since 1902 AD. Then, Britain chose him for its project in the Arabian Peninsula, after deceiving Sharif Hussein, their other agent in the Hijaz. Britain was able to declare Abdul Aziz as Sultan of Najd and Hijaz, after they annexed the Yemeni regions of Najran to them, in 1932 AD. They signed a deed of guarantee for his kingdom over those lands under the new name that Britain established, which is "The Kingdom of

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<sup>1</sup> The term 'Wahhabi' is used as a shorthand for Najdi Da'wah, not as a derogatory slur.

<sup>2</sup> "Ikhwan" was name of the Najdi militia

Saudi Arabia". Through this, Britain guaranteed the throne for Abdul Aziz and his sons after him in exchange for its influence over those lands. They made him promise not to make any contract or conclude any matter, especially in his foreign relations, without their permission and consultation. These agreements have now become known published documents, covered in books that chronicled that period. They are documented in what has been published of the British Foreign Office documents, which publishes some of its archives every thirty years.

With the establishment of the rule of Abdul Aziz Al Saud and his control over the Hijaz region, after the massacres that his army carried out with the help of British air power against the "Ikhwan" in the battle of "Al-Sabilah", he eliminated the forces of good that had brought him to power after deceiving them with his alleged adoption of the Wahhabi call. Thus, the atmosphere cleared for Abdul Aziz and his sons after him to place the nation's financial resources and religious sanctities under their domination and authority, which they pledged not to deviate from the advice of the British Crown.

Since then, Makkah, Madinah, and the Arabian Peninsula have been under the control of the English, and then the Americans, who inherited the Saudi throne, the oil of the Arabian Peninsula, and the supervision of Makkah and Madinah, among what they inherited from the possessions of the British Crown after World War II (1945 AD). That war eliminated the sovereignty of colonial Europe, to be divided between the sovereignty of America and Russia. The Arabian Peninsula and the princes of its British protectorates, including the Al Saud, were among what America inherited from Britain. The American President (Roosevelt) met with King (Abdul Aziz) on board an American warship after World War II. In that meeting, the guarantee of that treacherous Saudi throne was transferred to the Americans after the British, in exchange for their hearing and obedience. He began to receive support from the new masters (the Americans) and gave them allegiance, as was the case with their English predecessors.

Among the documents published from that stage is Abdul Aziz's agreement to the British programs for Zionist immigration to Palestine and his non-objection to giving it to the Jews. And his agreement to the Balfour Declaration.

In 1936 AD, the Great Revolt, ignited by Sheikh Izz al-Din al-Qassam (may Allāh have mercy on him) in Palestine, broke out against the Jewish settlers, who had begun to encroach on Palestine under the supervision of the British, who had pledged to give Palestine as a national home for the Jews through the Balfour Declaration, the British Prime Minister, in 1917 AD. Britain was unable to quell the revolution, so it sought the help of its agent (King Abdul Aziz), who sent his son and Foreign Minister (Faisal) to deceive the Arabs of Palestine and the leaders of the 1936 revolution in order to stop it, after he guaranteed them the fulfillment of "our friend Britain," as he described it. The revolution was stopped and then extinguished, and that was the first step in the loss of Jerusalem.

Then, the seven Arab armies and the rulers of their countries oversaw the formal withdrawals of the Arab armies under British supervision. As a result of those programmed defeats, the State of Israel was established in 1947 AD on most of the land of Palestine, and with it, the western half of Jerusalem was lost.

Through a similar conspiracy in 1967 AD, Israel was able to occupy East Jerusalem, including the Dome of the Rock and Masjid al-Aqṣā, along with what it occupied of the West Bank and parts of Syria, Egypt, and Jordan.

Then the chapters of the conspiracy continued – and this book is not the place to detail them – to pass through the Madrid Peace Conference in 1991 AD for normalization with the Jews, in which Saudi Arabia participated. Historic fatwās were issued permitting this and justifying it with verses and ḥadīths by the Council of Senior Scholars in Saudi Arabia and its head – their father – Sheikh Abdul Aziz bin Baz. This was after they had issued fatwās permitting the entry of the European and American



Crusader armies into the Arabian Peninsula under the pretext of the necessity of confronting the threat of Saddam Hussein!

Then the train of conspiracy and disasters continued its journey to reach the “initiative of Prince Abdullah bin Abdul Aziz”, the Saudi Crown Prince and the current de facto ruler of Riyadh, in mid-2002 AD. He offered full normalization with the Jews and recognition of Israel in exchange for the return of what it occupied in 1967 AD, giving up the rest of Palestine! The Arab Summit Conference convened, which turned his initiative into an Arab project, the purpose of which was to abort the Intifada that had erupted violently and powerfully in Rajab 1423 AH, a year before the initiative. Saud Al-Faisal, the Saudi Foreign Minister, marketed the initiative Arab and internationally to complete what his father, uncle, and grandfather had done before, even though Israel accepted half of the initiative (normalization and recognition of it) and rejected half of it (withdrawals from what it occupied in 1967). This culminated in the overthrow of the Palestinian Authority and the reoccupation of what it had been authorized to control in the West Bank and Gaza Strip. Its massacres of Palestinians have escalated since then.

During those years, in late 1990 and early 1991 AD, the armies of the international coalition, led by America and Britain, advanced to land in the Arabian Peninsula with a million soldiers, their equipment, military vehicles, warships, and aircraft under the guise of liberating Kuwait. This began the occupation and organized positioning of the Americans and the modern Crusader attack on the Middle East (the Arabian Peninsula, the Levant, Egypt, and Iraq). Thus, the three holy sites of Muslims (Makkah, Madinah, and Jerusalem) were placed under direct Crusader occupation under the supervision of the rulers of the Al Saud and the princes of the Arabian Peninsula, where the Messenger of Allāh (peace and blessings be upon him) died while he was enjoining the Muslims and urging them, saying, "Expel the polytheists from the Arabian Peninsula." With the presence of Jerusalem under Jewish occupation, with

the help of the Americans and the pledge of the English, the three holy sites of Muslims have been placed under the occupation of the Jews and the Crusaders. This is one of the most obvious manifestations of the corruption of religion among Muslims, who have sadly left a gap between their enemies and their most sacred sanctities.

### **The Corruption of the Creed of Tawḥīd Among Most Muslims, the Spread of Innovations (Bida'), and the Disappearance of the Sunnah:**

The observer of the conditions of the one and a quarter billion people attributed to the creed of Islām today finds that most of them no longer have anything of the religion except its form, or perhaps even its name. He finds that those who adhere to the rituals among them, and they are few among the people of Islām in this time, have adopted distorted creeds, in which there is little of what the predecessors (Salaf) of this Ummah and its first generation believed.

The features of the tolerant creed that the Messenger of Allāh (peace and blessings be upon him) brought to us, and he described its adherents in summary by saying, "What I am upon today and my companions," have faded. This creed has weakened in the hearts of most of those who are attributed to commitment, and even to belonging to the Islamic awakening<sup>3</sup> and its various schools. What the Prophet (peace and blessings be upon him) foretold has occurred: the splitting of this Ummah into seventy-three sects, all of them in the Fire except one. Also fulfilled is what he foretold about the emergence of callers at the gates of Hell, whoever responds to them, they throw him into it. This creed has gradually faded among Muslims since the second century AH, and the calamities, innovations, and deviations have gradually overtaken

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<sup>3</sup> "Islamic Awakening" refers to Sahwa movement (Muslim Brotherhood) throughout this book

it, due to what the kings and the wicked readers have corrupted of this religion. As Ibn al-Mubarak (may Allāh have mercy on him) said:

*"And who corrupted the religion except the kings and evil scholars and monks."*

The observer of the conditions of the scholars today, their students, and the conditions of those attributed to leading the schools of the Islamic awakening finds only a few isolated strangers here and there who call to what the first generation was upon. Whoever escapes the "nonsense" of the innovators, the misguided, the deviants, and the people of desires, different sects, and creeds, does not usually escape the general calamity in our time, which is the creed of Irjā', which is the religion of the kings in our time and every time. You do not find in most of the leaders, scholars, and symbols of those who are attributed to the Islamic awakening, Islamic action, and the call (da'wah), from the furthest Sufis to the furthest Salafis, passing through most of the pioneers of Islamic and da'wah movements, except praising the Sultans, frequenting the tables and councils of the rulers, and begging for their satisfaction. This has weakened the status of the entire religion in the hearts of the general public. The creed of Irjā' has distorted the Tawḥīd of Lordship (Ulūhiyyah) and the Tawḥīd of Sovereignty (Ḥākimiyyah) in the conscience of most of the Ummah. The apostate, agent rulers who rule by other than what Allāh revealed, who oppress their subjects and the people of their creed, who are immoral in their behavior and conditions, who disbelieve in the Sharī'ah of their Lord, have become, in the eyes of most scholars today, as if the Qur'an – God forbid – was revealed about them: "And whoever does not judge by what Allah has revealed - then it is those who are the righteous believers!!" And not as it was revealed with truth, justice, and sincerity: *{then it is those who are the disbelievers} {then it is those who are the wrongdoers} {then it is those who are the defiantly disobedient}*." [As expressed by the martyr of Islām, Sayyid Qutb, may Allāh have mercy on him].

This is one of the greatest aspects of the corruption of the creed among the general public and the elite. Not to mention what has spread among those who still have a place for religion in their hearts, of various types of superstitions, innovations, "nonsense," attachment to the dead, graves, shrines, and the charlatanry of charlatans. This is the case with most of those who are attributed to religiosity.

As for the masses and the common people, most of them have forgotten Allāh, so He has made them forget themselves. Most of them have come to worship governments, or worship money, or worship their own desires, or worship satellite channels and television screens, spending their nights on them and believing in all the poison that is stuffed into their heads.

The idols of the age (America and the West), their culture, and their ideas, have become worshipped and sanctified, and believed in more than people worship Allāh with their correct creed. Most people have come to believe in their leaders, elders, and wealthy ones that they [are the ones who] benefit and harm, provide and deprive, give and withhold, raise and lower, and even give life and cause death. So what meaning and what faith remains for the beautiful names of Allāh and His supreme attributes in the hearts of the imams and scholars of these people, let alone their common folk?! And what essence remains in their claim of correcting creeds.

Most of those referred to as "students of knowledge" (ṭullāb al-ʿilm) have been affected by the disease of blindly following scholars and religious leaders. They allow what is forbidden because their scholars permit it, and they prohibit what is lawful because their scholars forbid it, accepting their rulings without question. They also flatter and conform to the wishes of kings and rulers, imitating them and promoting innovations and misguidance for which Allah has given no authority. They falsely claim that these distortions are part of Allah's religion, and so the people follow them.

As for "callers to Islām" and those working in Islamic movements, they have given their parties and leaderships the same status as the students of knowledge gave their sheikhs, in terms of blind following and obedience. This is despite their knowledge that this contradicts the most basic components of the creeds of allegiance and disavowal (al-walā' wal-barā'), and that there is no obedience to a creature in disobedience to the Creator. Then you find nothing but contrived justifications and forced explanations in order to justify blind following and the worship of men. Except for those whom Allāh has shown mercy, and they are few.

The tragedy is that many of them think that correcting the creed is merely delving into the research of names and attributes, and fighting graves, the dead, and shrines. They do not know that the correctness of belief includes all aspects of life: creed, worship, behavior, and adherence.

Until the caller to Allāh, and to the reality of returning to His religion, has become a stranger among people, holding onto the embers of patience, harboring the burning of suffering, exactly as the Messenger of Allāh (peace and blessings be upon him) described. Innovations have spread, and many of the Sunnahs have disappeared, even among the committed of the religious, who are the minority in the Ummah. As for the rest of the Ummah, they are neither in the Sunnah nor in innovation. Most of them have begun to follow the ways of male and female singers, male and female dancers, male and female athletes, the living and the dead. Fashion houses, symbols of art and magazines, and stars of the small and big screens have become a model for imitation and following. These people no longer have any affiliation with the people of Islām except being called by names and adhering to some customs and traditions of religious origin, along with some forms of worship and religious seasons.

## **The Spread of Immorality, Disobedience, and Open Sin:**

This has become the characteristic of most of those attributed to Islām. What examples can we give, and what can we present?! The calamity is widespread, and the disasters are overwhelming.

If you come to the world of money, business, and people's livelihoods, you will see that most people do not care whether they obtained their sustenance from lawful (ḥalāl) or unlawful (ḥarām) means. You will see that dealing with interest (ribā) has become prevalent in every corner, and that people consume each other's wealth unjustly, through deception, fraud, 'inah<sup>4</sup> sales, the banking system, and transactions. As for market transactions, they are fundamentally based on the ḥarām. This is not to mention the spread of bribery, corruption, theft, fraud, and looting.

If you come to the media, from satellite channels, dishes, and television screens to radio stations, to the internet and international information networks, to newspapers and magazines, to forums and cultural centers etc., you will see that most of them are the source of calamity and the gates of devils upon human beings. Their basic characteristic is based on various types of prohibitions and destructive things. From music and entertainment to leisure, nudity, displays of mixing, and programs of adultery and prostitution to spreading vice, ideas of corruption, and models of scandalous Western fashion. This is not to mention the spread of philosophies of atheism, secularist ideas, and cultures that fight against Allāh, His Messenger, and the religion of Muslims. This is in addition to what they have recently invented, which is the presentation of what they call "moderate Islām" and the model of life of its adherents and their ways of thinking. This has become the gateway to misguidance, and they have scholars and people giving religious opinions and foundations, that frame, disbelief and leaving of the religion in name of (moderate) Islam, claiming to

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<sup>4</sup> A type of impermissible transaction

keep pace with the times and not give the enemies of religion an excuse to accuse us of extremism and terrorism. It is enough for you to follow the programs of "Fatwas on Air" on satellite channels, and if they were truthful, they would write it with the shortened alif to become "Fatwas according to Desires" (Fatāwā 'ala al-hawā), according to the desires of the disbelieving rulers and the immoral ruled.

As for the social and moral life of most Muslims, it is no longer based on the principles of Islām, such as modesty, chastity, truthfulness, sincerity, mercy, and cooperation in righteousness and piety. The life of most of the general public is based on showing off, hypocrisy, backbiting, gossip, severing ties of kinship, turning away from each other, mutual hatred, envy, lying, deception, and unlawful gains. This is not to mention the spread of unveiling, to the extent that the ḥijāb has become rare and is fought against at the official and social levels. The life of mixing and women's work in the midst of men in every field has also led to the spread of corruption, vice, marital infidelity, the prevalence of adultery, and the spread of divorce, which has bequeathed societies serious diseases that were not present in them before. This is in addition to the calamities of tourism, nude beaches, vice clubs, corruption cafes, wedding halls, amusement parks, the spread of alcohol, drugs, gambling halls, and various types of prohibitions.

As for cultural and intellectual life! Cultures are imported from East and West, and philosophies are based on atheism, secularism, and denial of the religion of this Ummah, its identity, and its authenticity in all fields of thought, culture, literature, and the arts. As if what has happened to us over successive decades since the occupation and the subsequent calamity of the governments of independence was not enough, America today is pursuing us with plans to change the curricula of education, media, and religious teaching at every level. It is creating for us cultural change programs to affect every field in language, history, religion, culture, and all our civilizational and religious components.

As for political life it is a more fertile field for corruption and distance from religion. Political parties, currents, and groups based on beliefs and ideas opposed to the religion of Islām have spread. It is enough to review the political segments in Muslim countries within what is called "parliaments." It is enough to look at the laws for forming parties and the conduct of elections to know what kind of people these who are called "Muslims" have become! And to realize that they have a lineage with every nation except with their own Ummah and the religion of their fathers and grandfathers!

"Democracy" and its Western model have become a religion that is believed in, and blood is shed for it in demonstrations and at ballot boxes. As for the parties that are called "Islamic," their political programs are based on a mixture of Islamic principles and Western democracy, with a quantity of imported thought and a variety of deviations and innovations invented by their owners and mixed with some of the principles of religion to call them "Islamic programs" and "Islamic parties" and even to call their misguidance the term "parliamentary jurisprudence" (fiqh birlimānī)!

Thus, corruption has spread in all aspects of life, political, religious, economic, social, moral, intellectual, cultural, etc.

And how can corruption and vice not spread, and the foundations of righteousness in the Ummah of Islām have been afflicted with damage? As it was narrated in the tradition: "Two groups of people, if they are righteous, the people will be righteous, and if they are corrupt, the people will be corrupt: the scholars and the rulers."

How can corruption not spread and open sin not be declared? When the governments in all Muslim countries encourage this?! They spend their budgets and sources of wealth on aspects of corruption and causing corruption. How can it not be, when the political leaders and princes, from kings, presidents, and sultans, and their entourage, ministers, legislators, military, security, and political leaders, are the imams of vice



and corruption, and they are among the greatest pioneers of the haunts of evil, and they are the ones who shamelessly disregard the laws of religion and the rituals of Islām?! They are, in short: the imams of disbelief and corruption.

And how can it not be, when the scholars of Muslims, their sheikhs, and their leaders have abandoned enjoining good and forbidding evil, and most of them have become mere "decorations" with which the rulers complete their tables, platforms, and salons? In meetings, parties, and occasions! How can it not be, when the righteous among them have been content with silence in the holes of helplessness and the excuses of concessions and *taqiyyah*! Until their status and prestige diminished in the eyes of the general public, and they were no longer a role model to be followed. Rather, they made people lose interest in religious matters, and many of them became a model of inferiority, backwardness, servitude, and ignorance.

### **The Estrangement of the People of Truth:**

As a result of the manifestations of religious corruption, the dominance of those who are astray, and the fact that most of the prominent figures in Muslim societies are the chief criminals – whose conditions we have previously described, including prominent figures in politics, commerce, arts, and corruption, as well as those in their entourages who are deviant – the group that adheres to its religion, enjoining good, forbidding evil, and calling for change, has become estranged in society.

The believing group that adheres to correct belief and conduct committed to the rules of religion has become estranged within that righteous group. And the small number striving in the path of Allāh, confronting the enemies of Allāh both internally and externally in order to correct these conditions and ward off this affliction – this small number has become estranged within that group. Their situation has become as described by the Messenger of Allāh (peace and blessings be upon him), as we

presented in the chapter on estrangement, strangers, and those who prevail upon the truth.

In this state, the twentieth century passed, and we entered the twenty-first century, to find that most people are as if they are preparing to follow the Masīḥ ad-Dajjāl (Antichrist), with nothing preventing them from doing so except his emergence. We seek refuge in Allāh and ask Allāh for safety in our religion, our honor, ourselves, our offspring, and all our affairs.

## **The Loss of Worldly Life**

As for the loss of the worldly life of most Muslims, the vast majority of the one and a quarter billion Muslims live in this time in hardship, due to the poor state of their worldly life and the constraints of their livelihoods, in addition to what we have already mentioned about the corruption of their religion and their distance from their Lord. The condition of most of them almost matches what the Messenger of Allāh (peace and blessings be upon him) described in the ḥadīth narrated by Ibn Mājah and authenticated by al-Ḥākim, from the narration of Abū Saʿīd al-Khudrī (may Allāh be pleased with him), where he said: *"The most wretched of the wretched is the one upon whom is combined the poverty of this world and the punishment of the Hereafter."* It is as if most of them are heading towards this state unless Allāh's mercy and forgiveness reach them.

The manifestations and causes of the loss of the worldly life of Muslims are evident in many matters, perhaps the most important of which are the following:

## **The Theft of the Muslim Treasury and Their Essential Resources**

It is well known to everyone that the Arabian Gulf region contains the largest known oil reserves on Earth. It is the primary oil reservoir in the world. Recent discoveries have also proven that the second most important reservoir in the world is in the region of the Islamic republics of Central Asia, the area extending from the Caspian Sea to the Caucasus. Additionally, other significant oil and gas resources are concentrated in the lands of Iraq and the Levant. There is another oil lake in southern Sudan and the Horn of Africa, and a third extending from Egypt to Algeria. This is in terms of the basic resources in the modern world, namely energy sources, which constitute the main economic, political, and even strategic weight at all levels.

If we add to this that the Islamic world, extending from Afghanistan, Pakistan, and the Philippines in the east to the shores of the Atlantic Ocean and the coasts of Morocco, Mauritania, and Senegal in the west, and from Central Asia, the Caucasus, the Balkans, and North Africa in the north to South Asia, the islands of Indonesia, and Central Black Africa in the south – if we know that this Islamic world possesses a huge strategic reserve of various mineral resources, such that a number of its countries are considered among the top exporters of important industrial minerals, and if we add to that the animal and agricultural resources available in these regions, in addition to what is provided by land, sea, and air transportation sources and transit rights for this region, which contains the four most important global straits and waterways out of five, namely the Strait of Hormuz, Bab al-Mandab, the Suez Canal, and the Strait of Gibraltar, and its airspace forms a transportation hub between the four geographical directions of the world; we would be amazed at how this region includes countries that have topped the lists of the poorest, most backward, ignorant, and illiterate countries in the world!! And that the vast majority of the peoples of this region, including the peoples of oil-producing countries that are members of OPEC, live below the poverty line.

Although the economic statistics published openly by international study centers indicate fantastical wealth, beyond enumeration and astonishing to the observer.

It is sufficient, for example, to know that 65% of Europe's natural gas consumption comes from Algeria through Morocco. And to know that the Arabian Peninsula, the heartland of Islam and their main treasury, contains 75% of the known oil reserves on Earth. And that it produces about 16 million barrels of oil per day!! And that one of the oil fields in southern Iraq is capable of producing 5 million barrels of oil per day, in addition to the gas produced there. This is in addition to what is known about oil and gas reserves in countries like Iran, Algeria, Syria, and Sudan. And about the second largest oil reserve in the world in the vicinity of the Caspian Sea.

So how did this happen?! That the peoples of the richest region on Earth are the poorest peoples on Earth!

The astonishment disappears when we learn about the historical, legendary theft mechanism practiced by the West, with its various countries, led by America, the NATO countries of Europe, and Russia. They are the crusader enemy encroaching upon us today. They finance their wars, which take the lives of our children, with our money and the wealth of our treasury. They simply take it and slaughter us with it! They take our oil to power their planes, fleets, and tanks that come to kill our children and women, and its profits return to their peoples to live in luxury.

The wealth is stolen from its sources, because it is all extracted through foreign companies that oversee the stages of extraction, marketing, and trade, and manage the international banks where the balances are deposited, thus completing the cycle of theft from beginning to end!!

The theft begins with the signing of contracts with the treacherous governments, agents of the colonizing thieves who own and manage those companies. Between 40-60% goes to them through partnership contracts, and this is the first stage of theft!

Then comes the second stage of theft by falsifying the quantities of extracted materials, because they are the ones supervising their extraction through their engineers and experts, in addition to bribing the supervisors from the entourages of their rulers over these resources in order to falsify the quantities in many countries. Then comes the third stage of theft, in determining the prices of these materials and marketing them globally at the lowest prices. It is sufficient to know that the real price that a barrel of crude oil should be, if measured by the prices of manufactured goods and its role in operating their factories, is, according to some international economic study centers in the West itself, supposed to be 260 dollars per barrel. While in reality, its global price in history has not exceeded 45 dollars!! It has mostly fluctuated around 20 dollars per barrel! And sometimes it has fallen below 10 dollars!! All this is because the masters of the global stock exchange, which plays with the prices of basic goods and the value of international currencies, are Jews and major Crusader capitalists, the same occupier colonizing our lands! Then we add to the tragedy a beautiful chapter when we learn that the governments of our client countries, and the local thieves from our rulers, kings, their sons, brothers, and senior entourages obtain from this oil grants from outside the quotas scheduled for global production in those countries, and sell it for about 3 dollars per barrel in international waters and the high seas, thus depressing the price of oil globally. But a small tanker of half a million barrels is sufficient, with its revenue (1.5 million dollars), to cover the expenses of their whims of adultery, debauchery, and gambling for several weeks!!!

This is one example from the world of oil, and you can apply the same to all resources and methods of their theft.

Then comes the fourth stage of theft, when our country's share of the price of these materials is transferred to their banks, to be turned into numbers and electronic zeros accumulated in their accounts, with which they operate their economy and do not allow our governments to withdraw from them except in limited and calculated

amounts, most of which goes to buying industrial goods, weapons, and our needs that we import from their industrialized world, where they impose the prices of their goods as they like and desire! They even impose on our countries the type and quantities of weapons and ammunition that we import! And its price, of course! It is sufficient as an example that a member of the Kuwaiti National Assembly exposed a scandal when he revealed a bill of billions of dollars with which America charged Kuwait for the expenses of its forces there, where the price of a head of lettuce used in salad was recorded in the food expenses as 30 US dollars!!

To discover in the end that we get from our wealth only ridiculous percentages, most of which goes to the secret accounts of our rulers and executioners in Swiss, European, and American banks with Jewish management. The people receive only what covers the expenses of those governments and some of their basic projects. As for most of the mineral resources, they are stolen in the same way and often transported in the form of ores, stones, and raw materials for export, so that they are not manufactured and processed locally, so that most of those countries do not have industrial infrastructure and local labor is only used as porters from the mines to the export ports!!

Thus, those resources and the great blessing that Allāh granted the lands of His Muslim servants have turned into a curse that has become a cause for conflict between governments, political and military coups locally in order to seize power and supervise the looting of these resources and hand them over to the colonizing master by the successive apostate rulers of our countries. And ultimately a cause for foreign invasion, wars, death, and the garment of fear and hunger. This is not to mention what America imposes on most of the governments of our countries, especially in their heartland and treasury (the Arabian Peninsula), in the form of bills for the costs of its invasions in our countries in the form of expenses for “peacekeeping” forces and alleged “military aid”!! Which is the euphemism for modern military colonialism. As

America did with Saudi Arabia when it estimated the costs of Desert Storm/Liberation of Kuwait at 560 billion dollars! It seized Saudi Arabia's budget and turned what it could not cover into interest-bearing debts that made Saudi Arabia – the largest oil exporter in the world – an interest-bearing debtor to the International Monetary Fund!! This is some of what the media has revealed, and what is hidden from us is even more dire, greater, and bitter.

### **Poor Distribution of Wealth in Our Islamic Lands:**

The tragedy of the theft of the Muslim treasury and their wealth does not end with its theft. The greater calamity is that what is saved of the local resources and what reaches our countries, most of it is stolen by a handful of pharaonic rulers who control the capabilities of the country and the people, to plunder most of it, and to share some of it with those close to their entourages, partners, clients, senior merchants, and those in charge of their authoritarian and tyrannical apparatuses! It is sufficient to know that the oil and gas resources of the Gulf countries, whose revenues exceed one billion dollars per day, are shared by ruling and owning families whose members in some countries do not exceed dozens of princes. And in total, in the Arab Gulf states, they do not exceed a few hundred kings, princes, and their senior sons. They share the wealth of the entire Islamic ummah. It is sufficient to know, for example, that the daily expenses of Prince Sultan bin Abdul Aziz, the second deputy king of what is called the “Kingdom of Saudi Arabia”, amount to 3 million dollars per day, according to some study centers familiar with the statistics of the world of finance, business, and the lives of the rich! These amounts cover the services of his palaces extending from the coasts of America to Europe to East Asia, including the services of amusement, prostitution, gambling, and corruption.

It is sadly amusing to know that the news reported that Faisal bin Fahd, the King of Saudi Arabia, died suddenly of a heart attack because he lost at the gambling tables in some of his battles on the gambling table (10 billion dollars), meaning ten thousand million dollars. And measure the rulers of the rest of the afflicted Islamic world by him, where the sons of kings and presidents and their senior aides, army commanders, and intelligence agencies share the wealth of the countries, so that most of the members of the Islamic peoples live practically below the poverty line, according to economic and social studies statistics that break the heart and make the forehead sweat. The poor distribution of wealth escalates at all levels.

There is a poor distribution of wealth between the Islamic countries themselves due to the colonial political division of the countries of the Islamic world and their distribution between rich, overstuffed countries and poor, perishing countries. While the average per capita income in some Islamic countries such as Bangladesh, Afghanistan, and some African Islamic countries is less than 100 dollars per year per capita! That is, about a quarter of a dollar per day, the average per capita income in the Gulf countries reaches tens of thousands of dollars annually per capita, with some of them – such as Kuwait and Qatar – recording the highest per capita income in the world. Then there is a poor distribution of wealth within each country.

While the wealth of some individuals in some Islamic countries, even the poor ones, especially in the upper echelons of power in each country, reaches the level of billionaires – where some rulers of Muslim countries and some of their sons and brothers top the lists of the ten richest billionaires in the world – you find some members of their subjects dying of hunger and unemployment crushing most of the members of their peoples.

All this knowing that one of the fundamentals of our religion is that the Islamic ummah is one and that their covenant is one, and their integration is one. To the



extent that the Messenger of Allāh (peace and blessings be upon him) informed us that whoever goes to bed full while his neighbor is hungry has not believed. (ḥadīth).

The wealth of Muslims belongs to Muslims, meaning that all wealth belongs to all Muslims.

But the divisions of the Western colonial ministries of our countries divided the wealth and distributed poverty and wealth. So where is the state of the ummah compared to what it was in the beginning?!

The narrations have reported that when the Companions (may Allāh be pleased with them) conquered Iraq and the spoils and wealth increased, 'Umar considered the vastness of the land after the conquests of Iraq and what Allāh had bestowed upon the believers. He gathered the Companions and discussed with them that he saw leaving the lands of Sawad of Iraq for the Muslim treasury, a wealth for those who come after them, even though some Companions protested and demanded that it be divided among the mujāhidīn who had gained it, and they had evidence and texts for that from the Book and the Sunnah.

Among the narrations on this matter:

Aslam reported: I heard 'Umar say: "*Gather this wealth and consider to whom you deem it appropriate. I have recited verses from the Book of Allāh. I heard Allāh say: {What Allāh has bestowed on His Messenger from the people of the towns} - until His saying - {and those who came after them.} By Allāh, there is no one among the Muslims except that he has a right to this wealth, whether he is given from it or prevented, even the shepherd in Aden.*" Kanz al-'Ummāl, p. 561.

He, may Allāh be pleased with him, thought about those who came after them, and he said, may Allāh be pleased with him: "*By Allāh, if I remain for them, the shepherd on a*

*mountain of Sana'a will receive his share of this wealth while he is tending his flock in his place."* Kanz al-'Ummāl, p. 524.

And he, may Allāh be pleased with him, said: "*There is no Muslim on the face of the earth except that he has a right to this fay' (booty), whether he is given it or prevented, except what your right hands possess.*" Kanz al-'Ummāl, p. 525.

'Umar, may Allāh be pleased with him, set the example of the right of a poor Yemeni man to what Allāh had conquered in Iraq, which was among the farthest reaches of his rule from the Islamic lands to the location of the new wealth and riches. He allocated to its people a share of the wealth that entered Bayt al-Māl (the treasury), even agricultural wealth, which was the lands of Sawād in Iraq. So what about the vast subterranean wealth?!

However, colonial policies divided the lands and humiliated the people, until they were able to steal the largest part, and made the Muslims differ over what remained of it, in the worst example of wealth distribution in history and reality. With the loss of wealth, its waste, and the mismanagement of what remained of it, very serious consequences arose on the economic, social, and political levels in the Muslim lands. This, in addition to the consequences of the absence of Allāh's law and ruling by it, as we have previously mentioned, led to the rest of the symptoms of the loss of worldly life that is hardship of living at every level. Here we will point out some aspects of the loss of worldly comfort and the ensuing hardships for the sake of mentioning and pointing out.

## **Injustice**

The absence of the justice of the Shari'ah, and the absence of fairness in the distribution of wealth, have made most people predatory beasts, devouring one

another and oppressing one another. The observer of the hierarchy of injustice and grievances finds it a fundamental characteristic of the lives of Muslims. America and the colonial powers oppress the Muslim lands, rulers and ruled alike, and subjugate them to their tyranny. The pharaonic rulers oppress those under them, from their aides and their peoples, and subjugate them. The senior aides oppress their subordinates according to their varying proximity to and distance from the ruler, and according to their positions and the extent of their tyrannical powers. They, as a whole, oppress the rest of the people according to their ability as well, the rich and the poor alike. They extort their wealth and violate their sanctities. Even within the strata of the people, you find the strong oppressing the weak, the rich oppressing the poor, and so on. Oppression has almost become an accepted norm, you hardly find anyone objecting to it, as if it were a predestined fate that no one has the power or ability to remove. The courts, which are called "houses of justice," have become places for taking bribes and consuming rights. So where can an oppressed person seek justice from an oppressor?!

### **Oppression and Humiliation**

Thus, people are clothed in the garments of humiliation and defeat, every weak person before one who is stronger than him, every poor person before one who is richer than him, and every ruled person before one who holds more power than him. Grudges and feelings of oppression dominate most people towards their rulers in particular, and among the majority in general. This has brought upon people intractable social diseases of hypocrisy, envy, and mutual hatred.

### **Fear**

The cloak of fear is a garment that most Muslims wear from a young age due to the aforementioned symptoms. Muslims, rulers and ruled, fear the dominance and power

of the enemies and their aggression, and the peoples fear their rulers, and every weak person fears one who is stronger than him.

In light of the police states, where intelligence agencies are numerous, executioners master the arts of torture, and governments spend a large portion of their budget on building prisons, terror dominates all strata of the people. The employee fears the manager, the teacher fears the informant among the students, the driver fears the traffic police, the citizen fears the intelligence services, the demonstrator fears repression, the Friday preacher fears the spy among the worshipers, the writers fear censorship, and so on, up to the agent ruler who fears America and allies with it out of fear and greed so that it will keep him in power and ensure the inheritance of his kingdom to his sons or relatives and followers.

### **Hunger and Disease**

Due to the theft of the main treasury of the Muslims (their oil and wealth), and due to the mismanagement of what remained and its looting by the elites, people are clothed in the garment of hunger along with the garment of fear. The vast majority of Muslims live below the poverty line, and this is proven by the statistics of local and international organizations concerned with this matter. Many Muslim countries, such as the countries of the Horn of Africa, Bangladesh, and others, are ravaged by famines, diseases, and disasters that claim the lives of hundreds of thousands of people every year. Most Muslim countries, as a result of the imbalance of wealth resources, live a substandard life at the level of health services. This has spread chronic diseases and epidemics, and made the government's capabilities below the level of addressing them, and made the costs of treatment beyond the reach of most poor families.

Poverty has led many young men and men to leave their countries in search of livelihoods, so that many Muslim countries, such as Pakistan, the countries of North

Africa, Turkey, and others have become the main source of exporting cheap migrant labor to all parts of the world, men lose their youth away from their families, wives, and children for the sake of a meager living. As for ignorance, it is unspeakable. It suffices, for example, to know that statistics indicate the presence of 65 million illiterate people in the Arab world alone, noting that its population is close to 300 million people.

### **Mass Killing**

Many Muslim countries today are facing campaigns of genocide by the Western colonizers under the New World Order. It is rare for a daily news bulletin to not include at least one report on these massacres. Over the past two decades alone massacres have claimed the lives of hundreds of thousands of Muslims in Bosnia, Chechnya, Kosovo, Kashmir, India, the Philippines, Afghanistan, Iraq, Palestine, Lebanon, Somalia, Indonesia, Nigeria, Burma, Eritrea, Iraqi Kurdistan and others.

Moreover, organized killing campaigns and starvation have affected millions of children, as in Iraq, where America did not stop at killing over 300,000 civilians and military personnel during the Second Gulf War (Desert Storm) but through ten years of sanctions, over one and a half million children died from malnutrition and lack of medicine. The file of massacres, ethnic cleansing, and physical extermination of Muslims today would require volumes of books and full-time historians to track their details and statistics!!

This is in addition to the sterilization and population control operations, defective and disease-spreading medicines sent by the West through food shipments and aid entering the afflicted Muslim countries under the guise of food assistance!!

Not to mention the massacres and extermination carried out by the tyrannical governments and their regimes against their peoples, especially the Muslim youth, whenever they sense any threat. The lists of their crimes are long; Saddam Hussein killed over one million people during his rule in Iraq, King Hussein killed twenty thousand Palestinians in Black September 1970 in Jordan, Hafez al-Assad killed over 40,000 Syrians in the early 1980s, and in Tel al-Zaatar in Beirut – Lebanon, around 60,000 Palestinians were killed, in Tripoli, over 20,000 Lebanese, and the Algerian regime, after the military coup of 1991, has killed over 150,000 people to this day and so on.

### **Mass Displacement**

Similarly, in all areas of war and disaster, and in the aforementioned areas of massacres, we find that many who survived the killings have fled in waves of mass migration to escape the creeping death operations. This occurred in Bosnia, Chechnya, Afghanistan, Somalia, Eritrea, Palestine, Kashmir, Kosovo. It is enough to look at the statistics from international organizations that care for refugees to discover that tens of millions of Muslims are living as displaced persons in camps that lack even the most basic animal rights, let alone human rights.

### **Violation of Honor**

In all those war-torn areas, affected by the aggression of the Crusader, Hindu, atheist, and other kinds of disbelievers, the honor of Muslims has not been spared from the most heinous acts of violation and assault by the disbelievers. In some areas of calamity, it reached a terrifying extent, as in Bosnia, where human rights organizations recorded over 50,000 cases of Muslim women being raped there. In

addition to what news reports here and there document of these crimes. This is from external enemies, let alone what the corrupt police states and their intelligence agencies are doing in Muslim countries, assaulting their honor in their prisons with no accountability.

This is regarding the forced violation of honor, not to mention the widespread voluntary violation of honor among Muslims due to the policies of their governments and their media outlets in spreading vice, corruption, and immoral conduct, to the extent that fornication spread among Muslims like an epidemic.

### **Psychological Anxiety and Confusion:**

This is the natural result of all that has preceded. A nation that lives far from the religion of its Lord, alienated from its beliefs, governed by the laws of its enemies, has abandoned its religion and failed to integrate into the religion of its enemies, remains estranged, neither living Islam nor dissolving into another religion. Its individuals experience the reflections of all the calamities we mentioned from poverty, hunger, fear, disease, oppression, humiliation, injustice, corruption, the tyranny of Pharaoh-like rulers, and the aggression of enemies. All this has led to political, economic, social, cultural, intellectual, and psychological crises. There is no doubt that such a nation will experience confusion, loss, and anxiety. It is neither living comfortably in this world, nor is it armed with a religion that helps it endure with patience, reliance, and the ability to confront calamities. This has been proven by well-informed studies and alarming statistics, showing an increase in suicide rates, divorce, mental and social diseases, and the spread of many signs of hysteria and depression. In conclusion, as the Qur'an expressed succinctly and firmly and Allah, the Almighty, has spoken the truth:

*{And whoever turns away from My remembrance - indeed, he will have a constricted life, and We will raise him on the Day of Resurrection blind. \* He will say, "My Lord, why have you raised me blind while I was [once] seeing?" \* [Allāh] will say, "Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten."}* (Tāhā: 124-126)

And how concise is the lesson in what was narrated from the Messenger of Allāh, peace and blessings be upon him:

*"Indeed, the most wretched of the wretched is the one who is afflicted by both the poverty of this world and the punishment of the Hereafter."*

## **The Domination of Enemies and Their Control over All Aspects of Muslim Life**

Precisely and literally, and as one of the clearest signs of prophethood, the ummah has been afflicted by what he (peace and blessings be upon him) foretold. Abū Dāwūd narrated from Thawbān that the Messenger of Allāh (peace and blessings be upon him) said: *"The nations will soon summon one another to attack you as people when eating invite others to share their dish." Someone asked, "Will that be because of our small numbers at that time?" He replied, "No, you will be numerous at that time, but you will be like the foam of the sea, and Allāh will remove the fear of you from the hearts of your enemy and will cast wahn into your hearts." Someone asked, "O Messenger of Allāh, what is wahn?" He replied, "Love of the world and dislike of death."*

The Islamic world today is experiencing a state of complete domination by its enemies over all its resources and ways of life, in a horrific manner unprecedented in its history. This is manifested in several aspects, the most important of which are:



## **Transforming Muslim lands into an arena for plundering wealth and a market for disposing of enemy products**

As for the plundering of wealth, a brief overview has been given. In summary, colonialism, led by America and Western Europe, supervises the extraction of oil and mineral wealth and other resources, then supervises their transportation, sets their prices, trades in them, and seizes their proceeds in their Judeo-Crusader banks.

In contrast, the colonizing West, in our lands which contain about one-fifth of the world's population, is turning them into a market for disposing of its products, starting with weapons, machinery, computers, and various technological products, and ending with ordinary consumer industries, such as various types of food, clothing, and manufactured consumer goods.

Muslims import from the West even underwear and slippers, even bread and toilet paper. Although the colonizing enemy imposes on the colonized countries, including the Islamic world, the prices of their mineral wealth and agricultural and animal products – which are the backbone of its industries and food resources, it even imposes the value of their purchasing currencies – at the same time, it imposes the highest prices and fees on its products exported to us. The tragedy reaches its peak when we learn that the West itself, led by America, is preventing the spread of modern manufacturing and technology, and even medium-level manufacturing in most of the Islamic world, so that we remain a market for disposing of its products. They even impose economic policies, development programs, and agricultural and livestock production plans, which are controlled in detail by the International Monetary Fund, so that our countries do not reach self-sufficiency in basic foodstuffs such as wheat, sugar, rice, and others. There are many glaring examples of this. For example, the International Monetary Fund prevented Sudan from starting a wheat self-sufficiency

project after the Bashir government came to power. When it insisted, it was threatened with a halt to aid. America lured it with a supply of wheat for ten years with non-interest-bearing loans, and with quantities of food grants in the form of gifts without compensation! The purpose was clear: to turn fertile lands into barren lands unsuitable for cultivation, and to link the loaf of bread in Sudan to the American decision. It suffices to know that Egypt, which in the Roman era was sufficient for the Roman Empire in wheat, today lives on a reserve of American wheat that is sufficient for Egyptians to have bread for three months. This is not the place to list statistics and reports. In short, it can be said that the economic, food, and health situation of Islamic peoples is terrifying because of these policies.

### **Harnessing the Islamic workforce to serve the industries of the enemies**

Because of the policies of starvation, siege, and governments of oppression, millions of workers, hundreds of thousands of scientists, intellectuals, and certificate holders have migrated from Muslim countries to Western countries, especially Europe and America, to fill huge gaps in the infrastructure of their factories at the lowest prices. Moreover, all Western capitalist countries, especially European ones, have established their factories specializing in simple and medium-sized industries in Muslim countries, especially in the fields of food, clothing, and consumer goods, under the name of the famous international brands affiliated with them, to benefit from the cheap labor in our countries without violating the strict rule imposed by them that these industries should not be of the level of technology so that these countries do not benefit from industrial expertise.

Indeed, the system of harnessing almost free labor by the West from the workforce in Islamic countries and Third World countries, especially non-Christian ones, has entered the military field since the First and Second World Wars. It suffices to know

that the fuel for the huge battles that took place in North Africa and other arenas of confrontation between the Allied and Axis powers – such as the Battle of El Alamein and others – was from soldiers recruited from the colonies, most of which were Arab and Islamic countries. And to know that France lost in Vietnam in the battle of the fall of Dien Bien Phu, more than 16,000 special forces, including thousands of Algerians, Moroccans, and soldiers from African colonies, many of whom were Muslims. Today, the United Nations forces and peacekeeping forces in various areas of tension, especially in Islamic countries, are made up of soldiers, mercenaries, and volunteers from Muslims, or from military units contributed by the governments of their tyrannical deputies in our countries! And here is America today using the soldiers of some of our countries to invade other countries. And when it opens them, it forms from their sons a police force and soldiers, making them a shield for its soldiers, and using them to slaughter the sons of their own colonized country, as is happening now in Iraq.

The system of enslavement and harnessed labor to serve them has even reached the field of prostitution and entertainment in importing Muslim women to entertain the occupying colonial soldiers of our countries, as happened and some newspapers and media reported about the use by American and Western forces in the Second Gulf War, known as Desert Storm or the Liberation of Kuwait, of hundreds of prostitutes from some Arab countries who were brought in agreement with the governments of those countries to entertain American and Western forces during the breaks of the Desert Storm battles, while they were liberating Kuwait!

This new system of enslavement is a new invention to restore the system of slavery in a modern way that is compatible with the genius mentality of the civilization of what they call the white European-American race.

## **Seizure of Will in Favor of the Enemy**

Under the Pharaonic regimes existing in Muslim countries, the ordinary citizen is deprived of will, subjugated by the authorities. Even the men of thought, culture, and social, political, and economic activities are deprived of their will in favor of the authorities' multi-branched repressive apparatuses. This calamity does not end here. Our governments themselves are deprived of their will in favor of the will of the colonizing enemy, especially America and its European allies under the new world order.

There are no commercial contracts, no arms system, no transfer of power, no democratic elections or military coups except under the supervision of the hidden, apparent master (America and its allies).

The examples also need specialized volumes on the political history of the Arab and Islamic region. One example of this is:

i. Hafez al-Assad died in Syria in 2000. Madeleine Albright, the Jewish American Secretary of State, attended and supervised the transfer of power. She traveled between Cairo, Amman, Damascus, and Tel Aviv, and did not leave the region until she stated in a press conference with all audacity that America was satisfied with the transfer of power in Syria! This is because Hafez al-Assad had arranged for his eldest son Bassel to succeed him, and arranged future oil contracts, and signed a secret normalization agreement with Israel, and other conspiracies in his name. But Bassel was snatched by fate and died in a car crash suddenly. His uncle, Rifaat al-Assad, aspired to seize power and was supported by some Nusayri leaders. Some Sunni officers from the ruling Ba'ath Party also aspired to power. But Hafez al-Assad, in arrangement with America and its allies, summoned his younger son Bashar, who was studying in Britain. The constitution was amended to reduce the age of the president from 40 years to Bashar's age of 36 years, and the Syrian parliament voted in an

emergency session that lasted only half an hour to obtain consensus on Bashar's succession when his father died, under Albright's supervision, despite the displeasure of the majority of the ruled Sunni sect and the minority of the ruling Nusayri sect alike.

**ii.** Similarly, without going into details outside the scope of the book, we mention what happened with the succession of King Hussein despite the displeasure of the Hashemite family. He excluded his brother and his crown prince for more than forty years, Prince Hassan, and appointed his son Abdullah. The constitution was also amended to remove conditions that stood in the way of his appointment as king, and all this was done during the last minutes of King Hussein's life.

**iii.** This includes the assassination of King Faisal in Saudi Arabia when he did not adhere in some of his positions to what his father had pledged of loyalty on the deck of the American battleship to Roosevelt!

**iv.** This includes the assassination of Pakistani President Zia-ul-Haq and the supervision of the appointment of successive leaders in Pakistan, leading to the American coup that brought Pervez Musharraf to oversee the overthrow of the Taliban. Then America supervised the restoration of an American model of democracy in Pakistan to follow the game of its invasion of Pakistan, Central Asia, and the Middle East. As we said, the examples are many and the space is limited. It suffices to know that among the information obtained by Iranian students when they occupied the American embassy shortly after Khomeini's revolution in 1979, the American intelligence agency (CIA) was paying more than 250,000 monthly salaries to agents in the Middle East, ranging from heads of state to ministers and ruling and opposition party and political leaders. The ranks of the agents range from businessmen and artists to street sweepers! This is from the world of politics.

And among the examples from the world of economics, besides politics:

v. The Saudi government wanted to withdraw large sums from its deposits for some of its internal projects. The American government objected, arguing that the American economy could not withstand it. During a visit to America, Fahd was unable to obtain approval from Reagan and returned unsuccessful. Whereas, the Reagan administration wanted to reduce Iran's oil revenues during the First Gulf War with Iraq. Reagan telephoned Fahd and asked him to reduce the price of a barrel of oil from \$40 to \$15 per barrel. In order for Saudi Arabia to maintain its revenues—or more precisely, for Jewish American banks to maintain their income from Saudi deposits—he ordered an increase in daily production from 5 million to 10 million barrels. Thus, Saudi Arabia lost  $10,000,000 \times -25 = -250$  million dollars. This is in addition to the billions of dollars in losses it caused for all oil-exporting Muslim countries, as every time the sun rose and set, Muslim money was drained, while millions of them were dying from hunger. Indeed, all oil-exporting countries in the world suffered losses along with it, and this cost Reagan nothing but a phone call!

vi. As for the intervention of international financial institutions in the financial and economic policies of Arab and Islamic countries, it is too well-known for us to cite examples.

The matter has reached a point today where the Islamic Ummah has lost its will, and the enemy has stolen this will, that it extends to the most private sphere of the Ummah, which is the curricula of education and teaching. America and the West are interfering in these today, and they have the power to delete and add to them! The matter has even reached the sermons in the mosques! And the rope is still on the grinder.

So the Islamic Ummah is deprived of its will before its rulers, and its rulers have no will before their enemies.

## **Direct and indirect military occupation of all the countries of the Islamic world**

The Islamic world today is occupied by various types of Kuffār: Jews, Crusaders, Hindus, atheists, and polytheists either directly or indirectly.

Many regions are languishing under direct occupation, such as the Philippines, parts of Indonesia and Burma, parts of India and Kashmir, Eastern Turkestan, the Islamic provinces in Russia, the Caucasus and Chechnya, the Balkans, Bosnia and Kosovo, Palestine and parts of the Levant, and spots of the Maghreb and Iraq, last but not least and Sudan, which seems to have its turn and the indications of placing Syria and Egypt, and spots of the Arabian Peninsula on the list as well.

As for the rest of the countries of the Islamic world, they are under indirect occupation by the Western Crusader countries, through the deputation of apostate rulers, and by the entrenchment of the economic occupation of the major capitalist monopolies. And by the spread of land, sea, and air military bases in all its parts, and by the network of foreign intelligence offices, especially the (CIA) and (FBI), which have spread in all Muslim countries, openly or under the guise of various organizations and institutions.

### **Cultural and intellectual subordination to the enemy:**

Because of the manifestations of military, economic, political, and security occupation that tied the Ummah to the wheel of the infidel Crusader-Jewish enemy in all fields, came the role of intellectual, cultural, and social colonization where laws are enacted, plans are made, treaties are concluded, and the media, education, teaching, and culture are programmed to Westernize our societies and reshape and restructure them according to the whim of the colonizer. Sometimes in the name of human rights, sometimes in the name of women's liberation, sometimes in the name of cultural normalization, sometimes in the name of social development, and other times to modernize educational curricula, and for programs to reshape societies and so on.

Until the enemy's interference extended to the curricula of children in primary school and beyond. Where the United Nations and UNESCO programs interfere, as well as the embassies of Western countries, in determining what is permissible and what is not permissible in the study materials. The intervention of tyrannical governments, by the orders of their masters, has even reached the point of determining what is said and what is not said in Friday sermons, to the point that they have forbidden mentioning Jews and Christians negatively in them, even in Saudi Arabia! The alleged land of Tawhīd.

Not to mention what is allowed to be published and what is not allowed in newspapers, magazines, and all aspects of intellectual and literary activity. The West has forced the governments of our countries to sign treaties on social programs that are incompatible with the foundations of our religion, customs, and traditions. The news of the war of ideas declared by the American Secretary of Defense (Rumsfeld) is no longer hidden from anyone. This is in addition to the fever of imitating the West, by choice, that has become rampant in our societies, in their ways of thinking, living, their ways of eating, dressing, and even building their bathrooms and toilets!

In Summary:

In short, this is some of the realities of Muslims during the last seven decades of the twentieth century, in which the affliction progressed since the fall of the Khilāfah and the fragmentation of Muslim lands into colonies under Crusader occupation, and then the subsequent stage of the so-called "governments of independence" until the affliction reached its peak after the collapse of the Soviet Union and the singularity of America and its allies in Europe (NATO) in launching what was called the "New World Order" since the early nineties and until today.

It was supposed that the bearers of Islam and its guardians, the scholars, preachers, and what were called the groups of the Islamic awakening and the jihadi movements,



would stand up to all these collapses but as we will detail in the coming chapters, the last four decades have witnessed a difficult labor, the conclusion of which was that most of the scholars of the known religious structure of Ahl al-Sunnah in all countries of the Islamic world were distributed either in the labyrinths of hypocrisy towards the rulers and entering into lame justifications in order to justify their betrayals of religion and their collaboration with the new colonizers, or in the burrows of helplessness and contrived justifications, in order to avoid paying the price of enjoining good and forbidding evil and speaking the truth in the presence of unjust, impious, oppressive, infidel rulers.

As for what was called the Islamic awakening, which started shortly after the fall of the Khilāfah, it emerged from its clashes with the governments of its countries with clipped nails and domesticated, divided among the political and partisan formations called "Islamic"! To find places for themselves in the middle of the road with Jāhiliyyah, after having shed most of their principles, slogans, programs, and the ideas of their early founders, may Allah have mercy on them. So that its slogan changed from being "Allah is our goal, the Messenger is our role model, the Qur'an is our constitution, Jihād is our path, and death in the way of Allah is our highest aspiration" to become as if it were "Parliament is its goal, Western democracy is its role model, the secular constitution is its constitution and it swears by it, elections are its path, and winning seats in governments of disbelief is its highest aspiration!!".

As for the creedal awakening to return Muslims to what the righteous predecessors were upon, its efforts were distributed in the dialectics of research and preoccupation with combating types of Bid'ah and combating graves and the dead. It ended in Irjā' and the sanctification of kings and guardians of affairs and combating their opponents, and it took its share of seeking parliaments as well.

As for the reformist, Sufi, and Tablīghī groups they became more absurd and distant from the reality of Muslims.

As for the armed jihadi movement and its organizations in many Arab and Islamic countries. It has done well and offered its best since the early sixties, and its members have sacrificed in an atmosphere of the sitting back of the awakening and its betrayal, and the sitting back of the general public of the Ummah and their loss and bewilderment. The enemy singled them out, and its pioneers and Mujāhidīn recorded their names in the records of the martyrs, prisoners, and displaced in the way of Allah, to be witnesses of a new ditch against a vanquished, sitting, fragmented Ummah. An Ummah most of whose people have forgotten Allah, so He made them forget themselves and afflicted them with the hardship of life, and governments disbelieving in Allah, judging by the laws of His enemies, and scholars who were the main reason for anesthetizing this Ummah, between a hypocrite and a helpless person and preachers of what was called the Islamic awakening, many of whom ended up as preachers at the gates of Hell. Thus, the governments of the Pharaohs singled out the remnants of the Jihādīs, slaughtering, imprisoning, torturing, displacing, and oppressing them.

The Jihād centers collapsed one after another, and the twentieth century did not end until most of the Jihādī attempts were fragmented and scattered, with the remaining pioneers who remained steadfast on the path sharing the labyrinths of migration, displacement, and alienation, experiencing the greatest pursuit of the people of truth known to human history.

The twentieth century ended, and the second millennium AD ended, to welcome the twenty-first century and its third millennium, and for America and its allies from Europe (NATO) to open it with plans that made Islam and Muslims their strategic and historical enemy, existing and coming. And to adopt its policies on the principles of the conflict of Western Christian civilization with the civilization of Islam and Muslims. And for the third Crusades to be launched clearly and openly.

The world woke up to the sound of the explosions of September 11, before the first year of the twenty-first century ended. And we started what was called "the post-September world".

So what is the reality of Muslims today in light of the conditions of this world??

## **The Reality of Muslims Today in the Post-September 11, 2001 World**

As I mentioned in the introduction, the conditions we are living in today in the Islamic world after the events of September 11 are not at all the result of that limited event, even if it was great. What we are in is a stage whose turn came according to the plans of the Americans, the Europeans, and their Jewish masters. They are chapters of the requirements of the New World Order that was launched in the early nineties, after the dismantling of the Warsaw Pact and the entry of its components into NATO, and the beginning of the phase of the unipolar (American-Jewish) world that wants to manage the world's affairs.

Therefore, our saying "the reality of Muslims after September" is from the point of view of chronological history and not a conviction of what America wants to convince the world of, that what we are in is a result of September.

Sufficient evidence of this is what has been published of Zionist plans about the Jews' determination to complete the occupation of Palestine and demolish the Al-Aqsa Mosque, expel the remaining Palestinians from it, and impose a policy of comprehensive normalization with its neighbors from the rulers of the Arabs and Muslims. This normalization, whose plans were announced at the Madrid Conference in 1991.

Among the evidence of this is also what was published about the American programs to reoccupy the Middle East and control the oil resources in it and in Central Asia. And the formation of rapid intervention forces in America for this purpose since the days of Carter in 1973. And the subsequent declared American colonial policies.

The current security storm that America is stirring up and what it has called the "global war on terror" is nothing but the implementation of the programs of the security conferences that were launched in 1990 and followed at a rate of a global or regional conference every three months; such as the Barcelona, Paris, Milan, and Sharm el-Sheikh conferences and the meetings of Arab interior ministers in Tunis, Jeddah, and Cairo every six months. And the security conferences of the Mediterranean countries in which Europe, Arab rulers, Israel, and America participated, despite its distance from the Mediterranean! Then the sequence of security conferences in Asia and Africa.

Among the evidence of this campaign before September is that the number of public FBI offices in the Middle East reached 23 before 2001, in Riyadh, Amman, Khartoum, Tunis, Morocco and others. This is in addition to the hundreds of secret CIA offices.

As I said, we are now living in a state of programmed American-Jewish media exploitation. And media hype about September, its repercussions, and its owners, in order to justify their aggression and convince the world of the opposite of the truth, which indicates that September and other operations, as well as the Intifāḍah and other acts of resistance are nothing but reactions to aggression and not initial aggression, as they have convinced most of the world, and even many Muslims.

If we want to summarize the statement about the reality of Muslims today after September 2001, we say that their conditions have worsened and deteriorated under all the titles we mentioned previously, from the loss of their religion and their worldly affairs and the dominance of the enemies over them.

In the loss of their religion, the governments' insistence and justifications for changing the laws and fighting Islam have increased. The state of occupation of the holy sites has also increased frankly. The wave of corruption of beliefs, the spread of Bid'ah, and the madness of debauchery and misguidance have worsened, due to the ferocity of the media attack and the spread of satellite channels aimed at policies of corruption. The alienation of the believers, the Mujāhidīn, and those who enjoin good and forbid evil has increased due to the ferocity of the security attack.

As for under the title of the loss of the world: today we are not facing the continued theft of wealth by trickery and proxy, but rather a state of reoccupation of the sources of wealth. As for the maldistribution of wealth, injustice, oppression, humiliation, fear, killing, and violation of honor, its frightening rates have increased, and it has spread where it did not exist before September. In societies that were more secure and stable, such as the societies of the Arabian Gulf and Muslim countries far from the center of the Middle East, such as the countries of Asia and Islamic Africa.

As for the dominance of the enemies, it is the declared characteristic of the post-September world, steeped in aggression. There are no longer governments' wills and peoples' privacies. The program today is a comprehensive reoccupation. This is if we want to summarize. But we should shed light, from the point of view of brief history, and from the point of view of useful description, in order to stir up the motives of resistance in the Ummah. This is by mentioning some of what befell Muslims after the events of September 11, 2001. And the most important of this, in short, is:

### **The destruction of the Islamic Emirate in Afghanistan**

America and its allies had announced their policy and their will to overthrow the Taliban government in Afghanistan since mid-1997. The pace of their intentions increased over time, and they took economic and political measures for this, such as

the siege, sanctions, and threats of invasion and war. Until the events of September came, they put their intentions into practice. And with Western cooperation, especially from Britain and Europe (NATO). And amid international silence and explicit betrayal by Arab and Islamic governments, especially the governments of Pakistan, Saudi Arabia, and Iran, the Taliban government was overthrown in December 2001 through an American military campaign. At the forefront of which, on the ground, moved the forces of the apostate collaborators in Afghanistan, who entered Kabul under the protection of American planes. Thus, the only nascent experiment to establish an Islamic state since the fall of the Ottoman Khilāfah was aborted. America installed a puppet government in Kabul to turn Afghanistan into an American fortress from which it controls the entire region in Central Asia, which is of economic and strategic importance.

### **The attempt to exterminate the elite of the Jihādī awakening in the Islamic world**

It is known that the establishment of the Islamic Emirate and the consolidation of the Taliban's rule, in light of international conditions in which the attack of the West and its allies on the armed Jihādī movement was escalating, since its disintegration in Afghanistan in 1992, and the subsequent liquidation of its pockets in Bosnia and Chechnya, and the closure of their safe havens temporarily in Europe, Sudan, Yemen, Turkey, and some Arab countries, made the remaining elite of the Jihādī movement naturally flee to Afghanistan, to which many Mujāhidīn from Central Asia also took refuge.

America used the events of September as a cover, and the destruction of the Islamic Emirate as a means. In order to achieve its goal of slaughtering the remaining elite of

this Jihādī movement, which represents the last line of defense of the Ummah of Islam for itself in this unfortunate time.

And through battles of savage aerial bombardment. And the fierce attacks of the Afghan apostates who overthrew the Islamic government, America and its allies inflicted heavy losses on the Arab Mujāhidīn and the Mujāhidīn from Central Asia and Pakistan, in terms of deaths and prisoners. The Pakistani government, headed by Musharraf, added a horrific chapter to the massacre. Where it killed dozens on its territory and captured several hundred Mujāhidīn and handed them over to America. Amidst the shameful silence and apathy of the Islamic street in Pakistan, despite the cooperation shown by some righteous Pakistani brothers that saved what could be saved of those who were displaced across Pakistan and Iran, and were able to redistribute in the world, catching their breath after the grinding battles and the blind pursuit [see the details of this in the book: Musharraf's Pakistan - The Problem, the Solution, and the Appointed Obligation]

This attack on Afghanistan was accompanied by a fierce attack and American-Russian cooperation to liquidate the Mujāhidīn in Chechnya. Which succeeded to a large extent. After another Western-American campaign had succeeded in liquidating the Mujāhidīn in Bosnia in 1995. America continued the campaign in an attempt to liquidate the armed pockets in the Philippines, Yemen, the Horn of Africa, and wherever it could after it had clipped their main thorn in Afghanistan. The confrontation with the Jews in the vicinity of Bayt al-Maqdis continued for about three years.

## **The American security storm against Islām and Muslims worldwide under the pretext of combating terrorism after the events of September**

This is a title under which entire books, indeed volumes, could be written, to enumerate the history and events of this barbaric and unjust attack on Islām and Muslims. They have been planning for it over the past three decades, exploiting the events of September. The space here does not allow for detail, but I will mention the most important events in headlines:

The elimination of most of the armed jihādī current at the level of groups, leaderships, figures, organizations, supporters, and loyalists through declared and secret assassinations, kidnapping, and capture operations. This included transferring detainees to the American Guantanamo Bay prison in Cuba, or its scattered prisons in its American bases in Afghanistan and in various parts of the world, or in cooperation with the governments of ridda (apostasy) and their major prisons, the doors of which are wide open for Muslim youth in this time. Especially governments with a long history of combating jihād, Islām and Muslims, such as the governments of Saudi Arabia, Egypt, Jordan, Morocco, Syria, Turkey, Pakistan, Tunisia, Algeria, etc. This campaign has affected many innocents, even from the “jihādī accusation”, if one may say so.

The attempt to eliminate the entire spectrum of the Islamic awakening, politically, in terms of da‘wa, and socially, within its broad general framework, under the pretext of combating terrorism and cutting off the roots of fundamentalism that form an incubator for it. Indeed, the campaign has affected everything attributed to Islām and Islamic identity. This includes humanitarian Islamic relief institutions, social organizations, commercial companies, Islamic banks, groups, and parties, even Islamic banks that are half-usurious. This affliction has even affected ordinary individuals who were assaulted by the Americans because they were wealthy



Muslims, a target of American piracy, all under the exploitation of the name of terrorism and the campaign to combat it.

The beginning of a gradual plan to eliminate Islamic and Arab communities and their presence in the West. The US and all European countries have enacted laws to combat immigration and political asylum, and even martial laws that allow them to arrest foreigners, detain them, withdraw their citizenship if they are naturalized, and cancel their official residency if they are residents, while arresting them for open-ended periods without directing any charge. These are martial laws far more ferocious than the martial laws enacted by military coup governments in the Third World. Even the most established democratic countries like Britain, the Scandinavian countries, and France were not spared from this. Amid this frenzy and madness, which was accompanied by a directed media wave from media outlets controlled by Jews and Crusaders through television, newspapers, films, and all means of publication and media. Racist crimes have also increased. One statistic in Europe stated that these racist attacks on Muslims increased after September during the year 2002 by 66% compared to the previous year. During this week in which I am making corrections and final additions to the book, and we are in (November 2004), twenty mosques and Islamic centers were burned in the Netherlands within ten days!

Mosques were burned, bombs exploded on Islamic centers, members of Muslim communities were killed and others injured, and veiled women were assaulted. Some Hindus were even killed in America, with the rabble there believing them to be Muslims because they wear Hindu turbans! This is besides the spread of other aggressions such as insults, curses, beatings in the streets, and sending threatening messages.

America, through enticement and intimidation by all means, forced all countries of the world to join its campaign to combat terrorism. Their Secretary of State (Colin Powell) and their diplomatic and security ambassadors toured the world, making

security treaties and police agreements here and there in all parts of the earth. America obligated the governments of Arab and Islamic countries to cooperate fully in the campaign under the threat of military power. Some Arab heads of state even declared this, such as the presidents of Yemen and Egypt.

America also disregarded all voices of opposition from human rights organizations, international bodies, or public figures, despite the large number of objectors to its violations of all international laws and human rights regulations, its mistreatment of prisoners and detainees, its recklessness during its military operations killing civilians, and the scandals of its historical prison in Guantanamo. It ignored all of this regardless of its source, whether from Muslim countries, Europe, its allied countries, or even from within America.

### **The launch of the Third Crusade towards the occupation of the Middle East**

Bush publicly stated this, that he was engaged in a Crusade, and then he apologized foolishly, claiming it was a slip of the tongue. Then, more slips of the tongue followed, by his assistants, as well as statements from ministers and military leaders of some NATO countries to that effect, not to mention thousands of newspaper articles and statements from various sources. Thus, hatred appeared from their mouths, and what their hearts conceal is greater.

America has taken the project of occupying Iraq as the beginning of a program to redraw the region's map politically and geographically. Indeed, information has been revealed about projects to divide the Levant, Iraq, Egypt, Saudi Arabia, and even Turkey and Iran. This includes plans to occupy some of them directly. This coincides with a major American program to control Central Asia, starting from Afghanistan and Pakistan. America has gradually adopted flimsy excuses in order to occupy Iraq as a gateway to encroach on the Middle East, starting with the necessity of

overthrowing Saddam, and ending with the destruction of Iraq's weapons of mass destruction, which were not found. I am not here to chronicle the details of what is happening, which is well known.

It suffices to say that all the details clearly point to a Crusader occupation campaign led by America, Britain, and Israel, with the cooperation of all European NATO countries, Russia, and America's allies in the region, foremost among them India, Turkey, Pakistan, and the rulers of Islamic countries. All this amid frightening international silence and apathy.

### **Expanding NATO and raising the slogans of the Crusades**

NATO held its conference in November 2002, chaired by Bush and the heads of 19 European countries, in order to include several Eastern European countries, after having proposed the inclusion of Russia in another conference a few months earlier. During the ceremony, Aznar, the [right-wing Crusader] Prime Minister of Spain, stated that Russia's entry into the alliance strengthens the identity and ideological spirit of the alliance, a clear reference to the Crusader orientation.

Thus, the Crusader world today is preparing, under the leadership of America and the membership of Western Europe and those who have joined them from Eastern Europe, to begin the main phase of the Third Crusades, which began in 1990 with the Desert Storm war, after the dismantling of the Soviet Union. NATO, under the leadership of America, is moving in this campaign towards the Middle East, after the number of its members reached 26 countries in early 2004, most of them European.

## **Expanding the European Union on Crusader foundations as well**

This is being done by gradually including the rest of the Eastern European countries. Also noteworthy is highlighting the Christian identity of the European Union by rejecting Turkey's membership in the alliance, despite its begging at its door for several years, and despite the secularism of its government, because its people are Muslim. The last meeting of the Union in December 2002, chaired by Denmark, postponed consideration of its membership until late 2004. Former French President d'Estaing summarized the reason frankly by saying: "The European Union includes Christian countries, and if we accept Turkey, we must ask about the borders of Europe." The population of the European Union countries now stands at 450 million!

## **The launch of the great Jewish Talmudic program**

Under the auspices of Sharon, who is moving in a state of political, religious, and social unity in Israel around this project, which includes the demolition of al-Aqsa Mosque and the expulsion of the remaining Palestinian Arabs after carrying out horrific massacres against them, as some leaked news indicates.

The Jews brought Sharon, who headed a national unity government, to confront the intifāda, which broke out fiercely and moved to armed confrontation with the Jews, since 2000, and adopted the method of martyrdom operations that have claimed the lives of more than 400 dead and hundreds of wounded Jews through about seventy martyrdom operations so far.

These days, a series of horrific massacres of Palestinians are being carried out by the Jewish army amid open American support, implicit European support, and shameful international silence, and traitorous Arab cooperation, especially from the governments of Jordan and Egypt. The harmony appears complete between the Zionist project, which requires a large American and Crusader presence to support the military movement of the small-numbered Israeli army, and the Crusader project,

which requires Israeli cooperation on the military level, and global Jewish support on the financial, political, and media levels.

### **The absence of any international opposition to this blatant American arrogance**

Except for fragments launched timidly by some countries such as China, Germany, France, and some Russian positions from time to time. These positions can be considered diplomatic plays, displays of restlessness and asserting presence, and seeking a larger share in the dish of Muslims that America oversees the distribution of its portions, rather than taking them seriously. The evidence is abundant, and there is not enough space to expand with more political analysis here.

### **The Conditions of Arabs and Muslims Under This International Situation**

After the Events of September

#### **At the Official Level of Arab and Islamic Governments:**

The last summits of the Arab and Islamic leagues clearly summarized the situation in the post-September world. The conference attendees departed from these shameful meetings after prolonged disagreements, and the state of the ummah could be summed up with the saying:

*"The wolf is not blamed for its aggression if the shepherd is the enemy of the sheep."*

As for the famous Arab summit of 2002, the most prominent aspect of it and its objectives was:

The adoption of the Saudi Crown Prince (Prince Abdullah bin Abdulaziz)'s initiative, which offered Israel full Arab normalization in exchange for its withdrawal from the lands it occupied in 1967.

Israel's response came early, even before the conclusion of the summit's meetings. The Israeli army stormed the West Bank and reoccupied it! They carried out wide-scale massacres targeting the administrative and security infrastructure of the Palestinian Authority, as well as the infrastructure of Palestinian organizations, leaving hundreds of innocent victims and thousands of prisoners. Refugee camps were completely destroyed.

Regarding the initiative, Israel accepted half of it, the normalization, but rejected the other half, the withdrawal demanded in exchange. It embarrassed Prince Abdullah and his Kingdom of Saudi Arabia by asking him to visit Israel or allow their president to visit Saudi Arabia to discuss the initiative if he was serious about it!

As for the subsequent Islamic Summit, aside from its welcoming of the new Afghan delegation of apostates and collaborators appointed by America, the conference ended with similar resolutions, including:

- Support for the Saudi initiative, now adopted by the Arab League for normalization with the Jews, and condemnation of the Jewish aggression without offering anything in return.
- Betrayal of Palestine and Al-Quds, without presenting any serious projects for them.
- Endorsement of the American campaign against terrorism and reaffirmation that the Islam represented by the apostate rulers of over 52 Muslim countries

rejects “violence and terrorism”, which is the new global term for jihad and the right of resistance!

The Arab and Islamic situation has been deteriorating since September 2001.

Arab and Islamic countries, especially Turkey, Pakistan, the Gulf States, and Jordan, offered their lands, seas, skies, and armies to serve the American and British campaign to occupy Iraq. Hundreds of thousands of soldiers, hundreds of aircraft, warships, carriers, and military equipment flooded the region. At the same time, the US made threats about attacking Iran, Syria, and Lebanon, dividing Saudi Arabia, and preparing to disarm Pakistan. The audacity and blackmail reached such extremes that the US leaked information about their intention to seize all financial deposits of the Saudi government and citizens in American banks—an astronomical amount in billions of dollars—under the pretext of supporting terrorism.

These conditions only led the Islamic governments to further submission, falling at the doorsteps of the White House. Qatar hosted the US military leadership that was transferred from Florida to manage the invasion of Iraq from its land. The Jordanian army carried out military drills with four thousand US soldiers in the area extending from the Gulf of Aqaba to the Iraqi border shortly before the invasion. Then it was revealed that American forces crossed into Iraq from the west via Jordan! The entire Gulf Cooperation Council supported the war, helping in it, while most of their leaders were absent from the Gulf Cooperation Council summit in Qatar just days before, avoiding responsibility for the announced positions. Kuwait made 60% of its northern territory a military area for the American-British army’s training and logistical services! Over 1,400,000 American soldiers and 45,000 British soldiers passed through it. One-third of it was left for the rest and relaxation of the troops. President Bashar al-Assad of Syria flew to London and European capitals to reassure himself that his regime would be safeguarded amid the earthquakes of the Iraq war and the fires of the Palestinian Intifada. Iran stirred up Shiite opposition in Iraq

between Tehran, London, and Washington. Pakistan, like other Islamic governments, hunted down Arab mujahideen and the Taliban, handing them over to America.

Then America invaded Iraq, entered Baghdad, and its soldiers destroyed everything in their path. Then America declared Iraq under occupation, supported by Europe, and authorized by the United Nations! They appointed a puppet government there and forced Arab countries and the Arab League to recognize it.

Then Bush summoned President Ben Ali of Tunisia to convey American orders to the Arab leaders in preparation for the Arab summit in Tunisia, and Arab foreign ministers met, quarreling over their failure to coordinate their positions regarding Bush's demands. The 2004 Arab summit resulted in expected emptiness, without any meaningful resolutions, after public pressure. Thus, the Arab system declared bankruptcy, and each leader continued to chase after Bush's administration, with the common factor being their rush to combat terrorism to please America and the White House.

By the end of 2004, the Arab and Islamic intelligence agencies were still working side by side with the FBI and CIA in combating the "terrorism" of Islam and Muslims, from Syria to Egypt, Morocco, Algeria, Tunisia, Saudi Arabia, and the rest of the Muslim world. Everyone was at America's service. A thorough history and documentation of these events would require many volumes.

### **At the Level of Islamic Scholars**

Alas for those who are claimed to be "scholars" of the Muslims!

To summarize briefly a topic that disgusts the soul and fills it with pain:



The hypocrites among them became even more hypocritical after September, and the silent, fearful ones among them remained silent.

The scholars of the rulers openly declared their hypocrisy, even on the pulpits of Friday sermons in the Grand Mosque of Mecca, the Prophet's Mosque in Medina, and in the major mosques of Arab and Islamic capitals from Cairo to Damascus to Casablanca and beyond. They attacked jihad and the mujahideen, defended the rulers, and called for the sanctity of the blood of the infidel invaders! These sermons were broadcast on television, where the imams were calling for the fight against terrorism, urging the pursuit of its perpetrators, cutting off their financial resources, and praying to Allah to expose them and save the Muslims from their evil. They urged the rulers to pursue them and eradicate their roots, while promoting the rights of infidels that Islam protects in Muslim lands, and confusing legal rulings on types of infidels, dhimmis, and those granted safety, etc.

This is a state of abasement, pleading, and hypocrisy toward the enemies, a propaganda campaign that fills the ears with praise but stabs the hearts with pain and freezes the tears in the eyes with regret and sorrow. Allah's verses are mocked, twisted, and misinterpreted, and the hadiths of the Prophet (peace be upon him) are distorted and manipulated to serve Bush!

The ranks of the scholars who are agents (‘ulamā’ ‘umalā’) raced each other on satellite television screens, competing in a marathon of hypocrisy and betrayal. As an example of how far the affliction has reached, one of the famous Muslim scholars in the land of the Two Holy Mosques, ‘Ā’id al-Qarnī, came out to denounce and exclaim on the MBC satellite channel, commenting on the events of September: "Did the religion command us to kill people? Did it command us to destroy buildings?! Why don't we focus on inviting them to Islam?! Why don't we invite members of the American Congress to Islam? A few years and they will enter the religion of Allah!"

Does this poor man—who had demanded the necessity of capturing the martyred hero Khattāb and his fellow mujāhid hero Shāmil Bāsāyīf, the heroes of jihād in Chechnya, for the bloodshed of Muslims they caused because they were fighting the Russians!—Does he know that statistics indicate that 85% of the members of Congress are Jews or married to Jewish women! And that most of the remaining fifteen percent are fanatical Crusaders and followers of the Evangelical Church, who believe that their Messiah will not appear until after a great massacre that eradicates the green of the Muslims? I think he does not know. Mujāhid brothers from the Arabian Peninsula told us that he wore a military uniform and led the Saudi forces stationed on the borders of Iraq, under the command of Schwarzkopf and under the flags of America, during the days of Desert Storm, and he addressed them, exclaiming: "Go forth, O custodian of the Two Holy Mosques (khādim al-ḥaramayn), and we pledge allegiance to you for jihād!" So how can someone like this know the state of Congress?

Meetings followed with his counterpart, Sheikh Saʿd al-Burayk, who exerted all his efforts on Saudi satellite channels to convince Muslims that Allah subḥānahu wa taʿālā only created the Arabian Peninsula for the polytheists! And to prove that the mujāhidīn, for him and his masters, are the dogs of Hell.

As for the one who deserves the title "devil of the scholars" with all merit, he is the hypocritical, vile, and perverted Sheikh ʿAbd al-Muḥsin al-ʿUbaykān. His lack of shame—may Allah subḥānahu wa taʿālā disgrace him—reached the point where he followed a series of episodes on Saudi satellite channels and on the Lebanese-managed MBC channel funded by Saudi Arabia, where he went on to say in support of the agent government of ʿAllāwī, after the latter's visit to Saudi Arabia: "he is a legitimate waliyy al-ʿamr whose obedience is obligatory". When the questioner said to him, "But America is the one who appointed him and imposed him!" he said: "Even if the infidels appoint a waliyy al-ʿamr for the lands of the Muslims, he is a legitimate

imām whose obedience is obligatory.” I do not know, in truth, according to what religion such fatwās are issued, which are not accepted even by the religion of the Magians or the worshippers of cows. All peoples and religions denounce a ruler appointed by the enemy and consider him illegitimate, even the laws of Europe and the United Nations. Therefore, they consider him temporary and not legitimate. As for this misguided misleader, he considers him a legitimate imām! Then, when the questioner asked him about the permissibility of resisting the American soldiers for their aggression, he said to him—and consider: "They [Americans] are defending themselves against those who attack them in Iraq! And they do not strike those who do not strike them!"

Imagine the legitimacy of American defense, armed to the teeth, against a civilian Iraqi defending himself! Such examples are just the tip of the iceberg when it comes to the shameful role of the scholars-for-hire in this crusade. Shaykh Tantawi of Al-Azhar has his own contributions, claiming that the French ban on the hijab is an internal matter and that Muslims should not intervene! Scholars from Syria, Morocco, Pakistan, and other non-Arab Muslim lands are no less adept in hypocrisy and submission to their rulers than their Arab counterparts.

### **On the Islamic Awakening (Sahwah)**

Following the news of the Islamic Awakening<sup>5</sup>, its leaders, parties, youth, and media, one can hardly find anything except debates, endless discussions, and interviews on television. They speak against terrorism with weak criticism of the Americans, while cautiously hinting at their rulers and gently patting their backs. You will find the leaders of the Islamic Awakening in the seats of parliaments that legislate without

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<sup>5</sup> Shaykh here (and elsewhere) refers largely to Ikhwan Al-Muslimeen when he uses the term Islamic Awakening

Allah's rule, and in ministries in the governments of disbelief, ruling by what Allah has not revealed.

### **On the Situation of the Muslim Ummah after September**

Ironically, while writing this book, I heard the sounds of gunfire, fireworks, music, and shouting. I wondered if perhaps Jerusalem had suddenly been liberated! Or India had withdrawn from Kashmir! When I went out to check the news, I found it was the Muslims celebrating the arrival of the New Year of the Christian calendar, 2003!

This is the state of the Muslims these days, and their situation only reflects increasing confusion, loss, defeat, and destruction. Without hope in Allah and the promises of His Messenger (peace be upon him), despair would have set in. But Allah's grace and the hope in faith remain.

I truly do not know what else this ummah needs before it mobilizes for jihād?!

What is more than the cries for help from Jerusalem and the call of its al-Aqsa Mosque?! What is more than the al-Aqsa Intifada and what it offered?! What is more than Afghanistan and what it gave?! What is more than the news of Chechnya and its excellent performance?! And Bosnia and Kosovo and what they endured? And what the media puts in every home of news of affliction upon Muslims everywhere?!

What shakes the ummah's being and moves its conscience more than the sound of the September explosions?! The scene of the falcons of Islam and its martyrs tearing apart the symbol of America's arrogance and tyranny, storming the fires of the explosion with their pure bodies? What is more than the scene of twenty-five young women and widows of Chechnya, in the prime of their youth, strapping explosives to their bodies, engaging in jihād in the heart of Moscow?

Shame on the turbans, and disgrace on the mustaches and beards! The young women of the Muslims have carried the machine guns and gone out for jihād against the Russians in the very heart of Russia, in Moscow!

What stirs the conscience more than the images of Palestinian children, some of them younger than six years old, confronting tanks and chasing after Jewish soldiers? What is more than the scenes of massive American and British military landings in Muslim lands, and the announcements of the destruction of Iraq and programs for occupying the lands and the people?! What?! And what?!

What is more than the scenes of death, destruction, disgrace, and calamities that television screens put in every Muslim home? They watch them and switch between them and lewd movies, cartoons, fashion shows, sports matches, dance and music parties, and "Star Academy" competitions?!

Souls have died, and consciences have rotted. *{No! Rather, the stain has covered their hearts of that which they were earning.}*

The Islamic street is dull and still, except for some demonstrations here and some cries of denunciation there. Signs of movement have not yet appeared. Hope in Allah's promise is great, and perhaps what the pharaohs fear and warn America about today will come true that its invasion of Iraq and its military and security campaigns will fertilize the soil of terrorism, as they claim.

We ask Allah to make their omen true and to frustrate their endeavors.

As a comprehensive description of the reality of the Muslims, we must mention that seeds of resistance are sprouting here and there in the form of limited operations and individual initiatives, East and West.

Initiatives are few! But discontent is overwhelming, the atmosphere is charged, and the revolutionary climate is heating up, promising to reach the heat of jihād, by Allah's

grace and then by the tyranny of the Americans, the ferocity of Jewish hatred, the greed of the Crusader campaigns, and the exposure of the pharaohs' nakedness and the fall of the last of their fig leaves.

This resistance heralds the birth of the sun of hope. A sun of which almost nothing remains as evidence of its certain rising except the lights of the dawn of true tidings, and a glimmer of hope in the jihād operations of these mujāhidīn. The promise is true, and there is no doubt:

*{Allah has promised those of you who believe and do righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them. He will surely establish for them their religion which He has approved for them, and He will surely replace their fear with security. "They worship Me, associating nothing with Me." But whoever disbelieves after that - then those are the defiantly disobedient}* (An-Nur: 55). And Allah the Almighty has spoken the truth: *{And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors \* And establish them in the land and show Pharaoh and Haman and their soldiers through them that which they had feared}* (Al-Qasas: 5-6).

The state of the patient ones is close to what heralds relief: *{Until, when the messengers despaired and were certain that they had been denied, there came to them Our victory, and whoever We willed was saved. And Our punishment cannot be averted from the criminal people}* (Yusuf: 110).

The summary of the ummah's reality today is what we have presented amidst the vortex of the Crusaders' corruption on earth and the great ascendancy of the Jews in it. *{And Allah is predominant over His affair, but most of the people do not know}* (Yusuf: 21).

## **The Conditions of the Jihādīs after September:**

As for this, may Allah be our help. May Allah have mercy on the martyrs and grant them spacious gardens in Paradise. May Allah give patience to the prisoners and facilitate their release from the prisons of Guantanamo and its branches, which are in a worse condition, in the prisons of Muslim rulers. May Allah protect the displaced and ease their affairs. May Allah strengthen those who are determined and steadfast on the path, and help them to carry the banner high despite the wounds, and to deliver it proudly to a coming generation that will be sincere in carrying it.

The jihādī movement, in its entirety, at the level of groups, leaders, symbols, and individuals. Even every supporter and helper is going through the most severe ordeal that the contemporary jihādī movement has faced since its inception forty years ago. This is due to the unjust campaign launched by America under the slogan of "combating terrorism."

Many jihādī groups have gone through crises, epics, and very severe calamities in their journey. For example, what happened to the mujāhidīn in Syria, Tunisia, Libya, Algeria, Egypt, and others. However, the ordeal of the current world war on terrorism, as they call it, differs in its breadth, momentum, and the magnitude of its losses. America inaugurated it and mobilized its allies from NATO countries and other disbelievers, and from the forces of apostasy represented by the rulers of the Muslims and their apparatus of oppression. This campaign reached its peak after the events of September. America destroyed the Islamic Emirate in Afghanistan, which constituted the last refuge for the elite of the jihādī groups and their cadres. Hundreds of the jihādī movement's cadres were killed in the battle to defend the Emirate. Then America followed that by capturing more than 600 mujāhidīn from various Arab countries in Pakistan and transferring them to its prisons. It also arrested, in cooperation with its allies of disbelievers and apostates in Muslim countries and others, several hundred more. It added to the terrorism list dozens of jihādī groups from various Muslim

countries, to pursue their members in all the countries of the world. The remaining members of the jihādīs, especially their symbols, leaders, and veteran cadres, entered a state of dispersion, displacement, and pursuit due to the largest global security campaign in history. They have come to a state reminiscent of what the Messenger of Allah, peace and blessings be upon him, described the believers at the end of time, saying, "*Then injustice will spread until the believer does not find a refuge to turn to.*"

A detailed account of the calamities and hardships that befell the mujāhidīn who stood against America and its allies, defending this ummah and its religion, requires a large volume. It would tell the most wonderful stories of steadfastness, sacrifice, and hardship that befell them, their women, their children, their families, and everyone who sheltered them and extended a helping hand to them. The space here does not allow for narration and lengthiness. In any case, the tongue of those who remain speaks of steadfastness, determination, and defiance.

Praise be to Allah, we are still determined.

And by Allah, we will only give them the sword, Allah willing. Even if we find nothing but dust, we will fight them with it, or this forelock will be alone until Allah Almighty is pleased. And let Allah take from our blood whatever He wills until He is pleased. *{Indeed, Allah has purchased}*, and we are in a group that has sold. The sale has taken place, and we will not cancel or seek cancellation, Allah willing.

What is our excuse when those who have passed have fulfilled their duty? Perhaps we will join the highest companions: *{With those upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions}* (An-Nisa: 69). As the former, ‘Āṣim (radiya Allāhu ‘anhu) said, when the disbelievers surrounded him, seeking to capture him, but he refused. We recite as he recited:



*What is my excuse when the bow is mine, an archer...  
And the bow has a taut string  
If I do not fight you, then my mother is Hābil*

We ask Allah (subḥānahu wa ta‘ālā) to protect us from them, alive and dead, as He protected ‘Āṣim (radiya Allāhu ‘anhu).

This, Allah willing, is our state and the state of our mujāhidīn brothers. Let us give good tidings to the believers and let us disgrace America and its allies from among the hypocrites: for Allah (subḥānahu wa ta‘ālā) has left — despite all the calamities that have occurred, from the mujāhidīn in every place — what distresses America and its allies. We ask Allah (subḥānahu wa ta‘ālā) to qualify us for conditions that fulfill these words so let them shout as they wish in Bush's march:

"Exalted be Hubal!" We still repeat, echoing the voice of Umar, may Allah be pleased with him: "Allah is more exalted and more majestic." Let them worship America and say: "We have al-Uzza in America, and you have no Uzza." We say to them as Umar replied to their predecessors: "Allah is our protector and your protector." "Our dead are in Paradise, and your dead are in Hellfire, and they are not equal."

## **Shar‘ī Rulings in This Reality**

Allah the Almighty said: *{And thus do We detail the verses, and [thus] the way of the criminals will become evident}* (Al-An'am: 55).

And Allah the Almighty said: *{And [mention] when Allah took a covenant from those who were given the Scripture, [saying], "You must make it clear to the people and not conceal it}* (Al-Imran: 187).

We believe, in brief, that the rulings of the Sharīʿa decree that Jihād is an individual obligation (farḍ ʿayn) upon every Muslim in a reality such as this today. This is what the rulings of the Sharīʿa decree. Furthermore, reason, logic, and sound understanding indicate that armed Jihād is the solution in order to put an end to the crises of this reality.

As for the Sharʿī evidence for this, it is clearer than the sun at midday, as we will clarify, God willing. Jihād is an individual obligation (farḍ ʿayn) today upon all Muslims for many reasons. We only mention the rational and logical evidence for this as a means of emphasis, and to silence those who are not convinced by the Sharʿī rulings – we seek refuge in God – otherwise, it is established from the fundamentals of creed that there is no opinion against the opinion of the Sharīʿa, and no choice against the choice of Allah and His Messenger, as He, the Most High, said: *{It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error.}* (Al-Aḥzāb: 36). This is the truth: the general resistance to this foreign, disbelieving occupation, and these apostate forces collaborating with it and oppressing the Muslims, is a mandatory obligation (farḍ wājib) decreed by the Islamic Sharīʿa, and a reality necessitated by sound reason. This is the case in every matter, where the evidence of the upright Sharīʿa aligns with the conclusions of sound reasoning in every time and place.

There are important Sharʿī rulings related to the reality of Muslims today that must be clarified to the people by the scholars of Islam and the leaders of the revival and Jihād. We mention here the most important of them for the sake of brevity, leaving the detailed evidence for the second part of this book.

Indeed, among the most important rulings that Sharʿī evidence decrees regarding the reality of Muslims today are the following:

Firstly: The lands of Islam today are in a state of direct or indirect occupation by the enemies. And Jihād against them is an individual obligation (farḍ ‘ayn) upon the Muslims by consensus (ijmā‘).

Secondly: The governments of Muslim lands today are apostate and disbelieving due to their replacement of the Sharā’i‘ and their governance by other than what Allah has revealed. And due to their allegiance to the disbelievers and their betrayal of Allah, His Messenger, and the believers.

Thirdly: Rebellion against a ruler if he apostatizes from Islam or is a disbeliever (kāfir) is an obligation upon the Muslims by consensus (ijmā‘).

Fourthly: The rulings of the Islamic Sharī‘a decree by consensus (ijmā‘) the disbelief (kufr) and apostasy (ridda) of whoever collaborates with the disbelievers and aids them against the Muslims, and mandates fighting them.

Fifthly: The rulings of the Sharī‘a decree the obligation or permissibility of fighting the aggressor (ṣā’il) against the religion of the Muslims, or their lives, or their honor, or their wealth, even if he is a Muslim.

Let us address these rulings with some detail regarding their evidence:

**The lands of Islam are in a state of occupation, aggression, and invasion by the enemies, and Jihād against the invaders today is an individual obligation (farḍ ‘ayn) upon the Muslims by consensus (ijmā‘)**

As we have established in the first chapter under the title “The Reality of Muslims Today,” it has become an accepted fact today for every sane and discerning person that all of our lands, from one furthest end to the other, are occupied, either directly by the enemies, or indirectly by their apostate deputies, with a heavy military

presence of the Crusaders through the spread of their bases throughout all its regions, along with complete economic occupation through the control of economic monopolies, and the spread of their intelligence networks and security centers.

Here is America today re-occupying the Islamic world anew, openly and brazenly. It has directly occupied Afghanistan, and extended its control over Pakistan and Central Asia. And here it has occupied Iraq, and deployed hundreds of thousands of soldiers in the Arabian Peninsula, Turkey, and southern Levant, in addition to what it deploys in Egypt, the Horn of Africa, North Africa, and around these regions in the seas. And here is Bush declaring that he is leading a Crusader campaign against the lands of Muslims, along with his allies in NATO from European countries, in addition to the main ally (Israel), which occupies Palestine, and is preparing to demolish Masjid al-Aqsa and expel those who remain in it from the Muslims.

So what is the ruling of the Sharī‘a in such circumstances? And what do the rulings of the Dīn mandate upon every Muslim towards them?

Jihād is an act of worship (‘ibāda) and a duty (farīḍa) that Allah has obligated upon the Muslims. It is established by the tawātur of verses in the Book of Allah and aḥādīth in the Sunnah of the Messenger of Allah, peace and blessings of Allah be upon him, in a way that makes it unnecessary to present proofs here, as they are more famous than being mentioned and more numerous than being counted.

In the book “Defending the Lands of Muslims is the Most Important of Individual Obligations” by the Mujāhid Sheikh, the Shahid, Abdullah Azzam, the Sheikh of the Arab Mujāhidīn in Afghanistan during the Jihād against the Russians – may Allah have mercy on him – the following is mentioned, from which we quote:

*“Jihād against the disbelievers is of two types:*

*Jihād al-Ṭalab (seeking out the disbelievers in their lands), in a situation where the disbelievers are not mobilizing to fight the Muslims. This fighting is a communal obligation (farḍ kifāya). The minimum of communal obligation is guarding the borders with believers to intimidate the enemies of Allah etc.” Then, may Allah have mercy on him, he said – and this is the point of evidence:*

*“Jihād al-Dafʿ (repelling the disbelievers from our lands), and this is an individual obligation (farḍ ʿayn), indeed, the most important of individual obligations (furūd al-aʿyān), and it becomes obligatory in the following cases:*

*i. Firstly: If the disbelievers enter a town from the lands of the Muslims.*

*ii. Secondly: If the two ranks meet and the two armies clash.*

*iii. Thirdly: If the Imam mobilizes individuals or a group, it becomes obligatory upon them to mobilize.*

*iv. Fourthly: If the disbelievers capture a group of Muslims.”*

Then Sheikh Abdullah, may Allah have mercy on him, spoke about the first case, which is the descent of the disbelievers upon a land from the lands of the Muslims, and said:

*“In this case, the salaf and khalaf, and the jurists of the four madhāhib, and the muḥaddithūn and mufasssirūn in all Islamic eras have unanimously agreed without exception that Jihād in this case becomes an individual obligation (farḍ ʿayn) upon the people of this town that the disbelievers have attacked, and upon those who are near to them. Such that the son goes out without the permission of his father, the wife without the permission of her husband, and the debtor without the permission of his creditor. If the people of that town are not sufficient, or are deficient, or are lazy, or sit back, then the individual obligation (farḍ ʿayn) expands in circles, the closest then the closest. If they are not sufficient or are deficient, then upon those who are next to them, then those*

*who are next to them, until the individual obligation (farḍ ‘ayn) encompasses the entire earth.”*

Then the Sheikh, may Allah have mercy on him, summarized the evidence for this according to the madhāhib of Ahl al-Sunna and their scholars, and said:

### **Firstly: Jurists of the Ḥanafī school**

Ibn ‘Ābidīn said in his Ḥāshiya, vol. 3, p. 238: “*And it is an individual obligation (farḍ ‘ayn) if the enemy attacks a border region of the borders of Islam, then it becomes an individual obligation (farḍ ‘ayn) upon whoever is near to it. As for those who are behind them at a distance from the enemy, it is a communal obligation (farḍ kifāya) if they are not needed. If they are needed, in that those who are near the enemy are incapable of resisting the enemy, or they are capable but they are lazy and do not perform Jihād, then it becomes an individual obligation (farḍ ‘ayn) upon those who are next to them, like prayer and fasting, it is not permissible for them to abandon it, then and then, until it becomes an individual obligation (farḍ ‘ayn) upon all the people of Islam, east and west, in this gradation.*” End quote.

Al-Kāsānī issued a fatwā similar to this in Badā’i‘ al-Ṣanā’i‘, vol. 7, p. 72. And likewise Ibn Nujaym in Al-Baḥr al-Rā’iq, vol. 5, p. 191. And likewise Ibn al-Humām in Fath al-Qadīr, from the Imams of the Ḥanafī school.

### **Secondly: According to the Mālikī school:**

It is mentioned in Ḥāshiyat al-Dasūqī, part two, p. 174: “*And Jihād becomes an individual obligation (farḍ ‘ayn) by the sudden attack of the enemy: meaning, turning to repelling by sudden attack upon every individual, even if a woman or a slave or a child, and they go out even if the guardian, husband, and creditor prevent them.*”

### **Thirdly: According to the Shāfi‘ī school:**

It is mentioned in Nihāyat al-Muḥtāj by al-Ramlī, in part eight, p. 58: *“If they enter a town of ours, and there becomes between them and us less than the distance of shortening prayer, then it is obligatory upon its people to repel them, even upon those upon whom Jihād is not obligatory, from the poor, child, slave, debtor, and woman.”*

### **Fourthly: According to the Ḥanbalī school:**

It is mentioned in Al-Mughnī by Ibn Qudāma, in part eight, p. 345: *“And Jihād becomes an individual obligation (farḍ ‘ayn) in three situations:*

- 1. If the two armies meet and the two ranks clash.*
- 2. If the disbelievers descend upon a land, it becomes obligatory upon its people to fight them and repel them.*
- 3. If the Imam mobilizes a group, it becomes obligatory upon them to mobilize.”*

Shaykh al-Islam Ibn Taymiyya says: *“As for Jihād al-Daf‘, it is the most severe type of repelling the aggressor against inviolability and religion, and it is obligatory by consensus (ijmā‘). The aggressing enemy who corrupts religion and worldly life, there is nothing more obligatory after īmān than repelling him. And no condition is stipulated for it (like provisions and mount), rather, he is repelled according to ability, and the scholars, our associates and others, have explicitly stated this.”*

Ibn Taymiyya says in part four of Al-Fatāwā, p. 608: *“(If the enemy enters the lands of Islam, then there is no doubt that it is obligatory to repel him upon the closest then the closest, as the lands of Islam are all like one town, and that it is obligatory to mobilize towards him without the permission of a parent or creditor, and the texts of [Imam] Ahmad are explicit about this).”*

Then Sheikh Abdullah Azzam added after these evidences, his saying: “*And this is known as general mobilization (nafir ‘āmm)*”. Then he said, and the evidences for general mobilization (nafir ‘āmm):

Allah the Almighty said: {*Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allāh. That is better for you, if you only knew.*} (Al-Tawba: 41). And the verse before it came to arrange punishment and replacement as a reward for abandoning mobilization, and there is no punishment except for abandoning an obligation or committing a ḥarām. Allah the Most High said in Sūrat al-Tawba, verse 39: {*If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allāh is over all things competent.*} Ibn Kathīr, may Allah have mercy on him, said: “*Allah the Most High commanded general mobilization with the Messenger of Allah, peace and blessings of Allah be upon him, in the year of the Battle of Tabuk to fight the enemies of Allah from the Roman disbelievers from the People of the Book.*” And al-Bukhārī, may Allah have mercy on him, titled: “*Chapter on the Obligation of Mobilization and What is Obligatory of Jihād and Intention,*” and cited this verse. And the general mobilization was because it reached the ears of the Muslims that the Romans were preparing on the borders of the Peninsula to invade Medina. So how is it if the disbelievers enter the lands of the Muslims, would mobilization not be more appropriate? Abu Ṭalḥa, may Allah be pleased with him, said regarding the meaning of His saying, the Most High, {*light or heavy*}, “*Old and young, Allah has not heard an excuse from anyone.*” Part two, p. 144, from Mukhtaṣar Tafsīr Ibn Kathīr. And al-Ḥasan al-Baṣrī said: “*In hardship and ease.*”

Ibn Taymiyya says in part 28, p. 358: “*As for if the enemy intends to attack the Muslims, then repelling him becomes obligatory upon those who are intended, as the Most High said: {And if they seek help of you for the religion, then you must help.} (Al-Anfāl: 72). Just as the Prophet, peace and blessings of Allah be upon him, commanded helping the Muslim, whether the man is from the mercenaries for fighting or not. This is obligatory*



*according to ability upon every individual with his person and wealth, with scarcity and abundance, walking and riding, just as the Muslims were when the enemy intended them in the year of the Trench. Allah did not permit anyone to abandon it.”* And al-Zuhrī said: *“Sa‘īd ibn al-Musayyib went out to ghazw even though one of his eyes was gone, and it was said to him, ‘You are ill,’ and he said, ‘Allah has mobilized the light and the heavy, and if war is not possible for me, I will increase the numbers and guard the baggage.”* Narrated by al-Qurṭubī in Al-Jāmi‘ li-Aḥkām al-Qur’ān, vol. 8, p. 150.

Then Sheikh Abdullah Azzam, may Allah have mercy on him, continues the evidences for general mobilization (nafir ‘āmm) and says:

1. And Allah the Almighty says: *{And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous.}* (Al-Tawba: 36). Ibn al-‘Arabī said: *“Collectively means encompassing them from every side and condition.”* Narrated by al-Qurṭubī in Al-Jāmi‘, 8-150.
2. And He, the Almighty, says: *{And fight them until there is no fitna and [until] the religion, all of it, is for Allah.}* (Al-Anfāl: 39). And fitna is shirk, as Ibn ‘Abbās and al-Suddī said. Mentioned by al-Qurṭubī, part 2, 253. And when the disbelievers attack and seize the lands, then the ummah is threatened in its religion, and exposed to doubt in its ‘aqīdah, so fighting is obligatory to protect religion, life, honor, and wealth.

The Prophet, peace and blessings of Allah be upon him, said: *“There is no hijra after the conquest, but Jihād and intention, and if you are [to be] mobilized, then mobilize.”* Narrated by al-Bukhārī. So mobilization is obligatory if the ummah is mobilized. And in the case of the disbelievers’ attack, the ummah is mobilized to protect its religion. And the basis of the obligation is the need of the Muslims and the mobilization of the Imam, as Ibn Ḥajar said in the explanation of this ḥadīth. It is mentioned in Fatḥ al-Bārī, part (6 - p. 20). Al-Qurṭubī said: *“Everyone who knows of the weakness of the*

*Muslims against their enemy and knows that he can reach them and it is possible for him to aid them, it is also obligatory upon him to go out to them.*” Imam al-Jaṣṣāṣ said in *Aḥkām al-Qur’ān*, vol. 1, p. 242: *“We do not know of any disagreement that if a man draws his sword against a man to kill him unjustly, it is upon the Muslims to kill him.”* And in this case – ṣiyāl (aggression) – if the aggressor (ṣā’il) is killed, then he is in the Fire even if he is a Muslim, and if the just person is killed, then he is a shahīd. This is the ruling on the aggressor (ṣā’il). So how is it if the disbelievers aggress against the lands of the Muslims, where religion, honor, life, and wealth are exposed to loss and demise?! Is it not obligatory in this case upon the Muslims to repel the aggressing disbeliever and the disbelieving state?

1. Fighting the rebellious group (fi’a bāghiya): Allah the Almighty says: *{And if two factions among the believers should fight, then make peace between them both. But if one of them rebels against the other, then fight against the one that rebels until it reverts to the ordinance of Allah. And if it reverts, then make peace between them justly, and act justly. Verily, Allah loves those who act justly.}* (Al-Ḥujurāt: 9). If Allah has obligated upon us fighting the rebellious Muslim group (fi’a bāghiya) to preserve the unity of the Muslims’ word and protect their religion, honor, and wealth, then how is the ruling in fighting the rebellious disbelieving states? Is this not more appropriate and fitting?
2. Ḥadd al-Ḥirāba (punishment for highway robbery): Allah the Most High said: *{Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them disgrace in this world, and for them in the Hereafter is a great punishment.}* (Al-Mā’ida: 33). This is the ruling on the muḥāribūn from the Muslims who frighten the general Muslims and cause corruption in the land and tamper with the wealth and honor of the people, so

how about the disbelieving states that corrupt for the people their religion, wealth, and honor, is fighting them not more obligatory upon the Muslims and more deserving?!

These are some of the evidences and justifications for general mobilization (nafir ‘āmm) if the disbelievers enter the lands of the Muslims, that repelling the disbelieving enemy is the most obligatory of obligations after īmān.” End of the quote from the book *Defending the Lands of Muslims*, with a slight abbreviation.

And I say: If we contemplate the conditions of the Muslims today, we would find that Jihād has become obligatory upon them from the four aspects, in all the earth. And the clearest aspect of its obligation is the first point (which is the descent of the enemies in most of the lands of the Muslims).

For there is no land from the lands of the Muslims today except that it is occupied by types of disbelievers, from the Jews like the land of Palestine and parts of the Levant, or by the Crusaders, like the lands of Bosnia and the Balkans, and Chechnya and the Caucasus, and the Islamic Republics in Central Asia and the Philippines and others. Or by the pagans like Kashmir, which is occupied by the Hindus, and East Turkestan and parts of Southeast Asia, which are occupied by China and other than that.

And all these lands, their people and those who neighbor them, then those who neighbor them, then all those who followed them and neighbor them, have been unable or lazy or negligent. So the individual obligation (farīḍa ‘ayniyya) of Jihād has encompassed all the people of Islam.

As for the rest of the Islamic and Arab lands, including the heartland of Islam and their Ka‘ba, and the mosque of their Prophet, peace and blessings of Allah be upon him, they are occupied indirectly by the Crusaders and Jews, through the deputyship of apostate rulers, and their hypocritical aides who have placed their armies in the service of the disbelievers, led by America and its mistress Israel and their Crusader

allies, who have filled the lands with land, sea, and air military bases, and occupied the lands in this modern way, by concentrating their forces in centralized bases, instead of spreading them out, and they sufficed with spreading out the apostates from their armies from the hypocrites, the ignorant, the coerced, and the lost who play the role of the occupier by proxy, where the Crusaders bring out their forces from their centers when needed. It is sufficient for us to know that America and its Crusader allies have on the land of the Arabian Peninsula more than two hundred thousand soldiers, and weapons and equipment stored that is sufficient for a million soldiers, who can be transported within weeks when needed And in this cunning way, by concentrating forces in centralized bases, and relying on the forces of the apostates in detailed services, the new occupiers avoid provoking the Muslims to Jihād, and they allow the apostate rulers to claim independence, and the scholars of the Sultans to divert people from Jihād and call them to obedience to the apostate guardians!

The outcome is one and the same, the lands are occupied, the wealth is plundered, and the disbelievers inflict upon the believers various kinds of humiliation and degradation at the hands of the apostate aides, and the Sharīʿa of Allah is suspended, and the word of the disbelievers is supreme, and the righteous are residents of prisons and dungeons of torture. And whoever looks into the conditions of the lands of the Two Holy Mosques, the Levant, Egypt, North Africa, Turkey, Pakistan, and Africa and their reasons sees that in its clearest forms.

As for if we come to the second point of the individual obligation (farīḍa ʿayniyya) of Jihād, which is when the meeting of the ranks of the believers meet with the ranks of the disbelievers, we would find it realized in all the lands of the Muslims in its fiercest forms, but in a cunning way as well. For the disbelieving Crusaders and the disbelieving apostates have spread their forces and aligned their ranks and confirmed their presence in every inch of the lands of the Muslims, through hundreds of thousands of soldiers, police, intelligence, security men, spies, and informants not to

mention what we mentioned of thousands of Crusader soldiers concentrated in their centers and military bases in every country, such that there is no Muslim who takes a stance of defending his religion and adhering to it and defending the causes of his ummah, except that the hands of those soldiers snatch him and the eyes of those spies watch him! So has the rank of the disbelievers met the rank of the believers or not yet? Or do our mashāyikh need, in order to see that and issue fatwā about it, that all those soldiers, intelligence, and spies gather in one rank in front of the mosques and in front of the doors of their houses?!

As for the third point, which is the mobilization of the Imam, then to Allah is the complaints, and to Him is praise in every situation. For the Muslims do not have on the face of the earth today a single legitimate Imam, and there is none among them today except one who wages war against Allah and His Messenger, striving in the earth causing corruption. For all of them rely on types of disbelievers from the Jews, Crusaders, and pagans, and from those who have bought their loyalty from the hypocrites. So there is no legitimate Imam who mobilizes for Jihād. Rather, there are Imams of disbelief (kufr) and apostasy (riddah) who mobilize the vile against the believers! So has Jihād fallen due to the absence of the legitimate Imam?! Then who repels the aggressor (ṣā'il)?

The truth is that the proof of Allah has been established upon His Muslim servants in most of the lands of the world. For there is no land from the lands of the Muslims except that there have arisen in it callers to guidance, from working scholars, or sincere du'āt, or sincere umarā' of Jihād. They called the people to Jihād and enjoining good and forbidding evil, and mobilized them. And even if a land from the lands was devoid of such Imams and righteous umarā' of Jihād – assuming that – then the ummah of Islam is one. And there is no consideration from the viewpoint of Islam for the borders that the Crusaders drew between our lands, and what they invented of nationalities, affiliations, flags, and passports. The ummah of Islam is one and remains

one. And it has not been without umarā' of Jihād who called the Muslims and mobilized them. And it is obligatory upon the Muslims to respond to them and mobilize with them to repel the aggressor (ṣā'il). And from the likes of these at the time of the Russian invasion of Afghanistan was Sheikh Abdullah Azzam, may Allah have mercy on him. And those who stood with him in calling for general mobilization (nafir 'āmm) for Jihād from the scholars of Pakistan and Afghanistan and others. And from them are all the shuyūkh and umarā' of the groups and Jihādī da'awāt in various Islamic lands And from these today is Sheikh Osama bin Laden, may Allah preserve him, who mobilizes the Muslims to Jihād against the Americans and Jews today, and like him are many of the scholars and du'āt of Jihād against them from the lands of the Arabs and non-Arabs in Iraq, Chechnya, Palestine, the Philippines, Indonesia, and others. And it is obligatory upon the Muslims to respond to them for mobilization.

As for if we come to the fourth aspect of the individual obligation (farīḍa 'ayniyya) of Jihād, which is if the enemy captures some of the Muslims, then what do we say? And what do we repeat? And where do we count? And what do we add?

- The prisoners of Muslim youth kidnapped from various lands of the world to the shameful American prison of Guantanamo have today exceeded 700 prisoners from various nationalities, according to the American sources themselves. And a similar number in American prisons in Afghanistan and Pakistan.
- And more than this number is the total number of prisoners of Muslim youth in the prisons of Western Europe (Britain - France - Spain - Germany - Belgium - Italy).
- As for Russia, then in the thousands. And say the same in Kashmir, the Philippines, Eritrea, and the lands of Africa, and the lands of Central Asia and the lands of Turkestan.

- As for the prisons of the tyrants of the lands of the Arabs and Muslims, from the likes of the rulers of Saudi Arabia, Egypt, and the lands of the Levant and North Africa, Turkey, and Pakistan the numbers published through human rights organizations, and reports of Amnesty International go to tens of thousands in one country sometimes!! There is no doubt that the numbers about the prisoners of Muslim youth in those lands exceed hundreds of thousands!! And this is a documented truth and not imagined exaggerations.
- As for Palestine, the global news informs us every day about the killing of hundreds and the capture of thousands. The Jews captured in one day from the days of the Intifada more than a thousand prisoners! And captivity has befallen in general those lands women and girls and even children.
- As for the incidents of killing, torture, rape, and violation of the honor of men and women, there is hardly a country free from them!! So has Jihād become obligatory or not yet?! And the scholars of the Muslims have issued fatwā that if a Muslim woman is taken captive in the East, it is obligatory upon the people of the West to free her. And that it is upon the Muslims to rescue their prisoners even if they expend in that, all their wealth.

Perhaps some of the hypocrites or some of the ignorant deny the state of occupation about some of the lands of the Muslims, and prohibit fighting the invaders under the pretext that they came according to agreements with the rulers of the lands of the Muslims. So it is necessary for us to establish for these people that this is not permissible for a Muslim ruler if he were a Muslim. And to clarify for them that these rulers have lost their legitimacy due to their disbelief (kufr) and apostasy (ridda) and their departure from our milla.

Which is what the following section will clarify:

**The governments of Muslim lands today are apostate and disbelieving due to their replacement of the Sharā'i' and their governance by other than what Allah has revealed. And due to their allegiance to the disbelievers and their betrayal of Allah, His Messenger, and the believers**

Many types of shirk with Allah have seeped into the beliefs of many of the Muslims with the succession of ages until we have reached these miserable later times.

And from that is what has occurred from many people of worshipping other than Him besides Him, and disobeying Him and denying His rulings along with obeying others and obeying their rulings, and abandoning His wilāya and the wilāya of His awliyā', then the wilāya of His enemies instead of His awliyā'.

Every Muslim believes and acknowledges and claims īmān that Allah is the Creator, and that He is the Sustainer, and that He is the Giver of life, and that He is the Giver of death, and that He is the One who harms and benefits, and that He is the Abaser and Exalter, and that He is the Just Judge, to the end of the names and attributes of Allah. But many of the Muslims in their reality turn in bringing benefit and averting harm and seeking sustenance, and fear and hope, and judgment and legislation, and making lawful and unlawful to other than what Allah has commanded, to humans like themselves, and especially from the rulers and notables, and the rabbis and monks and scholars and mashāyikh, and those they believe in from men!

And this is the reality of worship (ʿibāda) and the reality of obedience (ṭāʿa), which negates their claim of īmān in the Lord Creator as they claim. The Lord in whom īmān is not complete except by adhering to His worship (ʿibāda) as God, and obeying Him alone without partner in His rulings, just as it is obligatory to believe in Him as Lord, Creator, Sustainer.



Indeed, from the greatest aspects of worshipping Allah and obeying Him is adhering to His rulings and commands and prohibitions and Sharā'ī and this is self-evident. So is there any greater denial than that a man claims īmān in Allah, then denies His legislations and belittles them! And claims their unsuitability for the age! And that they are the cause of the Muslims' backwardness! And practically presents others from the Sharā'ī of humans over them! And governs the people by them and compels them to their laws by force!

This obedience is not accepted by anyone from his wife, nor his child, nor his servant—and to Allah belongs the highest attribute. Would the head of the household accept his wife's claim of love while she obeys others and carries out their orders in his house? Would he accept his child's claim of obedience and then see him obeying his neighbor and disobeying him? Would he accept from his servant and worker, who eats from his sustenance, that he claims his sovereignty and then acts according to the directives of others? They do not accept this for themselves, and to Allah belongs the highest attribute. This is why the address came to them: "Then do you not fear Allāh?" "Then do you not remember?" This is a false claim and a reprehensible act.

Indeed, the fact that ḥākimiyyah (sovereignty) belongs to Allāh alone, that legislation comes from Him alone, that obedience is due to Him alone, that what Allāh has permitted is lawful (ḥalāl), and what He has forbidden is unlawful (ḥarām), that what He has commanded is binding, and what He has prohibited must be abandoned, are all matters at the core of tawḥīd al-ulūhiyyah (the Oneness of God in worship) and the worship of Allāh alone. The Qur'an has affirmed this and has affirmed the disbelief (kufr) of those who deny it. The Sunnah has also affirmed it, and the consensus (ijmā') of this Ummah (nation), and its leading scholars and jurists throughout the ages, has been established upon it. Religion cannot be wholly for Allāh in truth except in this way. The verses are continuously supportive of these meanings. Among them is the saying of Allāh Almighty: *{And judge, [O Muḥammad], between them by what Allāh has*

*revealed and do not follow their inclinations, and beware of them lest they avert you from some of what Allāh has sent down to you. But if they turn away - then know that Allāh only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient. Then is it the judgment of [pre-Islamic] ignorance they desire? But who is better than Allāh in judgment for a people who are certain?}* (Al-Mā'idah 49-50).

Ibn Kathīr, may Allāh have mercy on him, said in his Tafsīr: "*(And judge, [O Muḥammad], between them by what Allāh has revealed and do not follow their inclinations)* meaning: Judge, O Muḥammad, between the people, Arabs and non-Arabs, literate and illiterate, according to what Allāh has revealed to you in this great Book." Then he said: "*(And do not follow their inclinations)* meaning: their opinions which they have agreed upon and abandoned because of them what Allāh has revealed to His Messengers. This is why Allāh Almighty said: *(And do not follow their inclinations)*, meaning: Do not turn away from the truth that Allāh has commanded you with, due to the desires of these ignorant, wretched people." Then he said—and pay attention to this great, important statement—Ibn Kathīr, may Allāh have mercy on him, said: "*And His saying Almighty: (Then is it the judgment of [pre-Islamic] ignorance they desire? But who is better than Allāh in judgment for a people who are certain?) Allāh Almighty is denouncing those who abandon Allāh's decisive ruling, which contains all good and prohibits all evil, and turn to other than it from opinions, desires, and conventions that men have established without any basis in the law of Allāh, as the people of Jāhiliyyah (pre-Islamic ignorance) used to judge with, from the deviations and ignorance that they established with their opinions and desires. And as the Tartars judge with, from the royal policies taken from their king, Genghis Khan, who established for them Al-Yāsā, which is a book compiled from rulings taken from various laws, from Judaism, Christianity, and the Islamic faith, and others. And from it are many rulings that he took from his own opinion and desire, which became among his descendants a followed law, which they give precedence over judging by the Book of Allāh and the Sunnah of the Messenger of*

*Allāh, peace and blessings be upon him. So whoever among them does that is a kāfir whose killing is obligatory until he returns to the judgment of Allāh and His Messenger, and does not judge by other than it in little or much. Allāh Almighty said: (Then is it the judgment of [pre-Islamic] ignorance they desire?) meaning: do they seek and desire and turn away from the judgment of Allāh? And His saying Almighty: (But who is better than Allāh in judgment for a people who are certain?) meaning: Who is more just than Allāh in His judgment for those who understand from Allāh His law and believe in Him and are certain and know that Allāh is the Most Just of judges and more merciful to His creation than a mother to her child, for He Almighty is Knowing of everything, Capable of everything, and Just in everything." End quote.*

Among what Ibn Kathīr said about Al-Yāsā in his history book (Al-Bidāyah wal-Nihāyah), he said: *"Then al-Juwayni mentioned excerpts from Al-Yāsā, including: that according to it, whoever commits zinā (unlawful sexual intercourse) is killed, whether married or unmarried, and likewise whoever commits sodomy is killed, and whoever intentionally lies is killed, and whoever spies is killed, and whoever urinates in stagnant water is killed, and whoever immerses himself in it is killed" and in all of that, there is a violation of the laws of Allāh revealed to His servants, the prophets, peace be upon them. So whoever abandons the decisive law revealed to Muḥammad ibn ‘Abd Allāh, the Seal of the Prophets, and resorts to other than it from the abrogated laws has committed kufr. So how about one who resorts to Al-Yāsā and gives it precedence over it? Whoever does that has committed kufr by the consensus of the Muslims."* End quote.

I say:

And Al-Yāsā is a constitution and a collection of laws established by Genghis Khan, (the Tartar king) when he invaded the East and saw the multiplicity of religions and philosophies, so he established this constitution with the consultation of the legislators he had, from what they deemed good with their minds and from the

inspiration of their experiences, and they mixed it with rulings from Islam, Christianity, and their pagan religions.

It is the same action that the rulers of the Muslims are doing today with the help of their legislators and parliaments, where they built it primarily on French and English laws, of Roman origin, and mixed in it something of Islamic sharī'ah (law), and what their desires dictated to them! Then they wrote at the top of it, as in some Islamic countries: "Islamic sharī'ah is the primary source of legislation and codification!!" And in some countries, they were even stingy with this false, polytheistic phrase.

So if Ibn Kathīr has conveyed the consensus of the Muslims on the kufr of whoever judges by Al-Yāsā or other human ignorance, then how about one who judges by these man-made laws among the Muslims and forces them upon them with the power and coercion of weapons!!

And it is enough for anyone who wants to see the extent of kufr, wickedness, injustice, altering of the laws, and taking the verses of Allāh as a mockery, to look at a copy of his country's constitution, the laws in force in the courts, and the legislative decrees issued by his country's government every day. This is exactly the case in Pakistan and all Muslim countries. Just as the Prophet, peace and blessings be upon him, informed, as narrated by Imam Aḥmad: *"The ties of Islam will be broken one by one, and every time a tie is broken, people will cling to the one that follows it. The first of them to be broken is governance (ḥukm), and the last of them is prayer (ṣalāh)."* There is no doubt that whoever judges by these laws is a kāfir whose killing is obligatory by the consensus of the Muslims.

And in His saying Almighty: *{Have you not seen those who claim to have believed in what was revealed to you, [O Muḥammad], and what was revealed before you? They wish to refer legislation to Ṭāghūt, while they were commanded to reject it; and Satan*

wishes to lead them far astray.} (An-Nisā' 60). Ibn Kathīr, may Allāh have mercy on him, says:

*"This is a denunciation from Allāh Almighty against those who claim to believe in what Allāh has revealed to His Messenger and to the earlier prophets, while they want to resort in settling disputes to other than the Book of Allāh and the Sunnah of His Messenger." Then he said: "For it—meaning the verse—is a condemnation of all who deviate from the Book and the Sunnah and resort to other than them from falsehood, which is what is meant here by Ṭāghūt. This is why He said (They wish to refer legislation to Ṭāghūt)." That is, as He said in the same Sūrat an-Nisā' after a few verses, in His saying Almighty {But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission} : "Meaning, if they make you judge, they obey you inwardly and do not find in themselves any discomfort from what you have judged and submit to it outwardly and inwardly, submitting to that completely without resistance, opposition, or dispute, as mentioned in the ḥadīth: "By the One in Whose Hand is my soul, none of you truly believes until his desire is in accordance with what I have brought." End quote.*

And in His saying Almighty from Sūrat al-Aḥzāb, verse 36: *{It is not for a believing man or a believing woman, when Allāh and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allāh and His Messenger has certainly strayed into clear error.}*

Ibn Kathīr, may Allāh have mercy on him, said: *"This verse is general in all matters. That is, when Allāh and His Messenger have decreed something, no one has the right to oppose it, and no one has any choice, opinion, or saying here, and that is why He was stern in opposing that, saying: (And whoever disobeys Allāh and His Messenger has certainly strayed into clear error) and like His saying Almighty {So let those beware who*

*dissent from his [i.e., Muḥammad's] order, lest fitnah (affliction) strike them or a painful punishment}" End quote.*

Imam Abū Bakr al-Jaṣṣāṣ said in the explanation of His saying Almighty: *{But no, by your Lord, they will not [truly] believe}* the previous verse: *"And in this verse is evidence that whoever rejects anything from the commands of Allāh Almighty or His Messenger, peace and blessings be upon him, has left the Millah (religion) of Islam, whether he rejects it out of doubt in it or out of failure to accept, submit, and refrain from surrendering. And that necessitates the validity of what the Companions went to in their judgment of the apostasy of one who refused to pay the Zakāh."* Aḥkām al-Qur'ān (Rulings of the Qur'an) vol. 2, p. 212.

Imam Ibn Taymiyyah, may Allāh Almighty have mercy on him, said: *{The only statement of the [true] believers when they are called to Allāh and His Messenger to judge between them is that they say, "We hear and we obey." And those are the successful.} (An-Nūr 51) He said: "So He Almighty has clarified that whoever turns away from obedience to the Messenger and turns away from his judgment is from the Munāfiqūn (hypocrites) and is not a believer. And that the believer is the one who says, "We hear and we obey." So if hypocrisy is established and faith is removed merely by turning away from the judgment of the Messenger and wanting to resort to other than him, even though this is pure abandonment and its cause may be the strength of desire, then how about belittling and the like?" End quote. (Aṣ-Ṣārim al-Maslūl, p. 38).*

Likewise, Shaykh al-Islām (Ibn Taymiyyah) conveyed the agreement of the jurists, saying: *"And a person, whenever he makes lawful what is unlawful—upon which there is consensus—or makes unlawful what is lawful—upon which there is consensus—or changes the sharī'ah—upon which there is consensus—is a kāfir who has apostatized, by the agreement of the jurists."* Al-Fatāwa vol. 3, p. 267.

He also said in Al-Fatāwa vol. 35, p. 406: *"And whoever judges by what contradicts the shari'ah of Allāh and His Messenger, while knowing that, is of the same kind as the Tartars who give precedence to the judgment of Al-Yāsā over the judgment of Allāh and His Messenger."*

He also says in Minhāj as-Sunnah (The Methodology of the Sunnah) vol. 3, p. 22: *"So whoever deems it permissible to judge between people by what he sees as just without following what Allāh has revealed is a kāfir"*

And in Al-Fatāwa al-Kubrā (The Grand Edicts) vol. 4, p. 515: *"And it is known by necessity from the religion of the Muslims and by the agreement of all Muslims that whoever permits following other than the religion of Islam or following other than the shari'ah of Muḥammad, peace and blessings be upon him, is a kāfir."*

Imam Ibn al-Qayyim, may Allāh have mercy on him, says, regarding His saying Almighty: *{And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day. That is the best [way] and best in result.}* (An-Nisā' 59). He said: *"And this is conclusive evidence that it is obligatory to refer matters of dispute, in all that people dispute over, from the entire religion, to Allāh and His Messenger, peace and blessings be upon him, not to anyone other than Allāh and His Messenger, peace and blessings be upon him. So whoever refers the response to other than them has opposed the command of Allāh, and whoever calls at the time of dispute to a judgment other than that of Allāh and His Messenger has called with the call of Jāhiliyyah. The servant does not enter into faith until he refers everything that those who dispute disagree over to Allāh and His Messenger, and that is why Allāh Almighty said: {if you should believe in Allāh and the Last Day}, and this is what was mentioned earlier, that it is a condition that negates the conditioned by its negation, which indicates that whoever makes other than Allāh and His Messenger the judge in matters of dispute is outside the requirements of faith in Allāh and the Last Day. And enough for you is this protective, decisive verse as a clarification and cure, for it is decisive for the*

*backs of those who oppose it, protective for those who adhere to it, and embodying what it commanded."* (Ar-Risālah at-Tabūkiyyah)

And in the same verse, Ibn Kathīr, may Allāh have mercy on him, said: *"So it indicates that whoever does not resort in the place of dispute to the Book and the Sunnah and does not refer to them in that, then he is not a believer in Allāh nor in the Last Day."* End quote (Tafsīr Ibn Kathīr).

Ibn al-Qayyim, may Allāh have mercy on him, says: *"Then He Almighty informed that whoever resorts to other than what the Messenger brought has judged by Ṭāghūt and resorted to it. And Ṭāghūt is everything by which the servant exceeds his limit, whether it be a worshipped object, a followed leader, or an obeyed authority. So the Ṭāghūt of every people is whoever they resort to other than Allāh and His Messenger, or they worship him besides Allāh, or they follow him without clear guidance from Allāh."* I'lām al-Muwaqqi'īn (Information for Those Who Sign on Behalf of the Lord of the Worlds) vol. 1, p. 5.

He also said in Madārij as-Sālikīn (Ranks of the Seekers) vol. 1, p. 337: *"If he believes that judging by what Allāh has revealed is not obligatory and that he has a choice in it, while being certain of Allāh's judgment, then this is major kufr."*

Al-Qāḍī Abū Ya'lā says in Uṣūl ad-Dīn (Fundamentals of the Religion), p. 271: *"And whoever believes in making lawful what Allāh has forbidden by explicit text, or from His Messenger, or the Muslims have unanimously agreed upon its prohibition, is a kāfir, like one who permits drinking alcohol, prevents prayer, fasting, and Zakāh. And likewise, whoever believes in prohibiting something that Allāh has made lawful by explicit text or Allāh Almighty has permitted it. The reason for that is that in that, there is a denial of Allāh Almighty and His Messenger in His news, and a denial of the Muslims in their news. And whoever does that has committed kufr by the consensus of the Muslims."*



Imam al-Qurṭubī says in his Tafsīr regarding His saying Almighty: *{And if they break their oaths after their [treaty] commitment and malign your religion, then fight the leaders of disbelief, for indeed, they have no [regard for] oaths, [O believers,] that perhaps they will desist.}* (At-Tawbah: 12). He said: "Some scholars have used this verse as evidence for the obligation of killing whoever maligns the religion, as he is a kāfir, and maligning is to attribute to it what is not befitting of it or to object with contempt to what is from the religion due to what has been established from the definitive evidence for the correctness of its principles and the uprightness of its branches." Vol. 8, p. 82.

So look today at the speeches and statements of these presidents and their assistants and what they contain of maligning the religion and contempt for its rites.

He also said: "If he judges by what he has as being from Allāh, then that is an alteration of it that necessitates kufr." Vol. 6, p. 191.

He also said: "If he seeks other than the judgment of Allāh from where he is not pleased with it, then he is a kāfir." Tafsīr al-Qurṭubī.

We suffice with these statements. And the evidences are very numerous, from the sayings of the Imams and scholars and the texts of the Book and the Sunnah.

A group of contemporary Muslim scholars who have lived the reality of the kufr of our rulers in this era have spoken about this issue, clarifying that what they issue of legislation and alteration of the law of Allāh and judging by other than what Allāh has revealed is major kufr. We quote here a selection of their sayings:

Shaykh Maḥmūd al-Alūsi said in his Tafsīr: *"There is no doubt about the kufr of one who approves of the law and prefers it over the sharī'ah, and says it is more in accordance with wisdom and more beneficial for the nation, and becomes extremely angry and fiercely indignant when he is told in a matter of the sharī'ah, 'There is such*

*and such in it,' as we have witnessed that in some of those whom Allāh has forsaken and made deaf and blinded their eyes. So, it is not appropriate to hesitate in declaring as kāfir one who approves of what is clearly contrary to the shari'ah and gives it precedence over the shari'ah rulings, diminishing the truth."* [Rūḥ al-Ma'ānī vol. 28, p. 20].

Shaykh Muḥammad Amīn ash-Shanqīṭi, may Allāh have mercy on him, said: *"And whoever does not judge by what Allāh has revealed, opposing the Messengers and nullifying the rulings of Allāh, then his injustice, wickedness, and kufr are all out of the fold of Islam."* Aḍwā' al-Bayān vol. 2, p. 104.

And in his commentary on the ḥadīth of 'Adi ibn Ḥātim and the saying of the Prophet, peace and blessings be upon him: *"Did they not forbid what Allāh made lawful for you and make lawful for you what Allāh forbade, and you followed them?" He said, "Yes." He said, "That is their worship of them."* He, may Allāh have mercy on him, said: *"And this prophetic explanation: that everyone who follows a legislator in what he makes lawful and unlawful, Mukhālafah (in opposition) to the legislation of Allāh, is worshipping him, taking him as a lord, associating partners with him, and disbelieving in Allāh. It is a correct explanation, and there is no doubt about its correctness. And know, O brothers, that associating partners with Allāh in His judgment and associating partners with Him in His worship are all the same in meaning, and there is no difference between them at all. So the one who follows a system other than the system of Allāh, and a legislation other than the legislation of Allāh, and a law that is Mukhālafah (in opposition) to the shari'ah of Allāh, from the creation of mankind, turning away from the light of the sky that Allāh revealed through the tongue of His Messenger, peace and blessings be upon him, whoever does this is like one who worships the idol and prostrates to the image, there is no difference between them at all in any way, they are one, both of them are associating partners with Allāh, this one is associating partners in his worship, and this one is associating partners in his judgment."* Aḍwā' al-Bayān.

He says in the same Tafsīr: *"And with these heavenly texts that we have mentioned, it becomes very clear that those who follow the man-made laws that Satan has legislated through the tongues of his allies, in opposition to what Allāh Almighty has legislated through the tongues of His Messengers, that there is no doubt about their kufr except for those whom Allāh has blinded their insight and blinded them from the light of revelation like them."*

He says, may Allāh have mercy on him: *"As for the man-made system that is Mukhālafah (in opposition) to the legislation of the Creator of the heavens and the earth, then judging by it is kufr in the Creator of the heavens and the earth, like claiming that preferring the male over the female in inheritance is not fair, and that they must be equal in inheritance, and claiming that polygamy is injustice and that divorce is injustice to the woman, and that stoning and cutting off and the like are barbaric acts that are not permissible to do to a human being, and the like. So judging by this type of system in the lives of the community, their wealth, their lineage, their contracts, and their religions is kufr in the Creator of the heavens and the earth."* Aḍwā' al-Bayān vol. 4, p. 84.

Shaykh Aḥmad Shākir, may Allāh have mercy on him, said, and he is a contemporary Imām, a muḥaddith who died in 1958, and he had worked in the field of sharī'ah in Egypt and then resigned from it, said in his commentary and verification of the Musnad of Imam Aḥmad regarding ḥadīth no. 7747: *"And whoever judges by other than what Allāh has revealed, deliberately and knowingly, is a kāfir. And whoever is pleased with that and approves of it is a kāfir, whether he judges by what he calls the law of the People of the Book or by what he calls man-made legislation. So all of it is kufr and exit from the Millah, may Allāh protect us from that."*

Among what came from him, may Allah (subḥānahu wa ta'ālā) have mercy on him: *"Is it permissible, according to the law of Allah, that Muslims in their countries rule with legislation derived from the pagan, atheistic legislations of Europe? Rather, with legislation into which false opinions and desires interfere, changing it and wearing it*

*out as they wish, and its author does not care whether it agrees with the law of Islam or contradicts it. Muslims have never been afflicted with this except in the era of the Tatars," until he said, "I do not think that a man who knows his religion and believes in it wholly and in detail (..) I do not think he can do anything but affirm, without hesitation or interpretation, that the authority of the judiciary in this case is originally invalid, to which no correction or permission can be attached. The matter in these man-made laws is as clear as the sun. It is blatant disbelief (kufr bawwāḥ), with no concealment, no dissimulation, and no excuse for anyone who claims to belong to the people of Islam, whoever he may be, in acting upon them or approving them." 'Umdat al-Tafāsīr, vol. 4, p. 171.*

Among the clear proofs in the Qur'ān and Sunnah, regarding the disbelief of whoever gives himself the right to legislate by making lawful and unlawful, changing the laws, and transgressing against the sovereignty of Allah (ḥākimiyyat Allāh), and thus making himself a lord to be worshipped, is what He (subḥānahu wa ta'ālā) informed about the disbelief of the Jews and Christians, in His saying: *"They have taken their scholars and monks as lords besides Allāh, and the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him"* (al-Tawbah: 31).

Imām Aḥmad, al-Tirmidhī, and Ibn Jarīr narrated through the path of 'Adī ibn Ḥātim (radiya Allāhu 'anhu), as Ibn Kathīr mentioned in his Tafsīr, that when 'Adī came to the Messenger of Allāh (ṣallā Allāhu 'alayhi wa sallam) to embrace Islam, and he was a Christian, he found him reading this verse. He said to the Messenger of Allāh (ṣallā Allāhu 'alayhi wa sallam): *"They did not worship them."* He (ṣallā Allāhu 'alayhi wa sallam) said: *"Yes, they made lawful for them what was unlawful, and they made unlawful for them what was lawful, and they followed them, and that was their worship of them."*

It is known that explaining the Qur'an with the established Sunnah is among the most correct explanations. And the indication of the verse and the ḥadīth is very clear, indicating that whoever legislates and makes lawful and unlawful has made himself a lord. And that whoever obeys him has worshipped him, and this is the worship of the people of Pharaoh to Pharaoh. So when he said to them *{I have not known you to have a god other than me.}* (Al-Qaṣaṣ: 38) *{I am your most high lord.}* (An-Nāzi'āt: 24) He did not ask them to believe that he was the one who created them, provided for them, created the universe, and managed it, for the Egyptians in his era had gods they worshipped with this attribute, but rather they worshipped him as a legislating god through obedience. And this is the same role that the rulers of the Muslims today and their legislators and their kāfir (disbelieving), unjust, and wicked parliaments are playing. And He Almighty said: *{So he bluffed his people, and they obeyed him. Indeed, they were [themselves] a people defiantly disobedient [of Allah].}* (Az-Zukhruf: 54).

How could they not be when in their decrees and parliaments they make lawful alcohol, its manufacture, sale, and licensing, and they collect taxes and duties on it, and likewise houses of zinā and banks of usury, and they equalize in the right to vote on legislation between the believer and the kāfir, between the righteous and the wicked, between the man and the woman, between the scholar and the ignorant and they make forbidden alliances, and they conclude invalid treaties, and they prevent the mosques of Allāh from mentioning His name in them, and they strive to ruin them, and in return, they forbid what they have made lawful: enjoining good, forbidding evil, jihād, jizyah (tax on non-Muslims), iḥtisāb (holding people accountable to Islamic law), and types of lawful sale not to mention the laws that permit unjust taxes and codify the killing, imprisonment, and displacement of people unjustly and aggressively to the end of what they have legislated, codified, made lawful, and made unlawful, may Allāh punish them, how are they deluded.

It is worth drawing attention to an important matter: the survival of traces of the effects of the sharī'ah and snippets of its rulings in the records of man-made laws, such as some rulings on personal status, marriage, divorce, and inheritance, in some Islamic countries, does not make the ruling described as a ruling of the sharī'ah. Just as forgery and laughing at the minds of the simple-minded with the title of the constitution with the empty, deceptive word, which is their saying: "Islamic sharī'ah is the source of legislation and codification" or "Islamic sharī'ah is the primary source of legislation," as in some countries, or even exaggerating with deception by saying, "Islamic sharī'ah is the only source of legislation and codification," then legislating and codifying from other than Allāh under this title, as in some countries such as Saudi Arabia, Sudan, Yemen, this does not make the ruling according to sharī'ah, and Allāh is the One from whom help is sought, how they make light of the minds of their peoples by using some scholars who are agents of the sultan. Who would accept buying a bottle of wine with the word "milk" written on it, claiming it to be milk or oil? Does writing on it purify wine? This is from one aspect. From another aspect, it is known in our religion that impurity cancels out purity, and Allāh is the Richest of the rich from shirk, as He Almighty informed about Himself, and He said in the ḥadīth qudsi (divine ḥadīth): *"Whoever does a deed in which he associates with Me someone else, I will leave him and his shirk."* Narrated by Muslim. And Allāh does not accept except that the religion be wholly for Allāh. He, Almighty said: *{Fight them until there is no fitnah (persecution) and [until] the religion, all of it, is for Allāh.}* (Al-Anfāl: 39).

He Almighty said: *{Indeed, We have sent down to you the Book in truth. So worship Allāh, [being] sincere to Him in religion. Unquestionably, for Allāh is the pure religion.}* (Az-Zumar: 3).

The lesson is not in the greatness or magnitude of this shirk in legislation or in the size of what is mixed with the judgment by other than what Allāh has revealed, but rather in deeming this action lawful, proceeding with it, and transgressing against the

ḥākimiyyah of Allāh, who said: *{Legislation is not but for Allāh. He has commanded that you worship not except Him.}* (Yūsuf: 67). The fitnah that we are in is that the religion in our countries is no longer all for Allāh. Ibn Kathīr said in the interpretation of His saying Almighty: *{Fight them until there is no fitnah (persecution) and [until] the religion, all of it, is for Allāh.}* (Al-Anfāl: 39). From Ibn ‘Abbās: "Meaning: There is no shirk."

And from ‘Urwah and other scholars of ours: "[Until there is no fitnah (persecution)]: [Until no Muslim is tempted away from his religion]." And from Muḥammad ibn Ishāq: "And that tawḥīd (Oneness of God) is purely for Allāh, in which there is no shirk, and removes what is besides Him of rivals."

Imam ash-Shāṭibi, may Allāh have mercy on him, said: "Every bid'ah (innovation), even if it is little, by legislating an addition or subtraction or changing the correct origin, all of that may be attached to what is legislated, so it is detrimental to the legislated. If someone did something like this in the sharī'ah itself deliberately, he would commit kufr.

As the addition and subtraction in it, or the change, whether little or much, is kufr, so there is no difference between what is little or much." Al-I'tisām.

Imam Ibn Taymiyyah said: "So if some of the religion is for Allāh and some of it is for other than Allāh, then it is obligatory to fight until the religion is all for Allāh. And that is why Allāh Almighty said: *{O you who have believed, fear Allāh and give up what remains [due to you] of interest, if you should be believers. And if you do not, then be informed of a war [against you] from Allāh and His Messenger.}* (Al-Baqarah: 279).

And this verse was revealed about the people of Ṭā'if when they entered Islam and committed to prayer and fasting, but they refused to abandon usury, and Allāh Almighty clarified that they are at war with Him and His Messenger. So if these are at war with Allāh and His Messenger, it is obligatory to fight them, so how about those who abandon many of the sharā'i' of Islam, and most of them, like the Tartars?! And the scholars of

*Islam have agreed that the group that refuses, if it refuses some of the Islamic obligations, then it is obligatory to fight them, if they speak the two testifications and refuse prayer and Zakāh, or fasting Ramaḍān or Ḥajj to the Ancient House, or judging between them by the Book and the Sunnah, or forbidding immoralities or alcohol or marrying close relatives, or deeming lawful the lives and wealth without right, or usury or gambling, or jihād against the kuffār, or collecting jizyah from the People of the Book and the like of the sharā'i' of Islam, that they are fought over until the religion is all for Allāh." Vol. 28, issue 217.*

In conclusion:

If the religion of Allāh is mixed with other than His religion, and His legislation with other than His legislation, and His judgment with other than His judgment, then there will be fitnah against the religion of Allāh, and it is obligatory to fight until there is no fitnah. And this is what is happening today and what our rulers have reaped for us of corruption at home, aggression from abroad, hardship in public life, and humiliation at the hands of enemies.

Our Lord Almighty has called such rulers (the disbelievers, the wicked, the unjust), so agents of the sultans came and called these rulers good Muslims and legitimate guardians, as if they have a Qur'an specific to them in which they wrote: "And whoever does not judge by what Allāh has revealed, then those are the Muslims, the believers, the righteous!!!"

Glory be to Allāh!! How so, when they have created specialists in man-made law, who have studied in the kāfir (disbelieving) Christian countries in the West, and they have called one of them "legislator" thus in explicit terms. Not to mention what these kings, presidents, and emirs do of enacting laws and legislating decrees, including dissolving the legislative bodies themselves (the parliament) if it occurs to them! So the ruler sometimes worships the legislator and asks people to worship him, and sometimes



he imprisons him, and if he wants to kill him, he kills him!!! Just as the worshippers of idols used to make one of them a god from dates and then eat it! Or a god from wood and then burn it to cook on it! Not to mention the other aspects of kufr that they have clothed themselves with, from allegiance to the kāfirīn, killing the believers, and aspects of nullifying the faith from words and deeds.

This is about the kufr of the rulers of the countries of Islam in this era from the perspective of legislating from other than Allāh and judging by other than what Allāh has revealed.

But these warriors against Allāh and His Messenger have not sufficed with their kufr from this perspective, so they have added to it a kufr that is clearer and easier to prove, which is their allegiance to the enemies of the Muslims and their assistance and support of them against their peoples and the people of their Millah. So let us reflect on some of the concise details in the legal ruling on their other crime.

### **The Doctrine of Walā' (Loyalty) and Barā' (Dissociation), and the Ruling on Allegiance to the Kāfirīn and Its Types**

And the Ruling on Fighting Muslims Alongside the Kuffār (Disbelievers) and the Apostates

Regardless of the races of people, their colors, the differences in their languages and peoples, their wealth and poverty, or any other consideration, the sharī'ah has considered them to have only two affiliations:

Mu'min (Believer) and Kāfir (Disbeliever). And it has been decided by clear texts from the Quran and the Sunnah that the people of faith are brothers and form one Ummah. For Allāh Almighty said: {*The believers are but brothers*} Al-Ḥujurāt 10.

It has also been decided that the kuffār, despite the differences in their doctrines of kufr, their races, their peoples, and their languages, are one Millah. With this clarity, it is decided that the people of responsibility, both humans and jinn, on this earth are two Ummahs: the people of faith and the people of kufr.

And Allāh Almighty has commanded with all clarity the believers to be loyal to each other and to disavow the kāfirīn, and upon this, the Doctrine of Walā' (Loyalty) and Barā' (Dissociation) is built. This issue is not a subsidiary issue of the issues of faith, but rather it is a fundamental issue, linked to the foundation of tawḥīd, as belief or disbelief is built upon it, and a person's affiliation to one of these two Ummahs.

Allāh Almighty said: *{You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their relatives. Those - He has decreed within their hearts faith and supported them with spirit from Him. And He will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allāh is pleased with them, and they are pleased with Him - those are the party of Allāh. Unquestionably, the party of Allāh - they are the successful.}* (Al-Mujādilah: 22) And He informed, saying: *{The believing men and believing women are allies of one another.}* At-Tawbah - 81. *{And those who disbelieve are allies of one another.}* Al-Anfāl - 73. *{The hypocrite men and hypocrite women are of one another.}* At-Tawbah - 67.

Allāh Almighty said: *{And indeed, the wrongdoers are allies of one another; but Allāh is the protector of the righteous.}* Al-Jāthiyah: 19. So they are only two affiliations and nationalities, and two bonds and ties, a Muslim is loyal to a Muslim and a kāfir and a munāfiq (hypocrite) are loyal to each other.

Allāh has commanded us to believe in this doctrine and informed us that if we do not do it, *{there will be fitnah on earth and great corruption.}* Al-Anfāl 73. The one who looks at the verses of the Noble Qur'an will find that they have covered the issue of

commanding loyalty to the believers and what results from it, and the prohibition of loyalty to the kāfirīn and the command to disavow them and what results from it, with all focus and clarity. We can mention some of that briefly by extracting the rulings and Qur'anic decisions as follows:

1. The Believer is the Ally of the Believer:  
Allāh Almighty said: *{The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give Zakāh and obey Allāh and His Messenger.}* (At-Tawbah: 71).
  
2. The Kāfir is the Ally of the Kāfir:  
Allāh Almighty said: *{And those who disbelieve are allies of one another.}* Al-Anfāl - 72. *{The hypocrite men and hypocrite women are for one another. They enjoin what is wrong and forbid what is right}* At-Tawbah - 67.
  
3. Prohibition of Allegiance to the Kāfirīn:  
Allāh Almighty said: *{Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allāh}* Āl 'Imrān 28  
  
Allāh Almighty said: *{O you who have believed, do not take the disbelievers as allies instead of the believers.}* An-Nisā' - 144.
  
4. The Believer's Allegiance to the Believer is an Allegiance to Allāh and His Messenger, and it is Victory and Triumph:  
Allāh Almighty said: *{Your ally is none but Allāh and [therefore] His Messenger and those who have believed}* Al-Mā'idah - 55.

And he said: *{And whoever is an ally of Allāh and His Messenger and those who have believed - indeed, the party of Allāh will be the predominant.}* Al-Mā'idah - 56.

5. The Muslim's Allegiance to the Kāfirīn is an Allegiance to Satan, and Entry into His Party:  
 And it is a loss and wrath from Allāh Almighty that necessitates eternity in the Fire. Allāh Almighty said: *{Have you not considered those who make allies of a people upon whom is the wrath of Allāh? They are neither of you nor of them, and they swear to untruth while they know [it].}* (Al-Mujādilah: 14) until His saying Almighty: *{Satan has overcome them and made them forget the remembrance of Allāh. Those are the party of Satan. Unquestionably, the party of Satan - they will be the losers.}* (Al-Mujādilah: 19).

As Allāh Almighty said: *{You see many of them making allies of those who disbelieve. How wretched is that which they have put forth for themselves in that Allāh has become angry with them, and in the punishment they will abide eternally. And if they had been believing in Allāh and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient.}* (Al-Mā'idah: 80).

Allāh Almighty said: *{And whoever takes Satan as an ally instead of Allāh has certainly suffered a clear loss.}* (An-Nisā': 119)

6. The Muslim's Allegiance to the Kāfirīn is Weak, and Satan Will Disavow Their Allegiance After He Has Entangled Them in Kufr:  
 Allāh Almighty said: *{The example of those who take allies other than Allāh is*

*like that of the spider who takes a home. And indeed, the weakest of homes is the home of the spider, if they only knew.}* (Al-'Ankabūt: 41)

Allāh Almighty said: *{He only said, "You have only taken, other than Allāh, idols as [a bond of] affection among you in worldly life. Then on the Day of Resurrection you will deny one another and curse one another, and your refuge will be the Fire, and you will not have any helpers."}* (Al-'Ankabūt: 25)

Allāh Almighty said: *{Like the example of Satan when he says to man, "Disbelieve." But when he disbelieves, he says, "Indeed, I am disassociated from you. Indeed, I fear Allāh, Lord of the worlds."}* (Al-Ḥashr: 16).

7. The Muslim's Allegiance to the Kāfirīn Makes Him One of Them, Nullifies His Deeds, and Leads Him to Apostasy: Allāh Almighty said in Sūrat al-Mā'idah: *{O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allāh guides not the wrongdoing people.}* (Al-Mā'idah: 51). Then He said after it: *{And those who have believed will say, "Are these the ones who swore by Allāh their strongest oaths that they were with you?" Their deeds have become worthless, and they have become losers. O you who have believed, whoever of you should revert from his religion - Allāh will bring forth [in place of them] a people He will love and who will love Him, humble toward the believers, powerful against the disbelievers; they strive in the cause of Allāh and do not fear the blame of a critic. That is the favor of Allāh; He bestows it upon whom He wills. And Allāh is all-Encompassing and Knowing.}* Al-Mā'idah - 53 - 54.

After He said: *{O you who have believed, do not take the disbelievers as allies*

*instead of the believers. Do you wish to give Allāh against yourselves a clear case?}* (An-Nisā': 144). He said after it: *{Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper}* An-Nisā' - 145.

8. Prohibition of Taking Relatives, People, and Clan as Allies if They are Kāfirīn: And that their affection for them with their kufr because of kinship contradicts faith. Allāh Almighty said: *{O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever among you does so - then it is those who are the wrongdoers. Say, [O Muḥammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allāh and His Messenger and jihād in His cause, then wait until Allāh executes His command. And Allāh does not guide the defiantly disobedient people."}* (At-Tawbah - 23 - 24).

Allāh Almighty said: *{You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their relatives. Those - He has decreed within their hearts faith and supported them with spirit from Him. And He will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allāh is pleased with them, and they are pleased with Him - those are the party of Allāh. Unquestionably, the party of Allāh - they are the successful.}* (Al-Mujādilah: 22).

9. Prohibition of Taking the Kuffār as Intimates and Helpers, and Hatred Has Appeared from Their Mouths:

Allāh Almighty said: *{O you who have believed, do not take as intimates those other than yourselves, for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly shown you the signs, if you will use reason.}* (Āl ‘Imrān: 118)

#### 10. Prohibition of Allegiance to Those Who Fought Us and Expelled Us from Our Homes:

Allāh Almighty said: *{Allāh only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [He forbids] that you make allies of them. And whoever makes allies of them - then it is those who are the wrongdoers.}* (Al-Mumtaḥanah: 9).

#### 11. Prohibition of Allegiance to Those Who Have Taken Our Religion in Ridicule and Play:

Allāh Almighty said: *{O you who have believed, do not take as allies those who take your religion in ridicule and play from among those who were given the Scripture before you nor the disbelievers. And fear Allāh, if you should be believers.}* (Al-Mā'idah: 57).

#### 12. Emphasis on the Prohibition of Allegiance to the Jews and Christians in Particular Among the Kāfirīn:

The one who looks at the reasons for the revelation of most of the verses prohibiting allegiance to the kāfirīn will find that they were revealed in the prohibition of allegiance to the Jews and Christians. Nevertheless, the verses of the Qur'an have explicitly named them from among the kāfirīn who are prohibited from allegiance to them all. Allāh Almighty said: *{O you who have*

*believed, do not take the Jews and the Christians as allies.}* Al-Mā'idah - 51. Allāh Almighty said: *{O you who have believed, do not take those who take your religion in ridicule and play from among those who were given the Scripture before you nor the disbelievers as allies.}* Al-Mā'idah - 57.

13. Command to Take the Millah of Ibrāhīm (Abraham) with Complete Disavowal of the Kāfirīn and Hating and Opposing Them: Allāh Almighty said: *{There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allāh. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone" except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have not [power to do] for you anything from Allāh." Our Lord, upon You we have relied, and to You we have turned in repentance, and to You is the destination.}* (Al-Mumtaḥanah: 4)

14. The Qur'anic Verses Have Identified the Excuses of Those Who Are Loyal to the Kuffār from Among the Muslims and Fall into Hypocrisy, as They are Either for Seeking Honor or for Fear of Harm and Disasters: The Qur'an has refuted these excuses, invalidated them, and ruled that their possessors are hypocrites and apostates and belong to the kuffār, because of the sickness of their hearts, and that their consequence is regret in this world and the Hereafter, and that their destination is the Fire. Allāh Almighty said: *{Give tidings to the hypocrites that there is for them a painful punishment - Those who take disbelievers as allies instead of the believers. Do they seek with them honor [while] indeed, to Allāh belongs all honor?}* An-Nisā' - 138 - 139. Allāh Almighty said: *{O you who have believed, do not take the Jews and the Christians*



*as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allāh guides not the wrongdoing people. So you see those in whose hearts is disease hastening into [alliance with] them, saying, "We fear that a misfortune may strike us." But perhaps Allāh will bring conquest or a decision from Him, and they will become, over what they have been concealing within themselves, regretful.}* Al-Mā'idah - 51 - 52.

Among the most dangerous manifestations of allegiance to the kāfirīn are:

1. Sitting with the kuffār, apostates, and munāfiqūn while they mock the verses of Allāh, His religious rites, and His believing servants: Allāh Almighty said: *{And it has already been revealed to you in the Book that when you hear the verses of Allāh denied [by them] and mocked at, then do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed Allāh will gather the hypocrites and disbelievers in Hell all together.}* (An-Nisā': 140). Obeying the kuffār in what Allāh has forbidden, even in something small: Allāh Almighty said in Sūrat Muḥammad, peace and blessings be upon him: *{Indeed, those who reverted on their heels after guidance had become clear to them - Satan enticed them and prolonged hope for them. That is because they said to those who hated what Allāh sent down, "We will obey you in part of the matter." And Allāh knows what they conceal.}* (Muḥammad: 25-26). So obeying those who hate the law of Allāh in their command, even in something small, is a path to apostasy.
2. Taking the kuffār as intimates, advisors, counselors, and assistants, and placing Muslims under their command and prohibition, is a form of allegiance to them that Allāh has forbidden.

3. Giving advice to the kuffār and guiding them to what strengthens them and supporting them with opinion against the Muslims.
4. Resorting to their laws and sharā'ī is one of the greatest forms of allegiance to them. Imam Ibn Taymiyyah, may Allāh have mercy on him, said in Majmū' al-Fatāwa vol. 28/199: *"And from the same kind of allegiance to the kuffār with which Allāh condemned the People of the Book and the munāfiqūn is believing in some of what they are upon of kufr or resorting to them for judgment without the Book of Allāh, as Allāh Almighty said: {Have you not seen those who were given a portion of the Scripture? They believe in al-Jibt and al-Ṭāghūt and say about those who disbelieve, "These are better guided than the believers as to [their] way."} An-Nisā' 51.*

However, the most dangerous and clearest of that in apostasy is:

Fighting with them, under their banner, and in the service of their interests, and this is the greatest form of allegiance, where a person sacrifices his soul for the sake of the kuffār, and it is a kufr that takes one out of the Millah (religion) of Islam and belongs to them by the text of the Qur'an: *{And whoever is an ally to them among you - then indeed, he is [one] of them.}* Al-Mā'idah - 51. And Allāh has disavowed him: *{has nothing with Allāh}* Al-Baqarah - 28. Allāh Almighty has said: *{Those who believe fight in the cause of Allāh, and those who disbelieve fight in the cause of Ṭāghūt.}* An-Nisā' - 76. Allāh Almighty said: *{Have you not seen those who practice hypocrisy, saying to their brothers who have disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you, and we will not obey, in your case, anyone forever; and if you are fought, we will surely aid you." And Allāh testifies that they are liars.}* (Al-Ḥashr: 11).

Among the statements that have been mentioned in the explanation of some of the previous Qur'anic texts:

Ibn Ḥazm, may Allāh have mercy on him, said, conveying the consensus: *"It is correct that the saying of Allāh Almighty {And whoever is an ally to them among you - then indeed, he is [one] of them.} is only on its apparent meaning, that he is a kāfir from the kuffār, and this is a right in which two Muslims do not differ."* Al-Muḥallā vol. 13, p. 25.

Al-Ṭabarī said in his Tafsīr vol. 1, p. 277: *"Whoever is loyal to the Jews and Christians from other than the believers, then he is one of them, meaning from the people of their religion and their Millah, for whoever is loyal to someone is only pleased with him and with his religion and what he is upon, and if he is pleased with him and pleased with his religion, then he has opposed what is Mukhālafah (in opposition) to it and is displeased and his ruling becomes his ruling."*

Ibn Jarīr said in the explanation of whoever takes the kuffār as helpers, supporters, and backers, being loyal to them in their religion and supporting them against the Muslims, then "he has nothing with Allāh, meaning that Allāh has disavowed him by his apostasy from his religion and his entry into kufr." Vol. 3, p. 228.

Ibn al-Qayyim said in his book Aḥkām Ahl adh-Dhimma vol. 1, p. 67: *"Indeed, Allāh has judged, and there is no better judge than Him, that whoever is loyal to the Jews and Christians is one of them {And whoever is an ally to them among you - then indeed, he is [one] of them.} so if their allies are one of them by the text of the Qur'an, then they have their ruling."*

Ibn Kathīr said in the explanation of Sūrat al-Mā'idah, verses 50-53: *"Meaning that Allāh Almighty has forbidden His believing servants from being loyal to the Jews and Christians, who are the enemies of Islam and its people, may Allāh fight them. Then He informed that some of them are allies of each other. Then He threatened and warned those who engage in that, saying: {And whoever is an ally to them among you - then indeed, he is [one] of them.} Al-Mā'idah - 51. Ibn Abī Ḥātim said that 'Umar ordered Abū Mūsā al-Ash'arī to raise to him what he took and gave in one hide, and he had a Christian*

*scribe, so he raised that to him, so 'Umar was surprised and said: This is indeed a memorizer, are you a reader for us of a book in the mosque that came from Syria? He said: He cannot, so 'Umar said: Is he in a state of janābah (major ritual impurity)? He said: No, but Christian: He said: So he rebuked me and struck my thigh and said: Expel him, then he recited: {O you who have believed, do not take the Jews and the Christians as allies.} Muḥammad ibn al-Ḥasan narrated 'Abd Allāh ibn 'Utbah said: Let one of you fear being a Jew or a Christian without realizing it, he said: So we thought he meant this verse."*

Ibn Kathīr stated regarding the verse, *"So you see those in whose hearts is disease" [5:52]: "This refers to those with doubt, suspicion, and hypocrisy. "Hastening into [alliance with] them" indicates they rush to pledge allegiance and affection to the kāfirīn, both inwardly and outwardly, "saying, 'We fear that a misfortune may strike us.'" They justify their affection and allegiance by fearing that the kāfirīn might triumph over the Muslims, hoping to gain favor with the Jews and Christians, which would benefit them.*

In response, Allāh Almighty says, *"But perhaps Allāh will bring conquest."* As-Suddi interpreted this as the conquest of Mecca, while others viewed it as judgment and separation, *"or a decision from Him."* As-Suddi explained this as imposing the *jizyah* on the Jews and Christians. Consequently, *"they will become,"* referring to those hypocrites (*munāfiqūn*) who were loyal to the Jews and Christians, *"over what they have been concealing within themselves,"* meaning from allegiance, *"regretful."* They will regret their actions, which neither benefited them nor averted the feared outcome but instead became the source of their corruption.

Their true nature was exposed, and Allāh revealed their matter to His believing servants in this world, after it had been concealed, and their true state was unknown. Once the reasons exposing them were concluded, their matter became clear to the believing servants of Allāh.

Glory be to Allāh, as if this verse and its explanation narrate the situation of the rulers of the Muslim countries who cooperate with it, like Musharraf and his Pakistani government, in their allegiance to America because they think that it will triumph over the Muslims, so they will have a position with them, and their excuse for that is fear of the disaster and the calamity from it, and the desire to seek honor from it, and what they will regret of the exposure of their matter and their loss and their punishment at the hands of the believers when the victory of Allāh comes).

And in His saying Almighty: *{Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allāh}* [Āl ‘Imrān 28] Ibn Kathīr, may Allāh Almighty have mercy on him, said: "Allāh Almighty has forbidden His believing servants from being loyal to the kāfirīn and from taking them as allies to secretly share with them affection from other than the believers. Then He threatened that, so Allāh Almighty said:

*{And whoever [of you] does that has nothing with Allāh}* meaning: And whoever commits this prohibition of Allāh, then Allāh has disavowed him: *{And Allāh warns you of Himself}* meaning: He warns you of His vengeance in Mukhālafah (opposition) to Him and His power and His punishment for whoever is loyal to His enemies and opposes His allies."

And in His saying Almighty from Sūrat Āl ‘Imrān *{O you who have believed, do not take as intimates those other than yourselves}*. Ibn Kathīr said: "Allāh Almighty says, prohibiting His believing servants from taking the munāfiqūn as intimates, meaning they inform them of their secrets and what they conceal for their enemies, and the munāfiqūn exert their effort and energy, they do not spare the believers any ruin, meaning they strive in opposition to them and what harms them with every possibility and with what they can of deceit and deception, and they wish what troubles the believers and puts them in difficulty and is hard for them."

As we mentioned, the verses, ḥadīth, statements, and sayings of the scholars are mutually supportive with these meanings.

These facts are among the priorities of Islam and the basics of the ‘Aqīdah (creed), which are summarized with all brevity and clarity by the explicit address of the Qur’an to every Muslim:

*{And whoever is an ally to them among you - then indeed, he is [one] of them.} {And whoever [of you] does that has nothing with Allāh}* and this is clear. So whoever is loyal to the kuffār is a kāfir apostate like them, and Allāh has disavowed him.

Shaykh Muḥammad ibn ‘Abd al-Wahhāb has counted the support of the kuffār against the Muslims in the ten nullifiers of Islam that he mentioned, which are:

1. Associating partners with Allāh, sacrificing to other than Allāh and to the grave.
2. Whoever makes between himself and Allāh intermediaries whom he calls upon, asks for intercession, and relies upon.
3. Whoever does not declare the polytheists as kuffār (disbelievers), or doubts their kufr (disbelief), or validates their doctrine has committed kufr.
4. Whoever believes that guidance other than the guidance of the Prophet, peace and blessings be upon him, is more complete than his guidance, or that the judgment of other than him is better than his judgment, like the one who prefers the judgment of the ṭawāghīt (false gods) over his judgment, is a kāfir.
5. Whoever hates something from what the Messenger, peace and blessings be upon him, brought—even if he acts upon it—is a kāfir.
6. Whoever mocks anything from the religion of the Messenger or his reward or his punishment has committed kufr, and the evidence is: *{Say, "Was it [at] Allāh and His verses and His Messenger that you were mocking?"}* (At-Tawbah: 65).

7. Magic, so whoever does it or is pleased with it has committed kufr. {But the two angels do not teach anyone unless they say, "*We are but a trial, so do not disbelieve.*" } (Al-Baqarah: 102).
8. Supporting the polytheists and helping them against the Muslims: {*And whoever is an ally to them among you - then indeed, he is [one] of them.*} (Al-Mā'idah: 51) and this is the point of evidence.
9. Whoever believes that some people are allowed to go outside the shari'ah of Muḥammad, peace and blessings be upon him, as al-Khiḍr went outside the shari'ah of Mūsā, peace be upon him, is a kāfir.<sup>6</sup>
10. Whoever turns away from the religion of Allāh—neither learning it nor acting upon it—. {*And those who disbelieve - from that which they are warned, are turning away.*} (Al-Aḥqāf: 3).

Sulaymān ibn 'Abd Allāh ibn al-Shaykh Muḥammad ibn 'Abd al-Wahhāb said: "*Know, may Allah (subḥānahu wa ta'ālā) have mercy on you, that if a person shows agreement with the polytheists (mushrikīn) regarding their religion out of fear of them, to appease them, and to be lenient in order to ward off their evil – then he is a kāfir like them, even if he hates their religion, detests them, and loves Islam and the Muslims. This is if nothing more than that occurs from him. So how would it be if he were in a place of protection and summoned them, entered into their obedience, and showed agreement with their false religion, helped them with victory, allied with them, and cut off allegiance between himself and the Muslims? There is no doubt that such a person is a kāfir, one of the most severe in enmity towards Allah (subḥānahu wa ta'ālā) and His Messenger (ṣallā Allāhu 'alayhi wa sallam), and no one is excepted from that except the coerced. The scholars have unanimously agreed that whoever speaks kufr jokingly, then he commits kufr, so*

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<sup>6</sup> Meaning, whoever believes that such privilege exists today (to go outside of Sharia of Muhammad peace be upon him) is a kaafir

*how about one who shows kufr out of fear and greed?"* The Sheikh cited twenty proofs for his statement, including: *"And the Jews will not be pleased with you, nor the Christians until you follow their religion"* (al-Baqarah: 120), *"And they will continue to fight you"* (al-Baqarah: 217).

*{Let not believers take disbelievers as allies rather than believers.} (Āl 'Imrān: 28) {And it has already been revealed to you in the Book that when you hear the verses of Allāh denied [by them] and mocked at, then do not sit with them until they enter into another conversation. Indeed, you would then be like them.} (An-Nisā': 140) {You see many of them making allies of those who disbelieve. How wretched is that which they have put forth for themselves in that Allāh has become angry with them, and in the punishment they will abide eternally. And if they had been believing in Allāh and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient.} (Al-Mā'idah: 80 - 81) .*

The ḥadīth *"Whoever associates with a polytheist and lives with him is like him"*. Sheikh Sulaymān 'Abd Allāh ibn Muḥammad ibn 'Abd al-Wahhāb said that the one who claims Islam and is with the polytheists (*mushrikīn*) in assembly, support, and dwelling, and whom the polytheists consider to be one of them, is a *kāfir* like them, even if he claims Islam. This is like the people who resided in Mecca and claimed Islam after the Hijrah, and went out to Badr. Some of the Companions thought that they were Muslims and said: *"We have killed our brothers,"* so Allah (subḥānahu wa ta'ālā) revealed: *"Indeed, those whom the angels take [in death] while wronging themselves"* (al-Nisā':67). Whoever displays signs of hypocrisy indicating it, such as apostasy when forming parties against the believers and forsaking them when the enemy gathers, it is permissible to call him a munāfiq.

Therefore, and for the sake of bearing witness for Allah (subḥānahu wa ta'ālā), we say:



Indeed, among the greatest deceptions, injustices, and fabrications against Allah (subḥānahu wa taʿālā) is lying. And among the greatest alterations of the verses of Allah (subḥānahu wa taʿālā) and taking them in ridicule, and among selling the religion for worldly gain and purchasing the verses of Allah (subḥānahu wa taʿālā) for a paltry price, is that the deceivers try to portray this complete allegiance on the part of the rulers of the Muslims, and this strong alliance established between them and the Jews and Christians, from Americans and Europeans and other kuffār, as a matter of necessities and legitimate interests, or cases of coercion, after hypocrisy has become apparent from them, and the forms of their allegiance to the kuffār have varied. Rather, it has reached its highest levels, from fighting with them and defending them, and supporting them against the Muslims, no matter how much it costs in terms of destroying the homes of the Muslims, taking their lives, shedding their blood, selling their lands, and plundering their wealth. This can only be called betrayal, collaboration with them, allegiance to the kāfirīn, and disavowal of the believers.

The undeniable truth is that the apostasy resulting from this allegiance to the kuffār, which most of the rulers of the Muslims today are characterized by, and have dragged their systems and governments into, and have dragged their soldiers, security men, and workers in their governments into, is among the clearest aspects of their kufr and hypocrisy.

In addition to their explicit kufr in changing the laws of Islam and replacing them with the laws of kufr and ṭāghūt, from the philosophies and laws of the enemies of this religion, whom they have allied with, they are two witnesses that brand these rulers with apostasy, kufr, and expulsion from the millah of Islam.

This judgment is not refuted by the deception of the deceivers who have appointed themselves as adversaries against these traitors, despite the saying of Allah (subḥānahu wa taʿālā): "*And do not be an advocate for the deceitful*" [An-Nisā:105].

Allah (subḥānahu wa taʿālā) has said: *"Indeed, We have revealed to you the Book in truth so you may judge between the people by that which Allāh has shown you. And do not be an advocate for the deceitful,"* until His saying: *"Here you are who argue on their behalf in [this] worldly life, but who will argue with Allāh for them on the Day of Resurrection, or who will be their advocate?"* [An-Nisā:105-109].

So glory be to Allāh! {*Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?*} And I do not think it is except for both together.

Hearts locked and not reflecting on the Qur'an, due to what has accumulated on those hearts from the unlawful and eating the wealth of the sultans, in fulfillment of his saying, peace and blessings be upon him: *"Whoever comes to the doors of the sultans is tempted. And no servant increases in closeness to the sultan except that he increases in distance from Allāh."*

May Allāh distance them.

### **Rising up against the ruler if he apostatizes from Islam or is a kāfir is obligatory on the Muslims by consensus (ijmāʿ):**

What is the legal consequence of the ruler's kufr for the Muslims or his apostasy from Islam?:

As we mentioned earlier, all the misfortunes of the Muslims and the disasters that have befallen them internally are, in reality, due to the absence of the law of Allah (sharīʿat Allāh) from them, their being ruled by other than what Allah (subḥānahu wa taʿālā) has revealed, the kufr of their rulers, and their allegiance to the kuffār. The principle in the Sharīʿah is that the imām (leader) is a shield behind whom one fights, by whom aggression is repelled, by whom justice and equity are established, and by whom rights are adjudicated, so the umma (community) is balanced internally and repels its enemy externally. In proportion to the corruption of the ruler, the affairs of

the subjects become corrupt, and the scholars are the controllers of the rulers. In proportion to their corruption, the rulers become corrupt. As it is stated in the saying: "Two groups of people, if they are righteous, the people are righteous, and if they are corrupt, the people are corrupt: the scholars and the rulers." The truth is that discussing the issue of whether our rulers are Muslim or kāfir, and whether they are apostates, after matters have come to what we see today, is an issue of utmost importance and seriousness, because it is the gateway to searching for a way out of the problems of the Muslims today. It is a matter of our religion and our worldly affairs. In short, the legal ruling on whether the ruler is Muslim or kāfir entails one of two completely contradictory jurisprudential consequences.

Before delving into the implications of a ruler's Islam or kufr (disbelief), we must mention a crucial point that serves as the dividing line between guidance and misguidance in this matter. This point is that a ruler's Islam or kufr is entirely tied to the issue of his ruling by the Sharīʿa (Islamic law) with which he governs. In other words:

- If the judgment is for Allāh and the sharīʿah is established, then the ruler is a Muslim, unless his Islam is nullified.
- And if the ruler is a Muslim, then from the requirements of that is that he judge by what Allāh has revealed.

There is no ruling by what Allah has revealed if the ruler is a kāfir (disbeliever), and the ruler is not a Muslim if he rules by other than what Allah has revealed. These are synonymous: a Muslim ruler = ruling by what Allah has revealed.

Conversely: judgment by other than what Allāh has revealed = kāfir ruler.

We clarified this in the previous section when we spoke about ḥākimiyyah (sovereignty) and walāʾ (allegiance).

Among the necessary consequences of the ruler being a Muslim who rules by the Sharīʿa of Allah, shows walāʾ to the believers and enmity to the disbelievers:

- The obligation of hearing and obeying him in everything he commands, as long as it is not disobedience, in ease and hardship, and patience with selfishness, and not disputing with him in his command. Allāh Almighty said: *{O you who have believed, obey Allāh and obey the Messenger and those in authority among you.}* (An-Nisā': 59).
- The obligation of the Muslims to respect his covenants, contracts, treaties, agreements, security, and protection, as long as they are within the limits of the sharīʿah.
- The obligation of marching with him if he calls the Muslims to jihād in the cause of Allāh against the kuffār or the apostates or the rebels or those who cause corruption in the land.
- The obligation of advising him and cooperating with him in righteousness, piety, and good to the best of one's ability, and not presuming upon him unless he neglects enjoining good and forbidding evil.
- The obligation of patience with him, and obedience to him, even if he takes your wealth and whips your back, and even if he is clothed with wickedness in himself and injustice in his judgment, unless he is clothed with a clear kufr for which there is evidence from Allāh. The ḥadīth indicating these matters are numerous.

All of this is as long as the ruler is a Muslim who has not clothed himself with a nullifier from the nullifiers of faith, or a clear kufr for which there is evidence from Allāh, as in the authentic ḥadīth agreed upon, from ʿUbādah ibn aṣ-Ṣāmit, may Allāh be pleased with him, he said: *"The Messenger of Allāh, peace and blessings be upon him, called us,*

*so we pledged allegiance to him, and among what he took from us was: that we pledge allegiance to hearing and obedience in our ease and hardship, our difficulty and ease, and selfishness over us, and that we do not dispute the authority with its people, he, peace and blessings be upon him, said "unless you see a clear kufr for which you have evidence from Allāh"" and this is the narration of Muslim.*

### **The Obligation of Striving Against the Kāfir or Apostate Ruler:**

In his commentary on Ṣaḥīḥ Muslim, while explaining this ḥadīth, Imam al-Nawawī transmitted the consensus (ijmāʿ) reported by Qāḍī ʿIyāḍ regarding rebelling against a ruler if he commits kufr disbelief. He stated: "*Qāḍī ʿIyāḍ said: The scholars have reached a consensus (ajmaʿa) that the imāmah (leadership) cannot be established for a kāfir. And that if kufr occurs to him, he is removed. Likewise, if he abandons establishing the ṣalawāt (prayers) and calling to them.*" Qāḍī ʿIyāḍ also said: "*If kufr occurs to him, or he changes the sharīʿah, or introduces an innovation (bidʿah), he is no longer under the rule of governance, his obedience falls away, and it is obligatory upon the Muslims to rise up against him, depose him, and install a just imām if they are able to do so. If that can only be done by a faction, it is obligatory upon them to depose the kāfir. As for the innovator (mubtadiʿ), it is not obligatory to rise up against him unless they believe they have the power to do so. If they are certain of their inability, it is not obligatory to rise up, and the Muslim must emigrate from his land and flee with his religion.*" (Ṣaḥīḥ Muslim bi-Sharḥ al-Nawawī, vol. 12, p. 229)

Al-Ḥāfiẓ Ibn Ḥajar said in Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī: "*He – meaning the imām – is dismissed due to kufr by consensus (ijmāʿ). Thus, it is obligatory upon every Muslim to rise up in that case. Whoever is strong enough to do so will be rewarded, and whoever compromises is sinful, and whoever is unable must emigrate from that land.*" (vol. 13, p. 154)

Abu Ya‘lā said: *"If something occurs from him that impugns his religion, we consider: if he commits kufr after his īmān (faith), then he has departed from the imāmah, and there is no question about this because he has left the millah and it is obligatory to kill him."*

Ustadh ‘Abd al-Qādir ‘Awdah (may Allāh have mercy on him) said in his book, *Islām bayna Jahl Abnā’ih wa ‘Ajz ‘Ulamā’ih* (Islam Between the Ignorance of its Sons and the Inability of its Scholars): *"That permitting what is unanimously prohibited, such as zinā (adultery) and intoxication, permitting the nullification of the ḥudūd and the abrogation of the rulings of the shari‘ah, and legislating what Allāh has not authorized is indeed kufr and apostasy (riddah). And that rebelling against the Muslim ruler if he becomes an apostate is obligatory upon the Muslims. The lowest level of rebelling against the rulers is disobeying their commands and prohibitions that contradict the shari‘ah."*

The scholars and commentators have inferred from His saying Almighty to our prophet Ibrāhīm, peace be upon him: {*And [mention, O Muḥammad], when Abraham was tried by his Lord with commands and he fulfilled them. [Allāh] said, "Indeed, I will make you an Imam for the people." [Abraham] said, "And of my descendants?" [Allāh] said, "My covenant does not include the wrongdoers."*} (Al-Baqarah: 124).

That the Imamate is not established for a kāfir, nor for a wicked or unjust person initially. Likewise, they inferred from His saying Almighty: {*And never will Allāh give the disbelievers over the believers a way [to overcome them].*} (An-Nisā’: 141). Meaning that Allāh does not give the kāfirīn authority, power, and control over the believers. And among the greatest authority is the authority of the ruler, for it is the supreme Imamate, and the greatest way to obedience and power, but rather the scholars have prevented selling the Muslim slave to a kāfir, and likewise they have prevented positions and authorities in which the Muslim is under the kāfir, and from this aspect, the marriage of a Muslim woman to a kāfir is prohibited, because the authority of the home is for the husband, and the Muslim woman will be under the command of a kāfir,

while the opposite is permissible. In conclusion, as an-Nawawi conveyed, the consensus on the invalidity of the authority of the kāfir ruler or whoever apostatized and kufr occurred to him, and the obligation of rising up against him and removing him.

It came in the book Al-Imāmah al-'Uẓmā (The Supreme Imamate) among the people of the Sunnah authored by 'Abd Allāh ad-Dumayjī in the third chapter under the title "Removing the Imam and Rising up Against the Imams" p. 465, from which we quote briefly the following:

It is agreed upon among the scholars that as long as the Imam is fulfilling his obligations placed upon his shoulders in managing the affairs of his subjects, being just among them, then it is not permissible to remove him or rise up against him, but rather that is what Islam has warned against and threatened the treacherous with a painful punishment. But there are great matters that have an impact on the religious and worldly lives of the Muslims, including what leads to the necessity of removing the Imam who has committed them. These matters include what is agreed upon among the scholars and what is disagreed upon. Now we review these reasons to see the opinions of the scholars on them:

### **The First: Kufr and Apostasy After Islam**

The first of the matters and the greatest of the reasons necessitating the removal of the ruler is apostasy and kufr after faith, so if the Imam commits a great crime that leads to kufr and apostasy from the religion, then he is removed by that and he has no authority over a Muslim in any way.

Allāh the Almighty said: "*{And Allāh will never grant the disbelievers a way [of authority] over the believers}*" [al-Nisā' 141]. And what way is greater than the way of imāmah?

In the ḥadīth narrated by ‘Ubādah ibn al-Ṣāmit (may Allāh be pleased with him), he said: "The Prophet (ﷺ) called us and we gave him the Pledge of allegiance for Islam, and among the conditions on which he took the Pledge from us, was that we were to listen and obey (the orders) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed him having kufr bawwāḥ (open disbelief) for which we would have a proof with us from Allah" Agreed upon.

Al-Khaṭṭābī said: *"The meaning of bawwāḥ is apparent (obvious)."* Al-Ḥāfiẓ ibn Ḥajar said in his commentary on al-Bukhārī: *"And 'for which you have proof from Allāh' means a clear verse and a sound khabar (report) that does not allow for interpretation."* And al-Nawawī said in his commentary on Muslim: *"What is meant by kufr here is disobedience (ma‘ṣiyah), and the meaning of the ḥadīth is do not dispute with the rulers in their authority, nor object to them, unless you see from them a verified evil that you know from the foundations of Islam."*

From the understanding of this ḥadīth, it is not required that this ruler declares apostasy from Islam or kufr, but it is sufficient for him to show some of the manifestations that necessitate kufr. Shaykh Anwar Shah Kashmiri said in his book *Īkfār al-Mulḥidīn* (Declaring Atheists to be Disbelievers), p. 22 in the version of al-Majlis al-‘Ilmī in Karachi: *"And this ḥadīth also indicates that it is permissible to declare the people of the qibla to be disbelievers even if they do not leave the qiblah, and that kufr may be committed without commitment and without intending to change the millah, otherwise the one who sees it does not need proof."*

The apparent event is that whoever becomes a disbeliever must be removed, and this is the least that the Ummah must do towards him, as what is obligatory is that he be fought and his blood be made permissible because of his apostasy, due to his saying, peace and blessings be upon him (*Whoever changes his religion, kill him*).- Then ad-



Dumayjī narrated the words of al-Qāḍī ‘Iyād and the words of Ibn Ḥajar and al-Qāḍī Abū Ya’lā that we have already mentioned- then he said: as-Safāqisī said: “*They agreed that if the Khaleefah is calls to kufr or bid’ah, he is to be removed*” Irshād as-Sārī bi-Sharḥ Ṣaḥīḥ al-Bukhārī (Guidance of the Traveler in Explaining Ṣaḥīḥ al-Bukhārī) vol. 10 p. 217.

## **The Second: Abandoning Prayer and Calling to It [abandonment]**

[Known]

## **The Third: Abandoning Judgment by What Allāh Has Revealed**

What indicates that this reason necessitates the removal of the imām in all its forms, both those that constitute kufr and those that constitute immoral behavior (mufasssiqah), is its unrestricted occurrence in the following authentic prophetic aḥādīth:

On the authority of Anas ibn Mālīk (may Allāh be pleased with him) that the Messenger of Allāh (may Allāh's peace and blessings be upon him) said: “*Listen and obey, even if a Habashi slave is appointed over you whose head is like a raisin, as long as he establishes the Book of Allāh among you.*” Narrated by al-Bukhārī.

On the authority of Umm al-Ḥuṣayn al-Aḥmasiyyah (may Allāh be pleased with her), she said: “*I performed ḥajj (pilgrimage) with the Messenger of Allāh (may Allāh's peace and blessings be upon him) during the Farewell Pilgrimage... until she said: Then I heard him say, 'If a mutilated slave is appointed over you – I think she said, a black one – who leads you with the Book of Allāh, then listen to him and obey him.'*” And in a narration by al-Tirmidhi and al-Nasa'i: “*I heard him say, 'O people, fear Allāh, and if a mutilated*

*Habashi slave is appointed over you, then listen to him and obey him as long as he establishes the Book of Allāh among you."*

*These ḥadīth are clear in indicating that it is a condition for hearing and obedience that the Imam leads his subjects with the Book of Allāh, but if he does not judge among them by the law of Allāh, then there is no hearing or obedience for him, and this necessitates his removal, and this is in the cases of judging by other than what Allāh has revealed that entail wickedness, as for the ones that entail kufr, then they necessitate his removal, even by fighting, as was previously explained in the first reason. And Allāh knows best".*

I have come across a statement of great importance as a contemporary witness in our topic:

It came in the book (Takmilat Fath al-Mulhim - In the Explanation of Ṣaḥīḥ Muslim) by the "Shaykh al-Islam of Pakistan" Shaykh Muḥammad Taqī al-'Uthmani: When explaining this noble ḥadīth:

*From Junādah ibn Abī Umayyah, he said: We entered upon 'Ubādah ibn aṣ-Ṣāmit while he was sick, so we said: Tell us, may Allāh rectify you, a ḥadīth that Allāh benefits with, that you heard from the Messenger of Allāh, peace and blessings be upon him, so he said: The Messenger of Allāh, peace and blessings be upon him, called us, so we pledged allegiance to him, and among what he took from us was that we pledge allegiance to hearing and obedience in our ease and hardship, our difficulty and ease, and selfishness over us, and that we do not dispute the authority with its people. He said: Unless you see a clear kufr for which you have evidence from Allāh.*

Shaykh Taqī 'Uthmani said: His saying: "and that we do not dispute the authority with its people" meaning we do not dispute the leader in his leadership, and Aḥmad added from the route of 'Umayr ibn Hānī' from Junādah: (and even if you see that you have a right in the matter, then do not act upon that assumption, but rather listen and obey, until it reaches you without going outside obedience) and he added in the narration

of Ḥabbān Abī an-Naḍr with Ibn Ḥibbān and Aḥmad: (even if they eat your wealth and strike your back) as in Fath al-Bārī (13/8).

His statement: "(unless you see clear kufran bawwāḥan)", with a fathāh on the bā' and a wāw, meaning apparent and obvious, from their saying: bāḥa bi-shai'in yabūḥu bihi bawḥan wa bawwāḥan: if he announced it and made it manifest. And in some narrations, it occurs as: "barāḥan" with a rā' instead of a wāw, and it is close to this meaning. The origin of barāḥ is barren land in which there is no companion or building. And it was said: al-barāḥ is clarification. It is said: bariḥa al-khafā'u if it became apparent. And it occurs in al-Ṭabarānī in the ḥadīth: "kufran ṣarāḥan" with a ḍammah on the ṣād then a rā'. This is a summary of what is in Fath al-Bārī (13/8).

### **The Issue of Rising up Against the Unjust Imams:**

With this ḥadīth, the majority of scholars have used as evidence that it is not permissible to rise up against the unjust or wicked sultan unless a clear kufr appears from him. Al-Ḥāfiẓ said in al-Fath (13/7) Ibn Baṭṭāl said: *"In the ḥadīth is evidence in abandoning rising up against the sultan even if he is unjust. And the jurists have agreed on the obligation of obeying the dominant sultan and striving with him, and that obeying him is better than rising up against him because of what is in that of preserving blood and calming the common people, and their evidence is this report and others that help it, and they have not excepted from that except if clear kufr occurs from the sultan, then it is not permissible to obey him in that, but rather it is obligatory to strive against him for whoever is able to do so".*

Some people may understand from this that it is not permissible to revolt against an oppressive imām in any situation as long as he is named with the name of Islam. But the matter is not so absolute, especially according to the school of Imam Abu Hanifa (may Allāh have mercy on him).

Imam Abu Bakr al-Jaṣṣāṣ (may *Allāh* have mercy on him) says in *Aḥkām al-Qurʿān* (1/70) under the verse: "{*My covenant does not extend to the wrongdoers*}": "And his *madhhab* (school of thought) (meaning Abu Hanifa) was well-known in fighting the oppressors and unjust rulers. That is why al-Awzāʿī said: "*We tolerated Abu Hanifa in everything until he came to us with the sword,*" meaning fighting the oppressors, "*so we did not tolerate him.. And his case regarding Zayd ibn ʿAlī is well-known, and in his carrying money to him, and his issuing fatwá (religious verdict) to the people secretly regarding the obligation of supporting him and fighting with him, and likewise his affair with Muhammad and Ibrahim, the two sons of Abdullah ibn Hasan.*"

As for what al-Jaṣṣāṣ indicated regarding the case of Zayd ibn ʿAlī, what the historians mentioned is that when Zayd ibn ʿAlī revolted against the Banu Umayyah, Imam Abu Hanifa supported him with his wealth. Al-Muwaffaq narrated with his chain of transmission: "Zayd ibn ʿAlī sent to Abu Hanifa, inviting him to join him, so Abu Hanifa said to his messenger: 'If I knew that the people would not abandon him and would stand with him in truth, I would follow him and fight with him against whoever opposes him, because he is a rightful imām. But I fear that they will abandon him as they abandoned his father, but I will support him with my wealth so that he can strengthen himself against those who oppose him.' And he said to his messenger: 'Explain my excuse to him,' and he sent him ten thousand dirhams." Then al-Muwaffaq said: "And in other than this narration, he excused himself with an illness that afflicted him on those days so that he stayed behind from him. And in another narration, he was asked about jihād with him, so he said: 'His revolt resembles the revolt of the Messenger of Allāh (may Allāh's peace and blessings be upon him) on the Day of Badr.' So it was said to him: 'Then why did you stay behind from him?' He said: 'Because of trusts that I had with the people, I presented them to Ibn Abi Layla, but he did not accept them, so I feared that I would be killed while ignorant of the trusts.' And he would cry whenever his killing was mentioned." See *Manāqib al-Imām al-Aʿẓam* by al-Muwaffaq al-Makkī (1/260 and 261).

As for his story with Muḥammad an-Nafs az-Zakiyyah and his brother Ibrāhīm ibn ‘Abd Allāh, they rose up against al-Manṣūr, and al-Makkī mentioned in al-Manāqib (2/84) that Abū Ḥanīfah was urging the people to Ibrāhīm and ordering them to follow him, and he mentioned before that that he preferred striving with him over fifty Ḥajj, and al-Kurdī mentioned in his Manāqib (2/22) that Imam Abū Ḥanīfah prevented al-Ḥasan ibn Qaḥṭabah, one of the commanders of al-Manṣūr, from going out to Ibrāhīm ibn ‘Abd Allāh, and it is said that al-Manṣūr poisoned Abū Ḥanīfah because of this, until he died, may Allāh have mercy on him.

Likewise, the story of our master al-Ḥusayn ibn ‘Alī, may Allāh be pleased with him, with Yazīd ibn Mu‘āwiyah is well-known. As well as a group of the pious that rose up against al-Ḥajjāj ibn Yūsuf.

What appears to this weak servant, may Allāh pardon him, after reviewing the shar’i texts and the words of the jurists and muḥaddithīn in this chapter—and Allāh knows best—is that the wickedness of the Imam is of two types:

- The first is what is limited to himself, so this does not permit rising up against him, and upon this is carried the saying of whoever said: that the wicked or unjust Imam is not permissible to rise up against.
- And the second: what is excessive, and that is by promoting the manifestations of kufr, establishing its rites, judging by its laws, belittling the rulings of the religion, and refraining from judging by the law of Allāh with the ability to do so because of his considering it ugly, and preferring the law of other than Allāh over it. So this is what is attached to the clear kufr. And it is permissible at that time to rise up with its conditions.

And the best thing I have seen in this topic is a precious statement by our Shaykh, the Shaykh of our Shaykhs, Ḥakīm al-Ummah (Wise Man of the Ummah), Ashraf ‘Alī ath-Thānawī, may Allāh have mercy on him, in his letter "Jazl al-Kalām fī ‘Azl al-Imām"

(Fluent Speech on Removing the Imam) and it is printed in the fifth volume of Imdād al-Fatāwa (pp. 119 to 131).

The summary of what he mentioned, may Allāh have mercy on him, in that letter is that the matters that impair the Imamate are of seven types:

**The First Type:** That the Imam removes himself without a reason, and this has disagreement, as in Sharḥ al-Maqāṣid (2/282).

**And the Second Type:** That what prevents him from fulfilling the functions of the Imamate occurs to him, like madness, or blindness, or deafness, or muteness, meaning becoming a prisoner whose release is not hoped for, and this is what the contract of the Imamate is dissolved by, so the Imam is removed in all these cases.

**And the Third Type:** That kufr occurs to him, whether it is kufr of denial and rejection, or kufr of stubbornness and Mukhālafah (opposition), or kufr of belittling or considering ugly the matters of the religion. And in this case, the Imam is removed, and the contract of the Imamate is dissolved, and if he insists on remaining as Imam, then it is obligatory on the Muslims to remove him on the condition of ability, but it is conditioned in that that the kufr is agreed upon, by the evidence of his saying, peace be upon him: "unless you see a clear kufr for which you have evidence from Allāh" and just as the certainty of the kufr is conditioned, it is also conditioned that its issuance from him is certain like seeing with the eye, and it is not sufficed in that with presumptive narrations, by the evidence of his saying, peace be upon him: "unless you see" what is meant by it is seeing with the eye by the evidence of its transitivity to one object. Then the opinions may differ in the issuance from the sultan being kufr, or in its indication of kufr, or in its being established by the circumstantial and verbal evidences, or in the certainty of the kufr being issued from him. So everyone who acts when such a disagreement occurs with his opinion that he sees in what is between him and Allāh is considered an mujtahid who is excused, so it is not permissible to

direct the arrows of blame towards him. On that, the obligation of rising in this case is conditioned by the condition of ability, and by that a harm does not occur that is greater than the harm of the remaining of such an Imam. Ash-Sharīf al-Jurjānī says in Sharḥ al-Mawāqif (8/353): “And for the Ummah is the right to remove the Imam and dismiss him because of a reason that necessitates it, such as that what necessitates the disruption of the conditions of the Muslims is found from him, and the reversal of the matters of the religion, and if his removal leads to fitnah (tribulation), the lesser of the two harms is tolerated”. It is also possible that disagreement may occur in specifying the lesser of the two harms, so everyone acts according to what he sees in what is between him and Allāh. It is not permissible for one to blame the other. And upon such ijtihādī (requiring legal reasoning) matters is carried the disagreement of the Companions and the Tābiʿīn (successors) and those after them in rising up against some of the Imams in their time.

**The Fourth Type:** That the sultan commits wickedness that is limited to himself, like zinā, and drinking alcohol and what is like that. And its ruling is that he is not removed by it by itself, but he deserves removal, so it is upon the Ummah to remove him unless a fitnah results from the removal. It was said in ad-Durr al-Mukhtār, chapter on the Imamate “It is disliked to appoint the wicked and he is removed by it except for fitna” and Ibn ʿĀbidīn said under it: “His saying: and he is removed by it, meaning by the wickedness if it occurs, what is meant is that he deserves removal as you have learned earlier, and that is why he did not say he is removed”. And Ibn al-Humām said in al-Musāyarah: “And if he appointed a just person and then he became unjust and wicked, he is not removed, even if it does not entail, but he deserves removal, even if it does not entail fitnah” And its conclusion is that it is not permissible to rise up against him in this case with what involves bloodshed and stirring up fitnah (..)

**The Fifth Type:** That he commits wickedness that its effect extends to the wealth of others, by wronging the people in their wealth, but he interprets that with what has

a semblance of permissibility in it, like imposing the jibāyāt (taxes) on the people interpreting it with the interests of the public. And its ruling is that he is not removed by it, and it is obligatory to obey him, and it is not permissible to rise up against him by it. As will come in the expression of Ibn ‘Ābidīn.

**The Sixth Type:** That he wrongs the people in their wealth, and he has no interpretation for that, nor a semblance of permissibility. And its ruling is that it is permissible for the wronged to repel the injustice from himself, even by fighting, and patience is also permissible, but rather he is rewarded for it, and that this fighting is not for rising up against him, but rather for defending the wealth, so if the Imam refrains from injustice, then it is obligatory to refrain from fighting. Ibn ‘Ābidīn said, narrating from Fath al-Qadīr: “And it is obligatory on everyone who is able to repel to fight with the Imam unless they show what makes permissible for them to fight, like if he wrongs them, or wrongs others with injustice in which there is no semblance of it, unlike if the situation is doubtful that it is injustice, like imposing some of the jibāyāt (taxes) that the Imam has the right to take and causing harm with it to repel a more general harm”. And this is the ruling of the wronged who fights to repel injustice from himself. As for others, is it permissible for them to support this wronged one against the Imam? The expressions of the people differed in it, so it was mentioned in Fath al-Qadīr that it is obligatory on other than the wronged to help this wronged and fighter until the Imam does justice to him and returns from his injustice, and it was mentioned in Jāmi’ al-Fuṣūlayn and al-Mubtaghī and as-Sirāj that it is not appropriate for the people to help the sultan nor to help them. And Ibn ‘Ābidīn reconciled between the two sayings that the obligation of helping them is if it is possible to refrain him from his transgression, otherwise no. See Radd al-Muḥtār, chapter on the rebels (3/341). As for patience being better in this situation, it is because of what will come at the author from the ḥadīth of Ḥudhayfah ibn al-Yamān, may Allāh be pleased with them both, in which he informed about the unjust Imams, and in it: *“I said: How should I do, O Messenger of Allāh, if I reach that? He said: Listen and obey, and even if he strikes*



*your back and takes your wealth, then listen and obey” so what is meant by his saying, peace be upon him: “then listen and obey” is his prohibition from rising up. As for fighting to repel injustice, then its permissibility is built upon the ḥadīth that make it permissible, fighting for oneself and for wealth, and since this fighting resembles rising up in appearance, then abandoning it is better to absolve the religion.*

**The Seventh Type:** That he commits wickedness that is excessive in the religion of the people, so he forces them to commit sins, and its ruling is the ruling of coercion that is explained in its place, and this coercion enters in some cases into kufr in reality or in ruling, and that is by insisting on applying the laws that contradict the Islamic sharī’ah, either preferring it over the law of Allāh, and that is explicit kufr, or by reluctance and laziness in applying the sharī’ah of Allāh; with what is most likely from it the assumption that the continuous action in contradiction to the sharī’ah causes belittling of it in the hearts, then such reluctance and laziness, even if it is not explicit kufr by which the one who commits it is declared a kāfir, but it is in the ruling of kufr. By the evidence of what the jurists mentioned that if the people of a town abandon the adhān (call to prayer), it is permissible to fight them, because it is from the signs of the religion, and in abandoning it is apparent belittling of it, see chapter on the adhān from Radd al-Muḥtār (1/384). And at that time this Seventh Type is attached to the Third Type, which is the clear kufr, and it is permissible to rise up upon the explanation that preceded in its ruling.

Then the obligation of rising up in the Third and Seventh Types is conditioned by the ability and strength, and the permissibility of rising up in them is conditioned by hoping to establish the Imamate for a righteous man in whom the conditions of the Imamate are found, but if the matter becomes from unjust to unjust, or entails, like the kuffār (disbelievers) taking control of the Muslims, then it is not permissible to rise up in these two cases either.

What was narrated of the rising of our master al-Ḥusayn ibn ‘Alī, may Allāh be pleased with them both, against Yazīd ibn Mu‘āwiyah, and the support of Imam Abū Ḥanīfah for Zayd ibn ‘Alī, and Muḥammad an-Nafs az-Zakiyyah and Ibrāhīm ibn ‘Abd Allāh in their rising against the Imams of their time is carried upon the Third or Sixth or Seventh Type. We have mentioned that the opinions may differ in specifying what makes rising up permissible, and Allāh Almighty knows best.] End quote. (Takmilat Fath al-Mulhim vol. 3/ pp. 326 - 331).

As we have stated, we are in front of a case of clear kufr of our rulers from two great doors of the doors of apostasy, which are:

- Legislating from other than Allāh and replacing the law of Allāh with the laws of mankind and judging by it with other than what Allāh has revealed.
- Allegiance to the kuffār from the Jews and Christians and others and fighting the Muslims with them and in the path of their interests.

This is besides what they have clothed themselves with forms of disbelief in sayings and deeds and what they have brought about the reasons for exiting from the Millah of the Muslims. Which necessitates rising up against them, fighting them, and killing them by consensus, as preceded from the evidences.

From the requirements and consequences of the kufr of the ruler, originally or by apostasy:

1. The fall of his authority and the invalidity of his Imamate.
2. The obligation of rising up against him with weapons and removing him.
3. The obligation of killing him for his apostasy. He, peace and blessings be upon him, said: *“Whoever changes his religion, kill him”*. Narrated by Aḥmad.

4. The obligation or permissibility of fighting his group if they prevent him with weapons.
5. The obligation of not hearing and obeying and collecting wealth for him.
6. The obligation of not helping him, nor working for him, nor participating in his crime of judging by other than what Allāh has revealed in any position or any form.
7. The invalidity of all his covenants, oaths, treaties, and security because he does not represent the Muslims.
8. The obligation of working immediately to install a Muslim Imam in his place and obeying him with what preceded of the rights and obligations.

The issue of the ruler's apostasy and what results from that of the loss of rights and the corruption of systems of governance in blood, wealth, and honor, and what results from that of the tyranny of the disbelievers, the arrogance of the oppressors, and the dominance of the corrupt and immoral, and the control of external enemies from among the disbelievers and atheists, and the cooperation of the hypocrites with them, and what results from that of the loss of the land and the people, is not a secondary, subsidiary issue in which the sharī'ah has no rulings, obligations, commands, and prohibitions? How can it be, when Allāh the Exalted says: "*{And We have sent down to you the Book as clarification for all things}*" [al-Naḥl - 89].

It is a main issue, even if most people neglect it today, both the common and the elite.

It is also necessary to draw attention to a dangerous condition widespread among many scholars and their followers: that even if they are guided, according to the sharī' (legal) evidence, to the kufr of the ruler today - a condition that even the blind are beginning to see with their senses, their hunger, and their circumstances - these people do not move on to acknowledging the aforementioned consequences of the

kufr of the ruler. So you see them acknowledging the kufr of the ruler, but they work for him, take up positions, and enter his disbelieving institutions, legislative, judicial, and executive. They may even fight in his ranks and under his banner, even if he slaughters the Muslims and kills those who enjoin justice from among the people!

This is a calamity that has overwhelmed most Muslim lands, and the reasons for it ultimately lie with the general Muslims and their elite, due to ignorance or inability. They do not revolt against these disbelieving rulers who support the enemies of Allāh, nor do they fight them. They are either ignorant of the obligation of this fighting, or they acknowledge the obligation and claim inability.

Upon investigation into the reasons for this and what they claim of inability, you find that the truth is the opposite, and that the reason that appears with all clarity is what the Prophet (may Allāh's peace and blessings be upon him) summarized in two words: the ummah (nation) has been afflicted with al-wahn (weakness), which he (peace and blessings be upon him) foretold. In the ḥadīth narrated by Abu Dawood in his Sunan: "The nations will soon summon one another against you as diners summon one another to a bowl of food." Someone said: "Will we be few in number on that day?" He said: "Rather, you will be many on that day, but you will be like scum on the floodwaters. And Allāh will remove the fear of you from the chests of your enemy, and Allāh will cast al-wahn into your hearts." Someone said: "O Messenger of Allāh, what is al-wahn?" He said: "Love of the world and hatred of death." People have loved the world, the general among them and the elite, except for those on whom Allāh has mercy, and they have hated death, so the nations have summoned one another against them, and that has been followed by a miserable life at the hands of their rulers, a life in which death is more merciful, as Allāh the Exalted said: "*{And whoever turns away from My remembrance - indeed, he will have a depressed life}*" [Ṭā Hā: 124].

## **The Rulings of the Sharī'ah Decide by Consensus (Ijmā') the Kufr and Apostasy of Whoever Cooperates from Among the Muslims with the Kuffār and Helps Them Against the Muslims, and Makes Obligatory Fighting Him:**

Every group and association that is formed between a faction of people has fundamental components that bind them together, the most important of which are: an idea they believe in, a characteristic upon which they have gathered, and an interest that unites them; a leadership or head upon which they have gathered, whose commands they follow and whose advice they issue; a banner under which they fight; and a common goal that they seek to achieve. If such characteristics are available to a group of people, they are called a jamā'ah (group), or are referred to in sharī' terms as a ṭā'ifah (faction). If they have protection, strength, and power with which they defend themselves, they are called a ṭā'ifah mumtani'ah dhāt shawkah (a protected faction with strength). If this faction gathers upon Islam and īmān (faith), it is called a ṭā'ifah īmān wa islām (a faction of faith and Islam). If they meet upon a nullifier from the nullifiers of Islam, they are called a ṭā'ifah riddah (a faction of apostasy), as was the case with the apostates during the days of Abu Bakr (may Allāh be pleased with him). If they were originally disbelievers, they are called a ṭā'ifah kufr (a faction of disbelief). If they revolt against a legitimate imām while adhering to Islam and transgress against him, they are called a ṭā'ifah bāghiyah (a rebellious faction). If they go out for plunder, looting, and killing, they are called a ṭā'ifah fasād (a faction of corruption), and so on.

It is self-evident that this faction is named with the characteristic that is dominant within it, even with the presence of those whose characteristics do not apply to them while they are with them, such as one of them being ignorant of them, or coerced into being with them, or gathered to them by a personal interest or tribal allegiance or other such thing. There is no doubt that there are hypocrites (munāfiqūn) in the

faction of Islam who are not of them. This has happened in most of the history of the Muslims, and even the army of the Messenger of Allāh (may Allāh's peace and blessings be upon him) was not free from it. Likewise, there may be in the ranks of the Muslims those who benefit and are affiliated with Islam for the sake of the world. Likewise, there may be in the faction of kufr a Muslim who is forced to be with them or is ignorant of their situation, and their affair is confused for him. This exception in the existence of one who is not of the faction within it applies to factions of transgressors, corrupters, apostates, and disbelievers. The existence of these outliers from the faction does not have the ruling of the dominant, or the ruling of the banner or the bond upon which it has gathered, and its name or its shar'ī ruling does not change because of these outliers. And in the ruling of the shar'ī'ah, each faction of these factions has its shar'ī ruling. The obligation towards the factions of the people of īmān is allegiance and support, and towards the factions of apostasy and kufr is disavowal and enmity, and towards the people of evil and corruption is repelling and fighting against them if they attack the religion or honor or wealth or life of the people of Islam, and so on.

If the concept of the faction becomes clear to us, and its dominant ruling over those within it who are outliers from it, we move on to talking about the problem of the helpers of the disbelievers and apostates from among those who are affiliated with Islam, and who fight the Muslims with factions of kufr or apostasy or other than that, especially those working in the field of authority and defending it, fighting the Muslims by the orders of the apostate rulers, such as those working in their military and security agencies such as the army, al-darak (gendarmerie), the police, and the security agencies and what follows them of the armed and semi-armed forces and what serves them of affiliated agencies.

What is the shar'ī ruling that must be believed regarding these who are originally affiliated with the millah of Islam, and profess their religion, and are named with their

names, and some of them may perform some of the rituals of Islam, then they come to the Muslims and fight them, pursue them, and wage war against them, in implementation of the orders of their masters from among the apostate rulers, and their Islam does not prevent them from fighting even alongside the original disbelievers by the orders of those rulers who have announced their allegiance and support for the disbelievers, and defending their interests and accepting their orders?

We say, and Allāh is the One from whom help is sought and He is the One who guides to the path:

This soldier or security man or policeman, defending the Ṭāghūt, working for him, fighting the Muslims with him and with his kāfir (disbelieving) allies, has one of the following cases:

Firstly: That this follower agrees with his master, the disbelieving ruler, in what he has gone to of enmity towards Islam and allegiance to the disbelievers and aggression against the shari‘ah of Allāh, knowing the conditions of his leader, agreeing with him, convinced of what he is upon of warring against Islam and the Muslims.

Second: That this follower works and fights with his master while he does not agree with his master in warring against Islam and the Muslims. And this has one of three cases:

- That he is ignorant of the matter entirely, not realizing what he is doing, nor understanding that it is a war against the religion and against the Muslims, ignorant of his master's apostasy and his kufr and his hypocrisy to the kāfirīn, so he is ignorant.
- That he is forced to implement the orders of his master, by threatening him with punishment or imprisonment or killing, if he does not implement the orders, a real threat from which he cannot escape or flee. So he is coerced.

- That he is aware of the conditions of his master, and he is not ignorant nor is he forcibly coerced, but rather he has taken his position with them for a worldly interest of gain and position, or for familial tribal or partisan or sectarian allegiance, or any worldly reason, so he is a mercenary or biased.

From a practical point of view: these four categories:

1. The knowing (intentional).
2. The coerced.
3. The ignorant.
4. The mercenary with falsehood.

They do not differ practically in what they are doing of waging war against Allāh and His Messenger and the believers and killing, imprisoning, pursuing, and harming those who enjoin justice from among the people so they kill and are killed by the orders of their masters and their emirs and their leaders, and they war against their peoples or others.

The summary of the shar'ī ruling in these, we summarize it in brief points that do not deviate from the brevity of this book, and the shar'ī ruling is divided into two issues, which are:

**The First:** Are these still upon the ruling of Islam? Or have they committed kufr and exited from the Millah of Islam?

**The Second:** Is it permissible to fight them and kill them, or is it not permissible?

As for the first issue, which is the one who is convinced of what his masters are upon of fighting Islam and the Muslims and their allegiance to the disbelievers, then he is like them in the shar'ī ruling: a munāfiq, an apostate (murtadd), a kāfir, by originality



and conviction in kufr, and not following his masters, and for the same previously mentioned evidence regarding them.

As for the second type, which is those who do not agree with their masters, but fight with them, and they are the ignorant, the coerced, and the one who fights for the world and its gains and bonds, then these, by their action, commit an act from the acts of kufr, which is fighting the Muslims with the disbelievers. With this, they belong to the faction of apostasy, if they fight under the leadership of an apostate, and to the faction of kufr, if they fight under the banner of an original kāfir. This is established by the saying of Allāh the Exalted: "*{Those who believe fight in the cause of Allāh, and those who disbelieve fight in the cause of ṭāghūt. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak.}*" [al-Nisā': 76]. These verses establish that the believer fights in the cause of Allāh, and fighting in the cause of Allāh is a sign of belonging to the faction of īmān, and that the kāfir fights in the cause of ṭāghūt, and that fighting in the cause of ṭāghūt is a sign of belonging to the faction of ṭāghūt, and that the doer of this is an ally of Satan whom Allāh has commanded to fight and given glad tidings of victory over, and the verse is clear and explicit.

And in another verse, He (Glorified be He) informed about Pharaoh and his faction, and what they were upon of kufr and warring against the believers. He said: "*{Indeed, Pharaoh and Haman and their soldiers were deliberate sinners.}*" [al-Qaṣaṣ: 8]. So He combined for Pharaoh, his minister, his assistant and deputy Haman, and for his soldiers, the same description: "*{deliberate sinners}*". And it is known that the sin of Pharaoh is kufr in Allāh and warring against the believers. He - meaning Pharaoh - made himself a lord who legislates and is worshiped and belittled his people, so they obeyed him. Indeed, they were a people defiantly disobedient, so the description encompassed them.

As for the detailed ruling for these soldiers who fight today: the ignorant, the coerced, the one who fights for the world with knowledge, it is as follows, and Allāh the Exalted knows best:

The ignorant with true ignorance that prevents him from realizing what he is upon of the situation, and what the situation of his leaders is [this is assuming the existence of such ignorance]. Likewise, the coerced with true, actual coercion, threatened with killing and harm, unable to flee from his work, nor emigrate from the place of his compulsion. These, the scholars of the ahl al-sunnah wa al-jamā‘ah have stipulated, that their ignorance and coercion (if it is real) is considered for them a shar‘ī excuse, and the ruling of Islam remains for them on its outward appearance, while the general ruling remains, that they are from the faction of kufr because they are with them. And this does not mean definitive kufr for each one of the factions of kufr.

As for the one who fights for the world for gain and position or mercenaryism, or for the allegiance of the people or the nation or the party or the tribe or any sectarian bond. And he knows that he is fighting the Muslims, with a kāfir, unjust ruler who is loyal to the kuffār and helps them. Then this soldier is not ignorant of the matter nor is he coerced by threat, but rather he is a chooser, able to leave his job, or flee from it, or not enter it at all if he wanted. And he has entered it for worldly reasons, so this is a munāfiq who has bought the world in exchange for the Hereafter, and fought the Muslims for the sake of the world, so he is a kāfir fighting under the banner of the kāfirīn. He has no excuse of ignorance or coercion, and as for the intention of the world and its gains, then it is not from the legal excuses in the act of kufr. These excuses are known among the people of the Sunnah and the Jamā‘ah and they are (ignorance, and coercion, and interpretation, and lack of intention for the action), and these will be explained, in shā’a Allāh.

Regarding those like them who have purchased the life of this world at the price of the Hereafter, Allāh the Exalted says: "*{And [recall] when We took your covenant,*

*[saying], "Do not shed your [own] blood or evict one another from your homes." Then you acknowledged [this] while you were witnessing. Then, you are those [same ones who] kill one another and evict a group of you from their homes, cooperating against them in sin and aggression. And if they come to you as captives, you ransom them, although their eviction was forbidden to you. Then do you believe in a part of the Scripture and disbelieve in a part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allāh is not unaware of what you do. Those are the ones who have bought the life of this world [in exchange] for the Hereafter, so the punishment will not be lightened for them, nor will they be helped.}" [al-Baqarah: 84-86].*

Imam Muslim (may Allāh have mercy on him) narrated from the ḥadīth of Abu Hurayrah (may Allāh be pleased with him) from the Prophet (may Allāh's peace and blessings be upon him) that he said: *"Whoever leaves obedience and separates from the community and dies, dies a death of ignorance (jāhiliyyah). And whoever goes out against my ummah, striking its righteous and its wicked, not refraining from its believer, nor fulfilling his covenant to the possessor of a covenant, then he is not of me, and I am not of him."*

This is in terms of their theoretical shar'ī ruling, whether they are judged to be disbelievers or Muslims.

As for the second issue, which is the ruling on fighting these who are affiliated with Islam who fight the Muslims with the disbelievers, then it is summarized as follows, and Allāh the Exalted knows best:

Everyone who fights the Muslims with the disbelievers, then fighting him is obligatory upon the Muslims, and the Muslim is not obligated, and Allāh has not burdened him

with what he cannot do, of distinguishing the ignorant from the intentional, nor the coerced from the deliberate.

But rather Allāh Almighty said: *{Fight in the way of Allāh those who fight you but do not transgress.}* Al-Baqarah - 190. The scholars have used as evidence the ḥadīth of ‘Ā’ishah, may Allāh be pleased with her, in which it came that the Messenger of Allāh, peace and blessings be upon him, informed about an army that would invade the Ka’bah, until when they were in a desert from the earth, he would cause their first and last to sink, so ‘Ā’ishah said: O Messenger of Allāh, how is their first and last caused to sink and in them are their slaves and their markets and whoever is not of them, so the Messenger of Allāh, peace and blessings be upon him, informed her that their first and last is caused to sink and they are resurrected on the Day of Resurrection according to their intentions. And in the narration of Umm Salamah, may Allāh be pleased with her, as it came in Ṣaḥīḥ Muslim, the Messenger of Allāh, peace and blessings be upon him, said: *“One who seeks refuge seeks refuge in the House, so a delegation is sent to him, so when they are in a desert from the earth, they are caused to sink” so I said: So how about the one who was unwilling? The Messenger of Allāh, peace and blessings be upon him, said: “He is caused to sink with them but he is resurrected on the Day of Resurrection according to his intention”.* So the scholars used this ḥadīth as evidence for killing the ignorant and the coerced and the unintentional, from those who intended the Muslims with war with the kāfirīn, and Allāh will resurrect him according to his intention, excused if he has an excuse.

The scholars said: If Allāh—and He is Capable, if He willed, of distinguishing the coerced and the ignorant—did not distinguish him from the sinking, then how can the servants of Allāh distinguish him from the kāfirīn while he is fighting with them?!

So this causing him to sink or killing him with them is from the predestined punishment on the presence of the Muslim in the darkness of the kāfirīn or the oppressors, so he is taken by the punishment with them, and Allāh does not wrong

him, but He resurrects him according to his intention, if it is righteous, it benefits him in the Hereafter.

In any case, the one who attacks the Muslims, wanting harm for them, is in the best of his states “a Muslim attacker” and the scholars have spoken about his ruling, which we will point to at the end of this section.

In Conclusion:

For us is the outward, and Allāh takes care of the inward. His outward is fighting with the kāfirīn, so fighting him is obligatory or permissible. And his inwardness is up to Allāh, if it is righteous it benefits him on the Day of Resurrection. Al-Bukhārī, may Allāh Almighty have mercy on him, narrated in the book of Testimonies from his Ṣaḥīḥ from ‘Umar ibn al-Khaṭṭāb, may Allāh be pleased with him, that he said: *“People were (sometimes) judged by the revealing of a Divine Inspiration during the lifetime of Allah's Apostle but now there is no longer any more (new revelation). Now we judge you by the deeds you practice publicly, so we will trust and favor the one who does good deeds in front of us, and we will not call him to account about what he is really doing in secret, for Allah will judge him for that; but we will not trust or believe the one who presents to us with an evil deed even if he claims that his intentions were good”.*

His general ruling is that he is from “the faction of kufr” if he is with the kuffār. And that he is from “the faction of apostasy” if he is with the apostates. And that he is from “the faction of rebels” if he is with them and so on. And the explanation about the excuses of the coerced and the ignorant will come in the following section, in shā’a Allāh.

For more clarity, we say and Allāh is the One from whom help is sought:

Those who claim that they are Muslims, and are called by their names and wear their clothes, and perhaps they pray or fast, from those who work in the armies of the rulers

of the Muslims or their police or their intelligence. Then they implement any order issued to them from their leaders, whether it is ḥalāl (lawful) or ḥarām (unlawful), and they obey them out of conviction or ignorance or coercion, and their masters have raised them on that and taken from them covenants and oaths. They, as is well-known, defend kāfir, unjust, wicked rulers, and they fight alongside the armies of the kāfirīn, as is happening today from the armies of Turkey and Pakistan and some Arab and Islamic countries, and they work alongside the security and intelligence agencies of the Jews and Christians from the Americans and Europeans and others from the kuffār, and they guard their military bases. And their diplomatic and commercial centers, but rather the centers of Christianizing the Muslims, and the centers of spreading prostitution and corruption and immorality. And they do not care in the way of implementing the orders of their masters, whether they killed a Muslim, or terrified a believer, or displaced a Muslim woman, or orphaned a child, or violated the sanctity of homes and the honor of the oppressed.

Rather, you see them ready to fight each other, and to strike the necks of each other, in internal coups, or in civil wars raging between their ṭawāghīt rulers in neighboring countries! Where Islamic or Arab countries often fight with each other. So you see these (Muslim!) soldiers sincere in shedding each other's blood, and in capturing and annihilating each other! And they claim Islam! And the generality of their fighting is for the power of their kings, or for the conflict over lands and the difference in policies, so that the glory may be for so-and-so or so-and-so, and not for the exaltation of right, or the defeat of falsehood, because they were raised on obedience to kings and presidents and allegiance to the homeland or the nation or the party.

The clear sharʿī truth - and Allāh the Exalted knows best - is that these fighters in general have the ruling of their banners and their faction, as we mentioned earlier. Whoever fights us under the banner of an apostate ruler, we fight them as a faction of

apostasy, and whoever fights us under the banner of the Americans and the disbelievers, we fight them as a faction of kufr.

Accordingly, it is not permissible to pray over their dead, nor are they buried with the Muslims, with the very important note that we do not judge definitive kufr on every individual among them, as was previously mentioned, unless it is known from him with evidence that he is not ignorant nor coerced, but rather deliberate and intentional. And whoever it is known from him that he agrees with his apostate masters, is loyal to his disbelieving masters from Americans and others, then we judge his kufr and his apostasy, alive and dead, and he takes the rulings thereof, so his marriage to a Muslim woman is invalid, and he does not inherit from a Muslim nor is he inherited from, to the end of the rulings of the apostates.

Shaykh Aḥmad Shākir, the muḥaddith of the Egyptian lands, who died in 1958, says in his famous fatwa on fighting the English and the French and those who resemble them from those who have aggressed against the lands of the Muslims, and the ruling on whoever helps them from the Muslims which he published in the magazine Al-Hady an-Nabawi:

*“As for cooperation with the English, in any type of cooperation, little or much, then it is unbridled apostasy (riddah), and clear kufr. No excuse is accepted in it, nor does interpretation benefit with it, nor does foolish fanaticism save from its ruling, nor does clumsy politics, nor does flattery that is hypocrisy. Whether that is from individuals, or governments, or leaders, all of them are equal in kufr and riddah, except for one who is ignorant or errs, then corrects his matter and repents, and takes the path of the believers, then those, Allāh may forgive them, if they are sincere from their hearts to Allāh, not for politics nor for people (...). Let every Muslim know, in any spot of the earth, if he cooperates with the enemies of Islam, the enslavers of the Muslims, from the English and the French and their allies and the like, in any type of cooperation, or makes peace with them and does not fight them with what he is able, let alone support them with*

*word or deed against his brothers in religion, if he does anything of that, then prays, then his prayer is invalid, or purifies himself with wuḍū' (ablution) or ghusl (ritual bath) or tayammum (dry ablution), then his purification is invalid, or fasts an obligatory or voluntary fast, then his fast is invalid, or performs ḥajj, then his ḥajj is invalid, or pays the obligatory zakāh (charity), or gives voluntary charity, then his zakāh is invalid and rejected upon him, or worships his Lord with any worship, then his worship is invalid and rejected upon him, he has no reward in any of that, but rather upon him is sin and burden. Let every Muslim know that if he rides this vile vessel, then his deed has become worthless, from every worship with which he worshiped his Lord before he relapses into the mire of this riddah, pleased with it for himself. And Allāh forbid that a true Muslim, deserving of this great description, should be pleased with it. That is because īmān is a condition for the validity of every worship, and for its acceptance, as is self-evident, known from the religion by necessity, which no one from the Muslims disagrees with. That is because Allāh (Glorified be He) says: "{And whoever denies the faith - his work has become worthless, and he, in the Hereafter, will be among the losers.}" [al-Mā'idah: 5] and he, in the Hereafter, will be among the losers (...). Let every Muslim, every Muslim woman, know that these who go out against their religion and support their enemies.*

*Whoever marries from them, then his marriage is originally invalid, which no correction can fix, nor does any effect of marriage result from it, of establishing lineage and inheritance and other such things. And whoever was married from them, his marriage is likewise void, and whoever repents from them and returns to his Lord and to his religion, and fights his enemy and supports his ummah, the woman whom he married during the riddah, and the woman who apostatized while in his marriage contract, was not a wife to him, nor is she in his custody, and it is obligatory upon him after repentance to resume his marriage with her, so he contracts upon her a correct, shar'ī contract, as is self-evident and clear. Let the Muslim women who Allāh has afflicted with husbands who have relapsed into the mire of this riddah be cautious that their marriage has become void, and they have become forbidden to these men, they are not husbands to*



*them until they repent a correct, practical repentance, then marry them in a correct marriage. Let the Muslim women know that whoever is pleased from them to marry a man in this condition, and she knows his condition, or is pleased to remain with a husband in whom she knows riddah, then her ruling and his ruling in riddah are the same. And Allāh forbid that the Muslim women should be pleased for themselves and for their honor, and for the lineages of their children, with anything of this. Indeed, the matter is serious (...). So let every person look to himself, and let him be a fence for his religion against the tampering of the manipulators and the betrayal of the betrayers.”* End of the quote from the words of Imam al-Muḥaddith (may Allāh have mercy on him). Quoted from his book (Kalimat al-Ḥaqq - Ahmad Shakir).

These shar’i rulings, which are related to the ‘Aqīdah (creed) and the fundamentals of the religion. From the rules of ḥākimiyyah for Allāh, and walā’ (loyalty) and barā’ (dissociation) for the sake of Allāh, are not subsidiary matters. And the trust, as we have repeated, is related in the necks of the scholars of every country to clarify them to the people and not conceal them, desiring what is with the sultans or fearing what they have. That is because it is a matter of faith and kufr that may affect hundreds of thousands of people who are fighting in the path of Ṭāghūt and thinking that they are Muslims.

It is obligatory to answer important questions with truth, clarity, and manliness, especially from every Muslim scholar, leader, and caller:

Do we want to advance with our Ummah? Do we want to be freed from our colonizers? Do we want to improve with our economy and invest our wealth and reclaim our rights? Do we want to defend ourselves against the various types of kāfirīn?

Before that, do we want to judge by the sharī’ah of Allāh? And get rid of the laws of the Christians and the laws of the kuffār that govern us?

If the answer of one of them to these questions is negative! Then he is not concerned with what is important for the Muslims from the issues of this book. But rather he should not be included in the list of the Muslims.

If the answer is, as is assumed from every Muslim, with yes, then the previous issues, at the top of which is the issue of the kufr and apostasy of the rulers who are loyal to the kuffār, and the issue of fighting them with their allies, and consequently fighting their soldiers comes at the top of those issues and in their introduction, and there is no doubt legally and intellectually and logically in that.

It is superfluous to say, and it is known from the intellect and the sight by necessity, that we know that the Americans today are not waging war towards us directly, nor are they confronting us on the ground with their soldiers except for a few! But rather they are pushing with thousands of those who are affiliated with Islam from these misguided and ignorant and coerced and mercenaries and munāfiqūn, fighting from between their hands and from behind them, from their right and from their left, by the order of their apostate masters, as happened with us in Afghanistan, and is happening with us today also in Pakistan. And as happened in the Kuwait war, where the Arab and Islamic armies entered, opening the way for the Americans. And as America is doing today in Iraq with the Iraqi army and agents, and with the services of the armies of the countries of the Arab Gulf, and Jordan and Pakistan and others.

As for the level of the Americans pursuing the scholars and Muslim youth, every scholar and caller to Allāh, and every young mujāhid, knows that the one who knocks on his door at night and drags him in his sleeping clothes to prison, and exposes the nakedness of his house and family, is not an American, but rather from his own people! So is the executioner who greets him with beatings, kicks, and insults in prison, And so is the judge who judges him with other than what Allāh has revealed, with execution or imprisonment And so are those who carry out these rulings. Are all of those who preceded from these the Jews and the Americans?? Or are they from

those who claim that they are Muslims?! They are from the apostates and the misguided from among our people. So will we fight them, or will we surrender to them our religion and our honor, and make permissible for them our wealth and our blood? And consequently, the Jews and the Americans and the Crusaders will strike their roots in our lands and do with us as they please.

We must fight them in defense of the religion of Allāh and the oppressed, and the command of Allāh is clear:

*"{Fight in the way of Allāh those who fight you but do not transgress. Indeed, Allāh does not like transgressors.}" [al-Baqarah - 190].*

*"{And what is [the matter] with you that you do not fight in the cause of Allāh and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?" Those who believe fight in the cause of Allāh, and those who disbelieve fight in the cause of ṭāghūt. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak.}" [al-Nisā': 75/76].*

We draw attention to the fact that we are here in the process of knowing the sharʿī ruling for fighting these, and we are not in the process of issues of opinion and war and stratagem, of fighting them offensively or defensively, and presenting that or delaying it from fighting the Americans and the disbelievers, for that is left to the leaders of jihād and the commanders of war from among the Muslims, according to the requirements of necessity and benefit.

Is the Soldier Fighting the Muslims With the Kāfirīn Excused by Ignorance?:

As for being excused due to ignorance (ʿudhr bil-jahl), it is as we said, that a Muslim commits an act of kufr, being ignorant that it is a forbidden act that entails kufr. That is, in the case of our example, this Muslim soldier engages in fighting Muslims,

believing that his superior is a Muslim walī al-amr (ruler), and that he is fighting non-Muslims, or Muslims who deserve to be fought (rebels, corrupters), such that his ignorance is real. As if he is ignorant that he is fighting with the kuffār, or he thinks that they are kuffār who came to help his Muslim superior against those whom it is permissible to fight according to Sharī'ah.

If such presumed ignorance is present in this soldier, and he fights Muslims with the kāfirīn while he does not know the state of his superior and those with him, nor the state of the oppressed Muslims whom he is fighting, then he may be excused for his ignorance before Allah; we do not judge his kufr definitively, if such ignorance is proven to us.

But is such ignorance available today to these soldiers, officers, police, and intelligence personnel who fight Muslims and mujāhidīn, by the orders of these apostates, alongside and under the leadership of the armies of Jews and Christians?! Is this conceivable with the spread of various media outlets, such as radio, television, satellite dishes, newspapers, and magazines?! In addition to Muslims holding demonstrations in the streets, speakers in mosques, and people talking everywhere about these issues! It can even be said today that the nature of the battle between Muslims and kāfirīn, the corruption, kufr, and immorality of the rulers, the immodesty of their women, the scandals of their sons and relatives, their rule by other than the Sharī'ah of Islam, their allegiance to the kuffār, and their war against mosques, scholars, and young Muslim mujāhidīn, etc., has become known to everyone in every Muslim country, including Pakistan. If there are among these soldiers those who are so foolish as to be ignorant of these matters, then they are excused for their ignorance, and Allah knows best. We fight him obligatorily or permissibly, and his excuse may benefit him with Allah, and he will be resurrected according to his intention.

Is the soldier who fights Muslims with the kāfirīn excused due to coercion?

We will pause with this excuse, with some detail—despite our desire for brevity—because it is the most important and the most common excuse. Most of these soldiers and officers working in the army, police, and security forces admit that they are aware of the reality. However, they apologize, or those who defend them from the charge of apostasy and kufr apologize on their behalf, claiming that they are coerced and forced to fight Muslims by the orders of their apostate or oppressive masters, alongside and under the leadership of the kāfirīn. As happened in some Arab and Islamic countries, where America drove its slave rulers to fight Muslims, so they drove their slave soldiers to do so.

So, can the excuse of these people be accepted due to 'ikrāh (coercion)? Let's examine this:

### **'Ikrah (Coercion) in Shari'ah**

It is compulsion, and the coerced is the one forced to do or say something he does not want, and would not do if the coercion were removed. Imam Ibn Hajar says in his great book, *Fath al-Bārī* in explaining *Ṣaḥīḥ al-Bukhārī*, in the chapter on coercion, vol. 12, p. 385: "*Coercion is forcing someone to do what he does not want. The conditions of coercion are four:*

*First: That the actor is capable of inflicting what he threatens. And the one ordered is unable to resist, even by fleeing.*

*Second: That he strongly believes that if he refuses, it will be inflicted upon him.*

*Third: That what he threatens is immediate. If he says to him, "If you do not do such and such, I will hit you tomorrow," it is not considered coercion. An exception is made if he mentions a very near time, or if it is customary that he does not break his promise.*

*Fourth: That nothing appears from the one ordered that indicates his choice. Like someone who is forced to commit zinā and penetrates, and he is able to withdraw, but he says, "I ejaculated," and continues until he ejaculates." End quote.*

The conclusion from his words, may Allah have mercy on him, is that the coerced is: the one who is forced to do what he does not want, such that:

First: He does not want this act by his choice, but by real coercion.

Second: He is unable to refuse, unable to repel the coercion.

Third: He is unable to get rid of the one who coerced him by fleeing, migrating, or the like.

Fourth: He is certain that the threat will occur soon and with certainty.

Fifth: He does not continue with the act if the coercion is removed from him, for interest or desire.

Do these conditions apply to the one who claims to be a Muslim, then intends to fight Muslims, shedding their blood, violating their honor, and plundering their wealth, under the orders of murtaddīn and in the company of Americans and kāfirīn? This soldier, policeman, or security man must be asked a few questions, to determine whether he is coerced or not. The answers to these questions will determine his acquittal if he is excused for this act of kufr, or his condemnation if he is not excused.

Did this soldier enter the army, police, or intelligence agency by his own choice or by compulsion? This varies from one country to another. There are countries that conscript young men into these forces, and there are countries where entry into these forces is by choice, even requiring wāsiṭah (intermediation) and bribery, due to the gains and opportunities for bribery, plunder, and usurpation of people's wealth.

Can this soldier resign and withdraw from this work after seeing what he is being forced to do, or can he not?

Can he flee from his work if resignation is not possible, by hiding in his country, or migrating from it if necessary, or can he not?

Is he actually threatened if he does not carry out the orders, and is he certain that the punishment will befall him, or not?

Does he persist in killing, plundering, and violating honor, fulfilling his desires and interests, or due to coercion?

Other matters must be clarified in the issue of coercion:

Firstly: When the claimant of coercion performed this action voluntarily—that is, he entered the army and police by his own choice, not through compulsory conscription—did he know that his work would require him to be coerced into doing what Allāh has forbidden, or not? If he knew that he would be coerced into carrying out orders, lawful and unlawful, according to the rules of the army, police, and security, then he was coerced afterward, his coercion is not an excuse for him, because he voluntarily undertook what he knew he would be coerced into regarding kufr, injustice, or what Allāh has forbidden. This is due to the well-known state of these institutions and their actions.

The scholars have given an example for this case: someone who enters the land of a people who force those residing among them to commit kufr, and he knows this before entering, then he enters and they force him, the coercion is not an excuse for him. Does the one who volunteers in these forces by choice know that he will perform these actions, or does he not know? If he knew what he would be tasked with before being coerced, his excuse of coercion is not acceptable, even if he was actually coerced into an action he dislikes.

Secondly: The coerced is of two types:

**One who is coerced into saying or doing an act of kufr that does not harm other Muslims**

Rather, he commits what invalidates the religion by his action or saying, while he is unwilling, as our master ‘Ammār bin Yāsir was coerced under torture to revile the Messenger of Allah (peace and blessings of Allah be upon him) unwillingly, after they killed his father and mother and covered him in the well until he almost died from torture. So he said the word of kufr, and the Messenger of Allah (peace and blessings of Allah be upon him) excused him and permitted it. And he made it a concession for Muslims, saying: *"If they return, then return."* And he explained that resolution and patience are better in the case of coercion and have greater reward, and that coercion is an excuse for the one who does it while his heart is reassured with faith. Meanwhile, the scholars did not accept the excuse from one who was threatened with punishment, but was not certain of its occurrence.

Thus, Imam Ahmad bin Hanbal did not accept the excuse of the scholars who answered the ruler to say that the Quran was created when he threatened them, and they excused themselves with the saying of Allah Almighty: *{Except for one who is forced while his heart is reassured with faith}* and with the ḥadīth (narration) of ‘Ammār (may Allah be pleased with him), Imam Ahmad said: *"Ammār was beaten, and you were told we will beat you."* And when Yaḥyā bin Ma‘īn, who was a great Imam of the muḥaddithīn, weakened due to the threat, and responded and excused himself with this excuse, Imam Ahmad rejected his argument and said: *"He says to me he was coerced, and he was not beaten with a single lash."* And he did not speak to him for the rest of his life, and did not return the salām when Ibn Ma‘īn greeted him, and Imam Ahmad was on his deathbed! May Allah have mercy on him and increase his likes in our Ummah! And it was narrated from him saying (There is no coercion except with the sword) and from other scholars that coercion is by threatening with killing, or



cutting off a limb, and some of them went to the extent that it is absolute punishment that he cannot bear, and cannot escape from.

Some may say and excuse the action of the government of Pakistan or Kuwait, Saudi Arabia, and Jordan, for example, in cooperating with the Americans, that Allah has permitted taqiyyah from the kāfir, and they say: We fight with them to ward off their evil from us and our countries. This is a rejected claim. Allah Almighty said in Sūrat Āl ‘Imrān, verse (28): *{Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah, except when taking precaution against them in prudence. And Allah warns you of Himself, and to Allah is the [final] destination.}*

Ibn Kathīr said in its interpretation: *“That is, except for one who fears in some countries and times from their evil, then he may guard against them with his appearance, not with his inner self and intention.*

*As al-Bukhārī said about Abū al-Dardā’ that he said: We smile in the faces of people whose hearts curse them and al-Thawrī said: Ibn ‘Abbās said: ‘Taqiyyah is not in action, but taqiyyah is in speech’”*

### **One who is coerced into an act that harms other Muslims**

Like one who orders the killing of a Muslim, or the violation of his honor, or the plundering of his wealth, or harming him, and the scholars have stipulated that the Muslim is not excused to inflict harm on others if he is threatened with it, so it is not permissible for him if he is threatened with taking his wealth if he does not plunder another Muslim, to defend his wealth by plundering the wealth of another Muslim, then he says “I am coerced”.

More dangerous than that, it is not permissible for him to kill a Muslim, if he is threatened with killing if he does not kill him, so the scholars said: Preserving himself is not given precedence over taking the life of a Muslim, but he must not kill a Muslim even if they kill him, so he is killed patiently and seeking reward, and with this intention he is a martyr, in shā'a-Allah.

Do these soldiers (who claim to be coerced) do this?! If this soldier refuses to kill Muslims, will he be killed? Or will he be imprisoned? Or will his salary and pension be cut off? Or will he only be expelled from his job in the army or police?

So he proceeds to kill Muslims, and Allah has made the destruction of the Ka'bah easier to Him than killing a Muslim man! As the Prophet (peace and blessings of Allah be upon him) informed, and Allah Almighty said: *{But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.}* (An-Nisa': 93). This is if he kills him in a quarrel over the world, or a temptation of Satan, so how about one who kills him because he is a believing muhājir, a mujāhidin the path of Allah, to please America?!

These soldiers who think of themselves as coerced, kill Muslims so that one of them is not expelled from his job, or suffers some punishment. This is not the case of the coerced, but rather like those whom Allah Almighty said about them: *{That is because they preferred the worldly life over the Hereafter and because Allah does not guide the disbelieving people.}* There is a difference between one who is coerced and utters a word of kufr while his heart is reassured with faith, and between one who embraces kufr with an open heart, so he says a word of kufr, and does an act of kufr, preserving his share of the world. The Holy Quran has made this clear explicitly: as Allah Almighty said in Sūrat an-Naḥl: *{Only those who do not believe in the verses of Allah invent falsehood, and it is those who are the liars. Whoever disbelieves in Allah after his belief - except for one who is forced while his heart is secure in faith. But those who*

*[willingly] open their breasts to disbelief, upon them is wrath from Allah, and for them is a great punishment; That is because they preferred the worldly life over the Hereafter and because Allah does not guide the disbelieving people. Those are the ones over whose hearts and hearing and vision Allah has set a seal, and it is those who are the heedless. Assuredly, it is they who will be the losers in the Hereafter. Then, indeed your Lord, to those who emigrated after they had been trial, and thereafter performed Jihād and were patient, indeed, your Lord - after that - is Forgiving and Merciful.}* (An-Naḥl: 105-110).

Are these soldiers in the army, police, security, and intelligence, and the jailers and executioners who torture people to death, coerced?! We seek refuge in Allāh from false words and false testimony! Are these criminals coerced?! Look at their condition and behavior and judge them by the standards of Islam. Look at their prayers, their fasting, and their performance of Islamic rituals. Then look at their illicit earnings from bribes and their oppression of people, and their collection of taxes on the roads, in the markets, and at the doors of houses! Then look at their competition for jobs in these unjust and unclean institutions of the police and intelligence, and overseeing prisons and detention centers!

Yes, there may be someone who is not involved in that, who joined the army to defend the country and fight its enemies, and did not know or imagine that his masters would involve him in fighting Muslims alongside the kāfirīn, but can this be excused for fighting under the leadership and banner of the kāfirīn, the Americans and the British, to shed the blood of the believers? Then he says: I am compelled and coerced!

Did he volunteer for the army knowing the condition of its leadership and presidency and what they are upon from apostasy, by changing the laws and being agents for the kuffār, corruption, bribery, transgression, and injustice, or not??

Did he enter the army to defend the homeland, land, and people? All of this is not in the path of Allah in anything unless it is to make the word of Allah the highest, but rather they are tribal, ignorant intentions!

If he entered with the intention of Jihād in the path of Allah, because he was deceived by some deceitful scholars, that this government and its leaders are Muslims and legitimate wulāt al-umūr (those in authority), and that their evils do not take them out of Islam! And this misleading deception was accepted by him, then he found himself facing the new situation. This may be excused for his ignorance of being in such an army, and fighting under its banner with the intention of defending Muslims, but is he excused for his ignorance and by coercion in killing Muslims to please the kāfirīn, and under their banner and leadership?! Allahumma lā (O Allah, no).

His duty is to resign from this army, or at least refuse orders of this kind, and flee from fighting, even if he is imprisoned, tortured, or expelled from his job. This punishment in his case is a blessing from Allah that takes him out of misguidance and from the wrath of Allah on him - if he is given a choice and forced to kill a Muslim or be killed, then his duty is to choose to be killed patiently seeking reward rather than killing a Muslim, and it is not for him to kill a Muslim and then say I am coerced, this is not a legitimate excuse of coercion, so it is not coercion to proceed to kill Muslims and violate their sanctities and then say: If I do not do it, I will be expelled from my job, or my salary will be cut off, or financial penalties will be imposed on me! The duty of this soldier, if he finds himself coerced into fighting Muslims by his apostate masters, or their American, English, and kāfir masters, is to turn his weapon to fight those who coerce him into committing an act of kufr, and fight him with his weapon and be killed as a patient, striving martyr, and not to be stained with the blood and honor of Muslims and think of himself as coerced. If it is not possible for him to escape except by fleeing from the army and he is unable to fight them due to his weakness or the few with him, he must flee and migrate from his country. And Allah's earth is vast, and

then he will be a muhājir in the path of Allah, patient, fleeing from temptation with his religion. Migration and flight from a government like this one existing in Pakistan is obligatory on whoever finds himself facing temptation in his religion and forced to commit an act of kufr by fighting under the leadership and banner of the Americans if he is unable to fight this government. The Holy Quran has informed, and the noble Prophetic biography, and the texts of the Sunnah have explained about a Muslim people who remained in Makkah after the Messenger of Allah (peace and blessings of Allah be upon him) migrated to Madinah and did not migrate because they had interests in Makkah, from family, residences, and trade. When the Battle of Badr was between the Muslims and the polytheists of Makkah, they were forced to go out with the kuffār of Makkah, either by compulsion or out of shame from their people.

Some of them were killed in the battle, so the Muslims regretted their killing and said we killed our brothers! So Allah Almighty revealed about them His saying: *{Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination. Except for the oppressed among men, women, and children who cannot devise a plan nor are they directed to a way. For those it is expected that Allah will pardon them, and Allah is ever Pardoning and Forgiving. And whoever emigrates for the cause of Allah will find on the earth many locations and abundance, and whoever leaves his home emigrating to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful.}* (An-Nisa: 97-100).

These verses have explained clearly, as the commentators have explained, important rulings, including:

- The obligation of migration from the lands of kufr and fleeing from its temptations. Especially for those who are exposed to temptation to where he is not tempted in his religion.
- That whoever is coerced and goes out to fight with the kāfirīn. His excuse is not accepted because he should have migrated instead of staying until he is forced to go out to fight the Muslims with the kāfirīn. And that whoever was killed among them, his fate was to Hell and his excuse was not accepted.
- That Allāh has excused the oppressed who did not migrate because they have no means, and they are not guided to a way for hijrah, nor do they have a way to it. These are excused for not migrating (and not the excuse for fighting with the kuffār) and the verse has promised them forgiveness for their negligence in not migrating.
- Then the Qur'ān gave glad tidings to the muhājir in the path of Allāh with Allāh's guarantee for him of ample provision in the world, and that if he dies, then Allāh is guarantor of his reward in the Hereafter.

Where are these conditions in these affiliates to these unjust armies?

Are they coerced and threatened with death if they do not kill the Muslims? No. And even if that were the case, this is not an excuse, and then they must migrate and flee from those who coerce them.

But the bitter truth is that most of them proceed to commit this act of kufr by fighting the Muslims with the kāfirīn out of greed for what the job in the army, police, or intelligence provides for them, of luxurious houses, fancy cars, and high salaries plundered from the wealth of the Muslims, and the taxes imposed on their weak. Then they excuse themselves by saying that they are in the army and police to defend the homeland, and that they are coerced to fight the Muslims by virtue of the job.

This is not coercion, neither according to Sharī'ah nor reason. Is the excuse of one of them accepted for being coerced into killing a Muslim? And is the excuse of the Muslim muhājir and mujāhid in the path of Allah not accepted for killing these in defense of himself? They are the ones who intended aggression against him and came to him in the company of American soldiers and raided his house on him and his wife and children.

As we mentioned earlier, this is not coercion, but rather a state described by Allāh Almighty in His saying: *{That is because they preferred the worldly life over the Hereafter and because Allāh does not guide the disbelieving people.}*

As for the state of the coerced excused legally from those who fight the Muslims, it is as follows:

- That he was forcibly conscripted into an army that fights the Muslims and not by his choice.
- That he is actually unable to flee or migrate.
- He must dissimulate in fighting and not extend his weapon to harm Muslims, but rather disable his weapon, even if he is killed by the hands of the kuffār or the Muslims, and with this intention he is a martyr. In shā'a-Allah.

If there are among the armies of the ṭawāghīt and their police those who fought the Muslims, or among those who did their deeds, a soldier who meets the characteristics of this coerced person, then he is excused. Otherwise, there is no excuse for him.

**The rulings of the Sharī'ah stipulate the obligation or permissibility of fighting the aggressor against the religion of Muslims or their lives or their honor or their wealth, even if he is a Muslim.**

A stubborn person might insist, despite clear evidence, that these soldiers fighting Muslims alongside kāfirīn and murtaddīn are Muslims themselves, praying, fasting, and professing the shahādah: "There is no god but Allah, Muhammad is the Messenger of Allah," and do not consider their fighting against Muslims as an act of disbelief. To such a person, in order to be practical and to settle a pointless argument that is based on emotions and desires rather than evidence, we say: Suppose that is the case, then the Muslim who bears arms against Muslims, either out of aggression or to spread corruption on earth, is subject to rulings that scholars have detailed under the title "Repelling an aggressive Muslim." Scholars have explained that every religion sent down by Allah came to preserve the five necessities: dīn (religion), life, honor, intellect, and property. Therefore, it is obligatory to preserve these necessities by any legitimate means, and from this, Islam has legislated repelling an aggressor.

Ṣiyāl (aggression) in Islamic law, as defined by scholars, is assaulting something inviolable without right. The inviolable thing is life, honor, or property.

An aggressor, as defined by scholars, is: anyone who transgresses against what is legally protected, whether a Muslim protected by the rights of Islam or someone protected by the Muslims' covenant of protection (dhimmah). Fighting to repel such an aggressor is legally sanctioned to defend sanctities and is even obligatory in many cases. God Almighty said: *{Then whoever transgresses against you, you transgress against him in the like manner as he has transgressed against you}* [Al-Baqarah: 194].

**As for the aggressor against the religion:**



It is obligatory, according to the saying of the Prophet ﷺ: *"Whoever is killed defending his religion is a shahīd."* Ibn Taymiyyah, may Allāh have mercy on him, said: *"As for defensive fighting, it is the most severe type of repelling the aggressor against sanctity and religion, it is obligatory by consensus. The aggressor enemy who corrupts religion and the world, there is nothing more obligatory after 'īmān than repelling him."* al-Fatāwā al-Kubrā, vol. 5, p. 530.

### **As for the aggressor against honor:**

It is obligatory to repel him by agreement of the fuqahā' (jurists), even if it leads to his killing, even if he is a Muslim. Al-Nawawi said: *"As for defending honor, it is obligatory without dispute."* Shaykh Abdullah Azzam, may Allah have mercy on him, said: *"Someone may ask: Is it permissible for us to kill a policeman who prays and fasts, just because he wants to take me to the police station?"* He said: *"As for the opinion of the fuqahā' by consensus, it is not permissible for anyone to surrender to a person who wants to violate his honor. All the fuqahā' agreed that repelling an aggressor against honor is obligatory by consensus. So, if you let the police raid your house in the late hours of the night, and your wife is naked in her sleeping clothes, uncovering her to search for you sleeping with her, then your honor is violated, and you are sinful before the Lord of the Worlds. The prayer and fasting of such a policeman do not prevent the permissibility of killing him."* Al-Jihād Fiqh wa Ijtihād, vol. 3, p. 139.

### **As for the aggressor against life:**

It is obligatory to repel him according to the majority of scholars. Some have gone to permissibility without obligation, even if he is a Muslim. In the authentic ḥadīth: *"Whoever is killed defending his property is a shahīd, and whoever is killed defending his blood is a shahīd, and whoever is killed defending his religion is a shahīd, and whoever is killed defending his family is a shahīd."* Narrated by Ahmad and Abu

Dawood. And it was narrated from him عليه السلام: *"Whoever is killed defending his right is a shahīd."* Narrated by al-Nasa'i.

Imam al-Jassas said after this ḥadīth in *Aḥkām al-Qur'ān*, vol. 1, p. 242: *"We do not know of any disagreement that if a man draws his sword against another man to kill him without right, it is obligatory for the Muslims to kill him."*

Sheikh al-Shahīd ‘Abd Allāh ‘Azzām, may Allāh have mercy on him, said: *"And in this case - ṣiyāl - if the ṣā'il is killed, then he is in Hell, even if he is a Muslim, and if the just person is killed, then he is a shahīd."*

As for the aggressor against wealth:

The majority of Muslim scholars have gone to its permissibility, and some have considered it obligatory. Abu Huraira, may Allah be pleased with him, reported that a man said: *"O Messenger of Allah, what if a man comes wanting to take my property?"* The Prophet ﷺ said: *"Do not give it to him."* He said: *"What if he fights me?"* The Prophet ﷺ said: *"Fight him."* He said: *"What if he kills me?"* The Prophet ﷺ said: *"Then you are a shahīd."* He said: *"What if I kill him?"* The Prophet ﷺ said: *"He is in Hellfire."* Narrated by Muslim.

Imam Ibn Taymiyyah says in *Majmū‘ al-Fatāwa*, vol. 28, p. 45: *"The sunnah and ijmā‘ are agreed that if the aggressor Muslim cannot be repelled except by killing him, he is killed, even if the property he takes is a qīrāṭ (small measure) of a dīnār. For in the authentic ḥadīth: 'Whoever is killed defending his property is a shahīd.'"*

Al-Shafi'i, may Allah have mercy on him, said: *"If a man enters another man's house at night or during the day with a weapon and orders him to leave but he does not leave, then he has the right to strike him, even if it leads to his death"* meaning if the repelled is killed. *Al-Umm*, vol. 6, p. 33.

This is a summary of the rulings on repelling the aggressor Muslim against individual Muslims. So how about if he comes wanting religion, life, honor, property or all of that, under the banner and leadership of the Americans and the murtaddīn (apostates)?!

We will repeat the presentation of these legal evidences with more detail in addition to other basic legal rulings in such jihād against our enemies these days, in the first chapter of the eighth section in the second part of this book, which is entitled "*The Ideology, Methodology, and Jihadi Creed of the Global Islamic Resistance Movement*", where we present the details of the legal evidences for some methodological issues, if Allāh wills.

## **Evidences of Reason and Logic that Armed Jihād is the Solution**

We ask whoever wants to argue with us about the fact that armed jihād today is the only real solution!

If the solution to our problems, with the enemy having overwhelmed us, is not armed resistance, then what is it?!

- Is it by clicking prayer beads in the corners of the zawāyā (Sufi lodges)?!
- Or by refining 'asānīd (chains of narrations) and writing legal researches?!
- Or do you see it by staying up late on the computer buttons in the internet battles and their heated discussions?! Or do you see it by the revolutionary telephone calls with satellite interviews?!
- Or do you see it in purification, education, and cleansing of souls?! While the enemy is eliminating the foundations of our existence and raising our generations as they wish every hour and minute!
- Or do you see it in shouting in demonstrations, and what the governments offer of permitting silent or noisy protests in the streets?!

- Or do you see it in the great invention that the ṣaḥwa (Islamic awakening) has reached, and what parliamentary jurisprudence has brought us? By objecting to the occupation, the taking of lives, the plundering of wealth, and the violation of honor, under the dome of parliament?!
- Or by the "Global Campaign to Combat Aggression"?! With a hollow statement sent by fax to satellite channels to denounce what is happening of calamities in the lands of Muslims!!

The truth is that our situation with these opinions is like a household that was sleeping peacefully, when thieves raided them at night. Some of them slaughtered the father, and some inflicted wounds on the mother, and a third intends to violate the sister's honor, and a fourth is busy digging up the treasures to steal the money, and a fifth runs over the children in the darkness of the night, and a sixth plunders the furniture of the house and sets fire to its parts

And the men of the family are distributed in some of the rooms, each of them busy with his own affairs, and their younger brother gets up calling them to rise to defend the shed blood, the violated honor, the plundered money, and the house whose pillars are collapsing but no one answers

One of them is absorbed in performing the night prayer, reciting his daily portion, and from the intensity of his humility, he did not hear what is happening!

The second is bent over the books of knowledge, searching for the verification of a sanad whose correctness he has not been sure of for days!! The third is busy in a discussion with a neighbor, inviting him to righteousness!!!

The fourth is following an open religious dialogue over the internet in front of the computer screen!!!!

The fifth is printing some election advertisements to support the nomination of some scholars and preachers for the upcoming parliamentary elections.

The young man is shouting, and his sister is slapping her cheek and crying for help, and some of the children are throwing stones at the armed thieves, and their brothers are busy with da‘wah and types of Islamic work!!

This is about their committed brothers. They have other brothers who are busy with other things!

Some of them stay up in front of the television watching the Star Academy program on a satellite channel.

Another falls drunk from alcohol in one of the corners of the house!

A third is immersed in an emotional conversation on the mobile phone.. sending love messages via the Rotana channel!

As for the cousins and neighbors around them, some of them are in soirees and evenings of entertainment, others are spending the night over invoices and commercial accounts of that day's sales, and some are drinking tea on the corner of the café until late at night!

The young man gets up to repel the armed thieves with his knife, the children repel with stones, and the sister tries her best with her bare hand. This is the extent of the effort in front of the thieves armed with weapons. Repelling, death and shahādah are more merciful than living in such a house whose walls bear witness to this shame and disgrace and belittlement. This is a model of the state of our Ummah today.

Do the good people, may Allah reward them for their efforts in calling the evildoers to guidance, think that they have been relieved of the individually obligatory duty of

repelling?! Or do they think that their da'wa will repel a brutal enemy, or establish an absent law, or change a treacherous, infidel, and immoral government?

Or do they think that if the Crusader campaigns strike with their full force in our lands, and drive their slaves from the rulers to further fight the religion and mislead its people, that they will still have room for propagation, da'wa, and construction of mosques?!

Or do those calling to correct Muslims' beliefs truly believe we will retain our beliefs amidst the Crusader invasion of our lands and the dominance of their secular and apostate agents?

And what beliefs will remain for us after America has become a god worshiped willingly and unwillingly in our lands by many Muslims?! What beliefs will remain for our children and youth after international organizations impose on our countries the curricula in all stages, and even interfere in the texts of Friday sermons in our mosques?! What beliefs will remain after they set policies for us regarding how to deal with our women by obligating our governments to "women's rights" treaties according to their atheistic and permissive cultures?!

What beliefs will remain with the programs of "reforming the societies" of the Gulf, Arab, and Islamic as the Americans have announced?!

Or do the righteous, who are diligent in purifying (tazkiyah) themselves, think that the satellite dishes and channels will leave any of their offspring and children inclined towards good conduct and righteousness in light of these immoral conditions?!

Or do the "Islamic Democrats" believe that there is value in more experiments after what happened in Algeria and Turkey and Tunisia?! And after what the Islamists have achieved in the parliaments of Egypt, Jordan, Pakistan, the Gulf states, Morocco, and others?!

And do they think that their existence as crushed Islamic minorities among the secular opposition and ruling parties in parliament will change the course of history that is being written by the swords of the Crusaders today?!

Or do they believe after the offices of CIA and FBI have spread and hundreds of thousands of Crusader soldiers and armies have poured into the country, and America has begun to appoint whomever it wants from the rulers and dismiss whomever it wants, that they can achieve the majority and establish the rule of Islam, after they saw the storm that uprooted the Taliban government and the government of Iraq, and began to announce that it would redraw the political and even geographical map in the Middle East?!

And Allāh Almighty spoke the truth: *{Have they not traveled through the earth and have hearts to understand with or ears to hear with? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts.}* [al-Ḥajj: 46].

Glory be to Allāh.. Truly our situation has become as the poet said:

**Nothing is correct in the mind, If the day needs evidence.**

We believe that those solutions - may Allāh reward their owners well, each with his intention - will not solve our problem today. And we believe that the global Islamic armed comprehensive resistance is the solution, and that it can - by the permission of Allāh - defeat the enemy.

We say with full mouths, "Yes, that is indeed the case." Yes, supported by sharʿī evidence. And yes, as required by the evidence of reason, logic, and reality. For there are clear facts that support our view:

First: The peoples of the Arab Ummah, and likewise all Islamic peoples, have washed their hands and lost hope in all the doctrines, trends, philosophies, and ideas—both imported and local—that do not proceed from Islam as a possible solution to confront

this aggressor. Whoever follows what the newspapers write, what ordinary people write in the readers' corners, what they say in their interventions on satellite channels, or what they shout in their demonstrations finds that everyone, even the fusaq (flagrant sinners) among the Muslims and those who have transgressed against themselves—let alone the committed and religious—all clearly declare that they are with jihād, and that they believe that only the banners of jihād under the slogan (Lā 'ilāha 'illā-llāh Muḥammadun rasūlu-llāh) "There is no god but Allāh, Muḥammad is the messenger of Allāh" will stand up to this invading enemy. Even the secular organizations, national figures, and nationalist movements in Palestine, as everywhere else, have begun to genuinely ta'aslam (become Islamic), or claim to, and have become accustomed to adapting their media and slogans to Islam—either by a sincere return to their roots, or by keeping pace with the Islamic street, which has begun to witness a return to religion as a natural response to the Crusader onslaught on the Ummah of Islam and its targeting of its creed and components.

This was the case of our Ummah in times of calamities throughout our history. Rather, this is the nature of man in the face of major disasters.. to return to his Lord and his belief, hoping for victory and salvation.

Indeed, hope in Islam and jihād under the banners of Islam as a solution to confront the tyranny of America has become a hope for all enemies of America among the oppressed peoples, even the leftist groups and peace groups in the Ṣalībī (Crusader) world itself. The follower of the writings of some Western writers finds that some of them have begun to declare, in the context of what they write about the tyranny of America, that there is no longer any hope of confronting America except through armed Muslims. Indeed, the matter reached a point where one of the anti-globalization and war demonstrations, in which hundreds of thousands participated in Italy, raised, among its slogans, a picture of "Bin Laden" wearing a "Guevara" hat and drawn in a way that resembled him! They wrote slogans against America under



his picture, expressing that the symbol of armed Islamic jihād today is the solution to confronting America!

Everyone knows and believes today that the solution must come out of the pocket of the Islamists by jihād to confront the tyranny of the new world order.

Secondly: The masses of the Islamic Ṣaḥwah and its cadres and activists in it, today form a huge mass in terms of numbers in all the lands of the Muslims and in each of them separately. In every conference for tablīgh, sometimes more than tens of thousands gather in the city in their mosques, but their annual gathering from different countries of the world in Pakistan reaches more than what gathers in Makkah for Ḥajj, more than two million Muslims.

As for the Salafis and the followers of the school of 'Ahl al-Ḥadīth and their groups and the students of their school, the follower of their sites on the internet and their newspapers and their activities in the Arab and Islamic countries finds that they today - tābāraka-llāh - are counted in hundreds of thousands if not millions, not to mention those who frequent their mosques from the general public.

As for the Muslim Brotherhood and their branches and the Islamic groups emanating from them and carrying their thought under various names, they still the main segment in terms of number and presence in the Ṣaḥwah in most countries of the Arab and Islamic world, they are counted in the millions as well, in addition to tens of millions of their supporters and voters for them in the elections.

This is not to mention the Sufi groups and their followers and their sheikhs and their disciples. In addition to hundreds of different Islamic groups and parties and blocs that fall as a whole under the name "Islamic Awakening" which constitutes without exaggeration a huge human mass in the Islamic world. If we add to them those who sympathize with them and with the generalities of the slogan of Islam, we would find that we are in front of vast crowds that have grown in their heart today the aspiration

to confront America and the Jews and their Crusader allies under the slogan of jihād and Islam. But it is still a worthless mass because it lacks three things:

- The methodology of belief and the jihadi combat creed.
- Serious and direct work programs.
- The field example from the leaders of that Ṣaḥwah and its jihadi symbols in every Islamic country.

Every discerning person realizes today that the problem of this Ummah is that most of its scholars have turned back on their heels, between traitor and incapable. The general leaders of the ṣaḥwah in it have chosen to rest, and the dust of war has settled, searching for middle ground solutions with Jāhiliyyah (ignorance) on the side of the road.. It is wahn (weakness): love of the world and hatred of death. The truthful and trustworthy one spoke the truth.

Thirdly: The experiences of the Islamic and non-Islamic peoples since the stage of colonialism, and especially after World War II until today, have proven the ability of the peoples who took the method of popular resistance to exhaust the colonizers and force them to leave.

This was at a time when the civilizational momentum of that European, American, and Russian colonialism was enormous, and at the height of its violence. And it was able to continue and bear the blows of the resistance. Nevertheless, all those resistances resulted in the defeat of the colonizers and their collapse everywhere.

In our Arab and Islamic world, there are pioneering experiences in that file, in Morocco, Algeria, Yemen, Iraq, Egypt, the Levant, Afghanistan, the Caucasus, India, Indonesia, and others.

In our contemporary experiences as well, we find in our file the glorious victories of jihād in Bosnia, Chechnya, and Afghanistan which proves the ability to achieve victory and defeat the enemy. As for today, as we are waging war against America, it is enough for the observer to see the signs of cracking, collapse, and downfall in it as a result of only one operation in the events of September 11. The confrontations with the Americans in Iraq and Afghanistan recently, and before that in Somalia and in the Desert Storm war, have proven that the Americans are unable to be present and confront on the ground except by using their apostate agents from our own people. Their glories are limited to spreading destruction, death, and devastation over the heads of civilians from the air only. What if America faced a comprehensive global Islamic resistance in all Muslim countries, even in all countries of the world... and in its own backyard? What recourse would it have but to withdraw and flee?

As for its European allies in NATO, they are weaker and more fragile than it militarily, economically, and socially. The alliance between them is already fractured.

Western civilization in general, and American civilization in particular, is a fragile, aging civilization, plagued by political, social, economic, and psychological diseases, to the extent that one wonders how it was able to surround us and seek to re-colonize us. This is only because our Ummah, due to its distance from the law of Allāh, has reached a state of weakness that has made it a bowl for those greedy people despite their frailty!

Armed resistance is required by shari‘ah and reality, and its results are possible and guaranteed by the permission of Allāh, with the evidence of shari‘ah and the evidence of reality and history. However, it needs the participation of the general Muslim masses, and it needs to be led by an Islamic Awakening led by scholars and leaders who are role models. A resistance undertaken by an entire Ummah, not just dozens of sincere fidā’iyyīn (self-sacrificers).

We need a resistance that is the approach and battle of an Ummah, and not the path and sacrifices of an elite only.

As for waiting for solutions to the crises of this reality, through the methods proposed today in the market of Ṣaḥwah, through all its schools, from the extreme of Sufism to the extreme of Salafism, passing through the experiences of Islamic political parties and the proposals of reform and education, it is enough in reviewing the result of their experiences, and the harvest of their giving over more than seventy years now to conclude that they are methods and solutions that have reached the point of bankruptcy. And they have not provided a solution to what we are in. Rather, they have not reached their own results and objectives.

Neither the schools of tarbiyyah (nurturing), taṣfiyyah (purification), 'iṣlāḥ (reform), and sulūk (conduct)—neither the Sufi, nor the Salafī, nor the Tablīghī ones—have been able to reform the individuals of societies. Corruption today is rampant, immorality is widespread, creeds are shaken, and conditions are worse today than they were when those schools started, in many ways.

The Islamic political parties, which intended to reach power in order to establish the rule of sharī'ah, have only reached prisons and detention centers, then to the abrogation of the curricula established by the early founders, may Allāh have mercy on them. Then they reached the point of throwing themselves at the thresholds of oppressive authorities in shameful, marginal political roles. This is not to mention the maze in which they lost the foundations of the 'aqīdah of tawḥīd under the pretext of benefit and gradualism.

The solution is clear in reason and logic, as it is established in religion and shar':

The law of Allāh must be established on the ruins of Jāhiliyyah and the ruling riddah, and on the remnants of the hordes of colonizing invaders.

When the rule of Allāh is established, Allāh deters with authority what He does not deter with the Qur’ān, as our master ‘Uthmān, may Allāh be pleased with him, said.

No rule has been established in the history of mankind, no state has been founded, and no civilization, ancient or modern, has risen except on the points of spears and under the shadows of swords. In the experiences of believers and disbelievers alike throughout history lies the greatest proof. Whoever is daunted by this truth should read history, and if he does not see it and understand it, he should check his mind. This State of Israel, the civilization of modern Western Europe, and the glories of America today are the latest evidence of the establishment of states and the emergence of civilizations.

The conclusion:

The rule of sharī‘ah and the requirements of the rulings of the religion of Allāh in the reality of Muslims today and their shar‘ī and worldly crises indicate that jihād is the solution, and that its only path lies in the establishment of the global Islamic armed resistance, and in the comprehensive confrontation with our occupying enemies and their apostate and hypocritical allies.

There is no solution except on the paths of shahādah—in that the youth of this Ummah seek death so that life may be granted to them and their Ummah, as Allāh the Exalted said: *{Fight them; Allāh will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people.}* [Qur’ān 9:14].

Only then *{And that day the believers will rejoice In the victory of Allāh}* [al-Rūm: 4-5].

Then you will see *{the people entering into the religion of Allāh in multitudes}* [al-Naṣr: 2].

Then prayer is established and justice is ruled and good is enjoined and evil is forbidden, and beliefs are corrected and behavior is refined. Because the allies of Allāh have been empowered in the earth and have established His law as Allāh Almighty said: *{Those who, if We give them authority in the land, establish prayer and give zakāh and enjoin what is right and forbid what is wrong. And to Allāh belongs the outcome of [all] matters}* [al-Ḥajj: 41].

Before we delve into the core of this book, let us present our point of view on how this jihād should be conducted, the path of resistance, and its methodology, which we believe is the introduction to the solution, by the permission of Allāh. We will pass through a number of introductory chapters, leading to the eighth chapter, which includes that, if Allāh wills.

We begin with a historical survey of our eternal struggle with the Romans and its roots since the conflict between truth and falsehood arose on this earth. That is the following chapter, and the story of that conflict from the days of Cain to the days of Bush, where falsehood still declares in the face of truth: "I will surely kill you."

Because understanding history forms the basis for understanding the reality, the realization of which forms the basis for drawing inspiration from the footsteps of the future.

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# **The Roots of the International Order**

## **(Part I)**



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# **Roots of the International System and the Path of Conflict**

## **From Qābīl to George W. Bush**

Allāh the Exalted said:

*{And recite to them the story of Adam's two sons, in truth, when each offered a sacrifice [to Allāh], and it was accepted from one but not accepted from the other. [One] said, "I will surely kill you."} (Al-Mā'idah: 27)*

Abū Dāwūd narrated from Thawbān that the Messenger of Allāh (peace and blessings be upon him) said: *"The nations are about to call each other [to attack] you as diners call one another to a dish."* Someone asked: *"Will that be because of our small number at that time?"* He said: *"Rather, you will be numerous at that time, but you will be like scum, like the scum of the torrent. And Allāh will remove the fear of you from the hearts of your enemies and cast weakness (al-wahn) into your hearts."* Someone asked: *"O Messenger of Allāh, what is al-wahn?"* He said: *"Love of the world and hatred of death."*

## **Roots of the International System and the Path of Conflict from Qābīl to George W. Bush**

A brief review of the path of conflict, from the strife between the two sons of Adam (peace be upon him), where the wicked one Qābīl killed his righteous brother Hābīl, to the establishment of the New World Order led by the United States of America on the principles of "Clash of Civilizations" and the inevitability of some civilizations being eliminated by others, provides a summary of the roots of the New World Order. More precisely, it is a review of the history of the international system and the conflict between its parties, until it settled into a conflict between Muslims and the Romans as the most prominent aspect of the ongoing conflict in medieval and modern human history.

In this overview under this title, I will summarize what serves the purpose as a historical introduction to the ideas of this book, which includes a call for global Islamic resistance, its methodology, and its approach.

Beginnings of the Conflict He said: *"I will surely kill you"*:

The Holy Qur'ān has narrated to us the story of the first son of Adam's aggression against his brother and his killing of him after his explicit threat, thereby initiating the practice of killing among mankind. Allāh the Exalted said: *{And recite to them the story of Adam's two sons, in truth, when each offered a sacrifice [to Allāh], and it was accepted from one but not accepted from the other. [One] said, "I will surely kill you." [The other] said, "Indeed, Allāh only accepts from the righteous [who fear Him]. If you should raise your hand against me to kill me, I shall not raise my hand against you to kill you. Indeed, I fear Allāh, Lord of the worlds. Indeed, I want you to obtain [thereby] my sin and your sin so you will be among the companions of the Fire. And that is the recompense of wrongdoers." And his soul permitted to him the murder of his brother, so he killed him and became among the losers.}* (Al-Mā'idah: 27-30).

Regardless of what some narratives of the commentaries delved into regarding the reasons for the killing, and sufficing with the apparent reason mentioned in the verses, where the fire of hatred ignited in the chest of the wicked one, so he shouted, threatening his brother with his saying, "I will surely kill you!" We find that the raging fire in his chest was not extinguished by the response of the righteous brother with what it contained of exhortation, gentleness, reminder of Allāh, and intimidation of the Fire. So his soul allowed him in fact to commit the first crime on the face of the earth.

The idea of linking Qābīl and George Bush, and the unity of their slogan "I will surely kill you" I heard in a lesson by Sheikh Abū al-Walīd al-Miṣrī - Muṣṭafā Ḥāmid. And it is a matter of honesty to mention this to him here, and I have borrowed the idea for

the title of this chapter. The man is one of the geniuses of writers and thinkers and one of the pearls whose value and worth were lost in the sea of turbulent waves of the Arab Jihād movement in Afghanistan. He is a professional journalist, writer, and historian, and a strategic thinker at a high level. I do not know what his fate is after the events. I ask Allāh to keep him in good health, and convey my greetings to him.

Thus, the march of evil continued with a section of the children of Adam, carrying the task of shedding blood, aggression, and injustice throughout the course of humanity until that banner stained with blood reached the hands of Western civilization and its arrogant heir, America, to adopt the theory of the Clash of Civilizations, the theory that the earth cannot accommodate contradictory civilizations, and that the inevitable conflict will make them eliminate each other, and that if Western civilization with its Christian, Crusader character, its capitalist economic theory, its secular philosophy, and its political approach based on democracy can coexist with some civilizations, then its clash with Islamic civilization, its enemy that it assumed after eliminating the Soviet Eastern civilization, is an inevitable clash. As America believed and began dragging behind it Western Europe, collapsed Russia, and the countries of the Warsaw Pact panting to enter NATO, believing that it must remove the civilization of Islam and Muslims and impose its policies, hegemony, culture, and infidel philosophy on their peoples.

Thus, Bush declared that he was leading a Crusader war destined for him by the Lord who chose him for it after healing him from addiction to alcohol!! His Crusader Zionist aides also declared that they are the heirs of Roman Christian civilization and that its enemies in history - meaning the Muslims - are its enemies in the present and the future.

From here, America moved on all fronts to impose on the world what they called the "New World Order" since the dissolution of the Soviet Union at the beginning of the last decade of the twentieth century.



To proceed according to the dreams of American Zionist theorists such as Kissinger, Huntington, Wolf, and others who stated that America must work to make the twenty-first century, the beginning of the third millennium, an American century. Thus, the slogan of evil, "I will surely kill you," returned to rise with the banners of American crime, threatening everyone who stands in the face of the onslaught of American greed and tyranny, especially all forces of resistance and confrontation in the lands of Islam and the Muslims.

### **Stations from the History of the Conflict and Its Roots Through the Stories of the Prophets and Their Followers**

The children of Adam spread and worshipped Allāh according to the religion of monotheism as their father, peace be upon him, taught them. Then the era extended, and the devils enticed them to the right and left away from the straight path, and polytheism, injustice, and tyranny crept into them.

So Allāh sent the messengers successively, as bearers of good tidings and warners in every nation, as He Almighty said: *{Indeed, We have sent you with the truth as a bearer of good tidings and a warner. And there was no nation but that there had passed within it a warner.}* (Fāṭir: 24).

One of the greatest reasons for the polytheists' adherence to their polytheism was: the imitation of fathers, obedience to leaders, adherence to customs and what souls are familiar with, following desires, and the basis of all of that was the running of the masters and the elite of the great and corrupt religious men after interests, and the public disabling their minds and following their elders out of fear and desire. Thus, Allāh the Exalted informed us: *{Then We sent Our messengers in succession. Every time there came to a nation its messenger, they denied him, so We made some of them follow others [to destruction] and made them narrations. So away with a people who do not believe.}* (Al-Mu'minūn: 44).

The essence of the prophets' call and the basis of their faith was one:

*{And We certainly sent to every nation a messenger, [saying], "Worship Allāh and avoid Tāghūt." And among them were those whom Allāh guided, and among them were those upon whom error was [deservedly] decreed. So proceed through the earth and observe how was the end of the deniers.}* (An-Naḥl: 36). Likewise, the responses of the disbelievers and atheists to their messengers were similarly one. The forms of conflict and the stories of those bloody confrontations varied, but the basis of their image was very similar. The people of truth worship Allāh, unify Him, and want to subject creation to Him. The disbelievers, led by their masters, elites, priests, scholars of their rulers, and those with vested interests, worship the ṭawāghīt and desires and want to turn people away from the truth. So they torture its people and persecute them.

The slogans of evil and its threats were repeated. "We will surely expel you," "We will surely stone you," "We will surely kill you," "We will surely imprison you." Thus, it has been since the wicked brother said to his righteous brother: "I will surely kill you."

As for Nūḥ (Noah), peace be upon him, the first of the messengers, he patiently endured his people for nearly a thousand years, and his reward was their constant threat:

*{They said, "If you do not desist, O Noah, you will surely be among those who are stoned."}* (Ash-Shu'arā': 116).

And these are the people of Ibrāhīm, peace be upon him, saying to the father of the prophets, as Allah the Exalted narrated to us: *{But the answer of his people was not except that they said, "Kill him or burn him," but Allāh saved him from the fire. Indeed in that are signs for a people who believe.}* (Al-'Ankabūt: 24). Even his father said to him:

*{He said, "Are you averse to my gods, O Abraham? If you do not desist, I will surely stone you and avoid me a prolonged time."}* (Maryam: 46).

And these are the people of Shu‘ayb, peace be upon him, threatening him and his followers: *{Said the eminent ones who were arrogant among his people, "We will surely evict you, O Shu‘ayb, and those who have believed with you from our city, or you must return to our religion." He said, "Even if we were unwilling?"}* (Al-A‘rāf: 88). And they increased him in threats: *{They said, "O Shu‘ayb, we do not understand much of what you say, and indeed, we consider you among us as weak. And if not for your family, we would have stoned you, and you are not to us one of honor."}* (Hūd: 91).

As for the people of Lūṭ, peace be upon him, likewise was their saying: *{But the answer of his people was not but that they said, "Expel the family of Lot from your city. Indeed, they are people who keep themselves pure."}* (An-Naml: 56).

Until Mūsā, peace be upon him, came and the Qur’ān narrated to us the story of his long struggle with Pharaoh and his people, where Pharaoh declared the origin of the problem: *{He said, "If you take a god other than me, I will surely place you among those imprisoned."}* (Ash-Shu‘arā’: 29).

*{And the eminent ones from Pharaoh's people said, "Will you leave Moses and his people to cause corruption in the land and abandon you and your gods?" He said, "We will kill their sons and keep their women alive; and indeed, we are dominant over them."}* (Al-A‘rāf: 127).

Then the Holy Qur’ān informed us of the behavior of the Children of Israel and their corrupt and wicked leaders and priests with their prophets: *{And We did certainly give Moses the Torah and followed up after him with messengers. And We gave Jesus, the son of Mary, clear proofs and supported him with the Holy Spirit. Then is it [not] that every time a messenger came to you with what your souls did not desire, you were*

*arrogant [toward them]? And a party [of them] you denied and another party you kill.}*  
(Al-Baqarah: 87).

Until the Prophet of Allāh ‘Īsā (peace be upon him) came, so the Jewish rabbis and monks plotted against him and sought the Roman ruler to kill and crucify him, but Allāh saved him from them (*{and they did not kill him, nor did they crucify him}*), so they persecuted his followers for two centuries, killing and displacing them, as the Qur’ān mentioned one of the images of that suffering in the story of the Companions of the Trench: *{Cursed were the companions of the trench, [Containing] the fire full of fuel, When they were sitting near it And they, to what they were doing against the believers, were witnesses. And they resented them not except that they believed in Allāh, the Exalted in Might, the Praiseworthy.}* (Al-Burūj: 4-8).

Until the final message came, and the affair of the disbelievers of Quraysh with the Prophet of Mercy (peace and blessings be upon him) and with his followers was what the narrations of the Sīrah covered and what the verses of the Qur’ān and texts of the Sunnah immortalized, so that the threat is summarized by Allāh informing him of the summary of the enemies of Allāh's scheming against the believers in every time and place: *{And [remember, O Muḥammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allāh plans. And Allāh is the best of planners.}* (Al-Anfāl: 30). Imprisonment, or killing, or displacement, and this is what is happening today by America and its allies of disbelievers and apostates to everyone who thinks of resisting them and standing in the face of their tyranny.

### **Lessons and Observations:**

The student of the stories of the prophets, starting from the call of Nūḥ (Noah), peace be upon him, and ending with the fragrant biography of our master, the Chosen One (Muṣṭafā), peace and blessings be upon him, as covered by the texts of the Qur’ān and

the Prophetic Sunnah, comes out with endless lessons and insights about the path of conflict with falsehood. Also, the study of human history in general and Islamic history in particular gives the best and clearest lessons about the course of this conflict throughout history. Within the limits of the brevity we are dealing with, we mention the following:

### **The Impossibility of the Forces of Good and Evil Coexisting in One Place**

Although the family of Adam, peace be upon him, was very small, indeed the only family on earth, the entire earth was not vast enough for that wicked brother to tolerate the existence of a righteous brother with whom Allāh accepted sacrifices. He could have said to his brother, "I do not want you near me, go to another land, to another mountain, to another region, to another continent," but he found nothing but the statement: "I will surely kill you." Evil cannot tolerate the existence of good on the entire face of the earth, if it can. This is a point that benefits us in that it is truly absurd, and contrary to the cosmic laws and the logic of history, for some of the people of truth to imagine that the people of falsehood and the forces of evil can tolerate their neighborhood, let alone their mere existence.

From here, all theories of coexistence between them at all levels collapse.

No tyrannical ruler throughout history could tolerate the existence of someone who unified Allāh among his people and did not worship him, even if he left him alone with his tyranny. Similarly, a germ-like state in its structure and idea, such as Israel, cannot tolerate the establishment of a Palestinian statelet in its flank, even with distorted specifications, on a part of the land of Palestine, even if this statelet surrendered to Israel all that it had robbed from it and recognized its originally illegitimate legitimacy. This is what the ridiculous path of the peace agreements has proven,

starting with Oslo, passing through Madrid and others, and ending with the "Roadmap" to the abyss.

Political experiences in all Islamic countries have also proven that the forces of disbelief, secularism, atheism, and Westernization did not tolerate the existence of fundamentalist forces and Islamic parties with them under the dome of parliament, except in a distorted, domesticated, and controlled form. They have rejected them even in this state in the vast majority of experiences. It is naive for some Islamists to imagine that the limited space under the dome of parliament can accommodate the forces of faith and disbelief in Allāh's divinity and lordship, coexisting peacefully. The earth as a whole was not vast enough for the neighborhood of truth and falsehood, whereas falsehood soon cried out to truth, "I will surely kill you."

### **Evil is not Repelled by Preaching and Stirring the Conscience, but by Resisting it and Cutting off its Roots:**

It did not benefit Qābīl that his brother reminded him that he was peaceful towards him, that he did not raise his hand against him, reminded him of the fear of Allāh, and warned him of the Fire as a punishment for the wrongdoers.

Allāh Almighty said: *{And his soul permitted to him the murder of his brother, so he killed him and became among the losers.}* (Al-Mā'idah: 30). Then Allāh Almighty said: *{Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And Our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors.}* (Al-Mā'idah: 32).

Because the lesson is in the audacity to kill, not in the quantity of killing. Whoever kills a soul unjustly, tyrannically, and wrongfully is ready to kill others for the same motives. This is what has been proven by this barbaric, savage Western civilization, whose history pages are filled with horrific stories of crimes.

Since the campaign of geographical discoveries was launched with the authorization and blessing of the Vatican Pope at the beginning of the sixteenth century, the European Christian countries left behind stories of killing and slaughter of people in the other five continents that would make children's hair turn gray.

The West exterminated entire races and nations in the Americas and Australia, and committed atrocities throughout history since that time until today, whose victims exceeded hundreds of millions of people. The Europeans even exterminated each other in their struggle for the proceeds of colonialism and for different interests and policies. About 8 million people were killed in the First World War. The Europeans, in addition to the Russians, Americans, and Japanese, annihilated about 82 million people among themselves in the Second World War. They bombed cities on the heads of civilians and made them a testing ground for their deadly military inventions. America was unique in testing the first two nuclear bombs in modern history, killing nearly a quarter of a million people in moments!

Because of Allāh's knowledge that there are the likes of these among humans, He legislated *jihād* and defense, saying: *{Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allāh is competent to give them victory. [They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allāh." And were it not that Allāh checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allāh is much mentioned. And Allāh will surely support those who support Him. Indeed, Allāh is Powerful and Exalted in Might.}* (Al-Ḥajj: 39-40).

Allāh Almighty said about them: *{They do not observe toward a believer any pact of kinship or covenant of protection. And it is they who are the transgressors.}* (At-Tawbah: 10). Therefore, He said: *{So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allāh and know that Allāh is with those who fear Him.}* (Al-Baqarah: 194).

For this, jihād was legislated and preparation was imposed, the preparation of force with the aim of (intimidation), yes, intimidating this wretched, aggressive race of the sons of Adam wherever they are found. Therefore, Allāh Almighty commanded clearly and explicitly: *{And prepare against them whatever you are able of power and of steeds of war}* and specified the goal explicitly, completing: *{by which you may terrify the enemy of Allāh and your enemy and others besides them whom you do not know [but] whom Allāh knows.}* (Al-Anfāl: 60).

The verses in this meaning are many. Allāh knew that this evil, murderous race of humans must be deterred, and their roots must be eradicated if they are not deterred, and they should not be allowed to live except under humiliation and belittlement, paying the jizyah out of hand while they are humbled, and that most of them do not become upright unless you remain standing over them. Thus, history has proven, and Allāh the Great has spoken the truth:

*{Does He who created not know, while He is the Subtle, the Acquainted?}* (Al-Mulk: 14).

**The Conflict between Truth and Falsehood is Eternal. It Was, and Will Continue. And the Enemies of Truth Throughout History are the Arrogant Elite from the Entourage, Aides, and Priests of the Sultan**

Since shirk arose, and the nucleus of power was formed and tyranny was established, the interests of the sultan and the ṭāghūt were linked to the interests of the people of



wealth and the world through the falsehood of the guardians of misguidance from the priests. So they became the elite, and their guards became the aides. The Holy Qur'ān often used the term "al-mala'" (the elite) or "those who were arrogant" or "those who were given luxury" to refer to this group, the tool of Satan against the people of truth.

Yes, this conflict began since Qābīl and continued with the arrogant ones from the people of Nūḥ, then what followed from the prophets, peace be upon them, of whom the Qur'ān narrated to us, to the details of that in the story of Mūsā, peace be upon him, with the enemy of Allāh, Pharaoh, to the forces of disbelief and the people of interests who sought to kill the Messiah, but Allāh saved him, reaching the call of the Seal of the Prophets, peace and blessings be upon him. And it continued after that, as we will explain, through Islamic history between the states of disbelief and the state of Islam, and between the forces of truth and righteousness and the forces of arrogance, injustice, and oppression within the state of Islam itself, since the sultan and the Qur'ān separated, as the Master of the Messengers, peace and blessings be upon him, informed.

Allāh Almighty said: *{We had certainly sent Noah to his people, and he said, "O my people, worship Allāh; you have no deity other than Him. Indeed, I fear for you the punishment of a tremendous Day." Said the eminent among his people, "Indeed, we see you in clear error."}* Al-A'raf 59-60.

*{And to 'Aad [We sent] their brother Hud. He said, "O my people, worship Allāh; you have no deity other than Him. Then will you not fear Him?" Said the eminent ones who disbelieved among his people, "Indeed, we see you in foolishness, and indeed, we think you are of the liars."}* Al-A'raf 65-66.

*{And to Thamud [We sent] their brother Salih. He said, "O my people, worship Allāh; you have no deity other than Him. There has come to you clear evidence from your Lord."}* Al-A'raf 73.

*{Said the eminent ones who were arrogant among his people to those who were oppressed - to those who believed among them, "Do you [actually] know that Salih is sent from his Lord?" They said, "Indeed we, in that with which he was sent, are believers." Said those who were arrogant, "Indeed we, in that which you have believed, are disbelievers."}* (Al-A'rāf: 75-76).

*{And to Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allāh; you have no deity other than Him."}* (Al-A'rāf: 85). *{Said the eminent ones who were arrogant among his people, "We will surely evict you, O Shu'ayb, and those who have believed with you from our city, or you must return to our religion." He said, "Even if we were unwilling?"}* (Al-A'rāf: 88).

Then to the story of Pharaoh and his elite and their position on our prophet Mūsā, peace be upon him, to Quraysh and the masters, the elite who were arrogant and tyrannical until they were thrown into the well, and so on. As Allāh Almighty said: *{And We did not send into a city any warner except that its affluent said, "Indeed we, in that with which you were sent, are disbelievers."}* (Saba': 34).

### **And most of the people, although you strive [for it], are not believers**

Thus, our Lord, the Exalted, informed us about the people of truth that they are the minority and the few in every nation throughout history on the level of the earth and on the level of every nation and in the face of every call to truth. Thus, it has been proven throughout the history of all calls to truth. Nūḥ called his people for a thousand years minus fifty years, but only a few believed [in Allah] with him.

The commentators have mentioned numbers, the lowest of which are his three sons, and the highest of which is eighty, and the strongest of which is twelve believers! Muslims are few among the disbelievers, and [true] believers are few among Muslims,

and only few of Allāh's servants are grateful. Those brought near to Allāh are a large group from the earlier generations but only a few from the later ones. As for the companions of the right among the people of Islam, they include a group from both the earlier and later generations.

**Indeed, you do not guide whom you like, but Allāh guides whom He wills. And there is no bond between a believer and a disbeliever**

Allāh, Glory be to Him, informed His Messenger, peace and blessings be upon him, that He guides whom He wills and that he has no part in the matter, and He said to him: *{Indeed, you do not guide whom you like, but Allāh guides whom He wills. And He is most knowing of the [rightly] guided.}* (Al-Qaṣaṣ: 56).

And the verses in this meaning are very numerous, and Allāh knows best who is worthy of mercy and guidance. *{For indeed, Allāh sends astray whom He wills and guides whom He wills. So do not let yourself perish over them in regret. Indeed, Allāh is Knowing of what they do.}* (Fāṭir: 8).

The creed also firmly established that there is no bond between a believer and a disbeliever. Allāh Almighty said:

*{The believers are but brothers.}* (Al-Ḥujurāt: 10). And Allāh Almighty said: *{The believing men and believing women are allies of one another.}* (At-Tawbah: 71). Likewise: *{And those who disbelieve are allies of one another.}* (Al-Anfāl: 73). Thus, the paternal relationship was severed on the basis of disbelief and faith. Allāh Almighty said, severing the relationship between Nūḥ, peace be upon him, and his disbelieving son: *{He said, "O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous."}* (Hūd: 46).

The filial relationship between Ibrāhīm and his father was also severed. Allāh Almighty said: *{And the request of forgiveness of Abraham for his father was only because of a promise he had made to him. But when it became apparent to him that he was an enemy to Allāh, he disassociated himself from him. Indeed was Abraham compassionate and patient.}* (At-Tawbah: 114).

Likewise, between husband and wife: *{Allāh presents an example of those who disbelieved: the wife of Noah and the wife of Lūṭ. They were under two of Our righteous servants but betrayed them, so those prophets did not avail them from Allāh at all, and it was said, "Enter the Fire with those who enter."}* (At-Taḥrīm: 10). And He, Glory be to Him, clarified that this is the path of good example, saying: *{There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allāh. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone," except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have not [power to do] for you anything against Allāh. Our Lord, upon You we have relied, and to You we have returned, and to You is the destination."}* (Al-Mumtaḥanah: 4). Likewise, Allāh Almighty praised the companions of His Messenger when they embodied that and revealed the rule: *{You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allāh is pleased with them, and they are pleased with Him - those are the party of Allāh. Unquestionably, the party of Allāh - they are the successful.}* (Al-Mujādalah: 22).

This is a fundamental point for understanding the conflict between truth and falsehood from the perspective of the people of faith.

And He said: *{O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you - then it is those who are the wrongdoers. Say, [O Muḥammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allāh and His Messenger and jihād in His cause, then wait until Allāh executes His command. And Allāh does not guide the defiantly disobedient people."}* (At-Tawbah: 23-24).

### **Growth of Human Settlements and the Rise of Kingdoms. The Emergence of Authority and the Rise of the Recurring Pharaonic Model Throughout History (Ruler - Priest - Aides):**

In the early centers of human settlement, nuclei of clans began to form from families close in lineage and residence, from the children of one father and their children. With their growth, tribes began to form from the gathering of clans, the children of one grandfather.

In a natural and instinctive way, the need for the emergence of authority arose, which was formed automatically from the elder of the family or its grandfather or its obeyed sheikh to whom the tribe refers in its affairs and needs.

Since tribes gathered at the sources of food and sustenance from water, pastures, and hunting grounds, the sites soon became too small for their people, so people dispersed in dwellings in search of resources as a result of need and conflict over those resources.

The authority at that stage was composed of the sheikh of the tribe, the chief religious man or priest in it, and the heads of the clans or families and the people of wealth or strength and might.

With the variation in the size of tribes, the strong ones among them dominated those around them from the weak families and tribes, either through intermarriage, alliance, or oppression and control. The swollen tribes began to take the form of small kingdoms. The need for the requirements of kingship, such as aides, weapons, and fortifications, quickly emerged. The class of the elite and aides arose, along with the instruments of kingship and the nuclei of its institutions.

As some tribes grew, some kingdoms grew to swallow those around them or displace them and control their land. The abundance of numbers and resources enabled some of them to transform into strong kingdoms based on a feudal system in which the great leaders and landowners prevailed, who constituted the great aides of the kings, whose influence expanded with the expansion of resources and authority, and consequently, the manifestations of their authority from the abundance of soldiers and weapons and the construction of castles, fortifications, and walls on their cities and kingdoms. Social, economic, and political systems arose according to the condition of each kingdom. Of course, each kingdom had its religion and beliefs, and thus a class of religious men and priests arose who managed the religious life of each kingdom.

As tribes expanded, kingdoms expanded. Conflict arose over influence, authority, resources, lands, and other worldly possessions. Wars broke out between kingdoms, and the strong swallowed the weak, so large kingdoms began to form, in which great civilizations flourished in various regions of the earth at the hands of those powerful kings. Smaller kingdoms were forced to enter their protection, dissolve into them, or move away from their neighborhood to other regions. Those kingdoms expanded to reach the size of empires in some cases.

Due to injustice, as well as the ethnic and religious diversity within the fabric of empires and great kingdoms, and the conflicts that arise from these divisions, such entities have often fragmented into smaller polities, breaking down into minor

kingdoms, emirates, or even tribal formations. Thus, the cycle of history repeats itself, with these entities expanding and consolidating, only to later disintegrate and dissolve, continuing this pattern through different forms and circumstances.

### **The Establishment of the Pharaonic Model and the Triangle of Power: (Ruler - Priest - Aides)**

Kings and leaders ruled their peoples and subjects through enticement and intimidation. Gifts, positions, and gains for those who obeyed the sultan, and oppression, killing, and punishment for those who opposed him. With time, kings and tyrants realized the effective impact of the sword and gold - or the stick and the carrot - in governing people.

However, the astute politicians and tyrannical kings noticed the obedience of people to men who did not possess a sword or gold, guards or aides, or any of the sultan's offerings! They were the religious men and priests who resided in their temples, where people came voluntarily to pay them alms and offer sacrifices without coercion, and to perform tasks and services for them, and even to give them their lives by choice. Kings do not obtain that from people except by the sword and the whip.

People obey the priests because of the deep innate motives that Allāh has instilled in the hearts of people to strive to worship and please their Creator.

Either people worship their Lord according to the guidance of the prophets and the legacy handed down by scholars—who lead them to God on the straight path without expecting any reward or thanks from them, but rather acting as divine guides seeking reward from God Almighty—or else devils conspire with people on their right and left, leading them to worship false gods and to associate partners with their Lord. In this case, they are led astray by demons among both humans and jinn—such as

magicians, soothsayers, and deviant religious figures. Consequently, every nation goes astray according to its own demon and its own error. This misguidance dates back to when people worshipped the stones of totems, planets, natural phenomena, animals, fire, and idols, or when they worshipped humans and tyrants, evolving into the latest forms of polytheism as societies developed.

People obey their priests and religious men, thinking that they lead to obedience to their Creator. Their innate nature finds rest in worshipping that Creator, as no innate nature finds rest and no soul finds stability except by leaning on its object of worship, in truth or in misguidance.

Therefore, you see a person, no matter how high he rises in the ranks of knowledge, learning, and intelligence, taking off his mind and thinking with his shoes at the door of the temple, and preparing himself, in most cases, psychologically, to obey the religious man residing inside, to guide him to the pleasure of his object of worship and teach him how to worship and obey him. He is ready to sacrifice everything precious and valuable for the sake of this comfort. Thus, you still see today a holder of a doctorate in the most advanced sciences, bending his knees and spreading his palms prostrate to a cow, a mouse, fire, or a dumb, decorated statue! While the priest sprinkles some spray of water from his rotten hand on him, and releases incense smoke to cover his stench and the stench of his temple. Or perhaps this astute person follows a crooked *fatwā* from a hypocritical religious man to his sultan, even if it does not enter the mind of a goat, such as legitimizing the occupation of the lands of the Two Holy Mosques by Christians under the pretext of seeking help, and making those who fight them corrupters in the land! Thus, it was and still is the way of humans.

Even when people recently revolted against religious men and broke away from their religions, and fled to the darkness of atheism, their souls did not find stability, and they are still wandering in the darkness of magic, sorcery, searching for the unseen,



and believing in illusions, ghosts, and flying saucers! To quench this innate thirst to worship a powerful, dominant Lord to whom they resort in difficulties!

Politicians and astute tyrants realized this phenomenon, and they realized that absorbing these people who possess obedience without authority or aides is better than confronting them. They learned that if they submitted to them, the largest segment of the people would submit to them, whom the sword, whip, and gold could not subdue, except temporarily, as the origin in people is to escape and hate the sultan, his sword, and his gold, were it not for fear and need.

The men of kingship brought the religious men close, showered them with gold and gifts, and threatened those who refused with the sword and torture. They tamed most of them. They created for them a paraphernalia like that of kingship, so the domes of temples rose as the towers of palaces rose. They had guards, aides, followers, and servants. Thus, religious men joined the elite of the great commanders, princes, and aides and formed the entourage. The wretched marriage between kings and priests and religious men took place, this marriage that destroyed the future of humanity in most of its history, and made people worship the *ṭāghūt* instead of worshipping their Lord.

With this, the triangle of power based on "the ruler, the priest, and the aides" was completed. The great priests, the great aides, and their dark soldiers formed what the Qur'ān termed "al-mala'" (the elite) or "those who were arrogant" or "those who were given luxury." These seized what they wanted and took control of what they desired from the world of people and the crushed nations, willingly or unwillingly.

The forms of the triangle of power varied according to the diversity and development of societies, kingdoms, and civilizations. However, history, its remnants, and what those civilizations left behind in terms of written or tangible evidence, as well as what the previous religious books and then the Holy Qur'ān informed us, all indicated that

the triangle of power was composed of this alliance: “the ruler, the priest, and the aides”. The righteousness of the elite and the entourage was always with the righteousness of that sultan, and vice versa. Just rulers brought close righteous scholars and sincere religious men. Accordingly, the path of the soldiers and aides became upright. As for the tyrants, they brought close the oppressors and the corrupt. And people were always on the religion of their kings.

Thus, the sorcerer and the charlatan stood by the side of the tribal chief, stirring the fire and managing rituals in primitive societies. Then civilizations developed, and the Pharaonic model arose, which the Qur’ān detailed and elaborated on in its structure and conditions. Nimrod and the priests of idols stood against our master Ibrāhīm, peace be upon him, until they threw him into the fire and then exiled him after his rescue. When Mūsā, peace be upon him, came to Pharaoh, the alliance of sorcerers and aides from the elite stood against him alongside Pharaoh. Then the Jewish rabbis and monks stood alongside the tyrannical kings against the righteous in much of their history. The model of Balaam son of Beor came, whose story Allāh narrated<sup>1</sup> with the mighty people and their king against the prophet of Allāh and the believers from the Children of Israel. Then the Greeks came, and their polytheistic civilization arose, with its emperors, priests, gods, soldiers, and kings. Then the Romans came and inherited the civilization of the Greeks entirely. Many civilizations arose in the East and the West. All of their remains indicate the same paths and structure in the triangle of power (ruler, priest, and aides). When our master ‘Īsā, peace be upon him, came, the Jewish rabbis, monks, the elite from the Children of Israel, and the people of worldly affairs and interests stood with the Roman ruler and sought to kill him, but Allāh saved him from them. Then the Caesars and kings persecuted and killed his followers until they dug for them the ditch mentioned in the Qur’ān, and persecuted the People

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<sup>1</sup> Surah al A’raf 175-176

of the Cave and the like. The first and second centuries AD were called the Age of Martyrs in Christian history.

Then Christianity invaded the Roman Empire, after it was distorted by the monks and Jewish rabbis and mixed with polytheism and some Jewish teachings.

The tradition was repeated, so the Pope, the chief of the Christian monks and rabbis, stood by the side of the Caesar emperor. What is known of the religious institution and its authority arose. The religious structure was completed at the hands of the Christians, so that the great Pope became a crowned religious emperor rivaling the Roman emperor and the kings of Europe in their kingdom, gold, guards, and retinue. Europe witnessed many wars and conflicts between kings and great emperors and the Pope and his great cardinals and monks, and the victory was always for the popes, until some kings revolted and took for themselves sub-popes other than the central pope.

European and church history narrates atrocities from the actions of this triangle of power (the ruler, the priest, and the aides) and what they did to the people, which would make children's hair turn gray and resemble legends. They seized wealth, shed blood, and violated honor as they pleased, until they reached the point of selling people plots in the gardens of the afterlife! Until the people revolted against the religion of the Pope, the god of the Pope, and disbelieved, became atheists, and cast religion aside. Western civilization arose on a mixture of atheism, secularism, and tainted Judeo-Christianity, as the world has witnessed for more than two centuries.

When the final religion of Allāh and His Muhammadan law came, the creed focused on connecting the servant to his Lord and removed and abolished the role of the priest in the Muslim's spiritual life. Religion had scholars in the position of heirs of prophets, guiding people to their Lord without reward, payment, or compulsion. Anyone from the people can follow the path of seeking knowledge to become one of the people of

knowledge. The Shariah also codified for the sultan his role, rights, and powers. The Shariah was above the ruler and the ruled.

But what happened on the ground is what the Messenger of Allāh, peace and blessings be upon him, informed of, that the people of Islam would follow the traditions of those before them closely. They said, "O Messenger of Allāh, the Jews and the Christians?" He said, "Who else?" (meaning, "Who else but them?!") The people of Islam have followed them in many things, and the worst of that was the following in the political system and its structure, from the rise of kings, sultans, and their hereditary system. A structure similar to that of the rabbis and monks arose alongside each sultan. Exactly as the Messenger of Allāh, peace and blessings be upon him, informed in one of the hadiths of the miracles of prophecy, in what was narrated from him from the hadith of Hudhayfah: *"Prophethood will remain among you for as long as Allāh wills it to remain, then He will lift it when He wills to lift it. Then there will be a caliphate on the method of prophethood, and it will be for as long as Allāh wills it to be, then He will lift it when Allāh wills to lift it. Then there will be biting kingship, and it will be for as long as Allāh wills it to be, then He will lift it when He wills to lift it. Then there will be oppressive kingship, and it will be for as long as Allāh wills it to be, then He will lift it when He wills to lift it. Then there will be a caliphate on the method of prophethood."* Then he fell silent. (Narrated by Muslim).

In a very important narration reported by Ibn Hammad in the book of *Al-Fitan* from the hadith of Anas, may Allāh be pleased with him, he said: *"It will be a rule of biting kingship, then a rule of tyranny, then the rule of despotic ṭawāghīt"*

And in a narration: from Anas ibn Malik, he said: *"There will be kings, then tyrants, then ṭawāghīt."*

And this is what has happened to the Muslims since the departure of colonialism and the establishment of the governments of the ṭawāghīt to look after its interests and

rule by its laws to this day. Thus, the Umayyads established the tradition of kingship in the Muhammadan nation, and the sultans and caliphs of the Muslims followed them (as they were conventionally called). Likewise, it was the habit of the Muslim kings and princes when the kingdoms of the lands of Islam were divided into various states and kingdoms.

Prophethood was among us, as its story is preserved for us by the books of the fragrant Sīrah and the texts of the Sunnah. The Prophet, peace and blessings be upon him, was the political ruler as well as the source of legislation and reception.

When the rightly-guided caliphate arose on the method of prophethood, the caliph of the Messenger of Allāh, peace and blessings be upon him, took on the burdens of governance, politics, and religious leadership, assisted by the people of authority from the scholars of the Companions and the Followers.

When the matter turned into a Caesarian Chosroism, and moved to biting kingship, then to oppressive kingship, kingship and the sultan necessitated the components of the triangle of power from priests and aides.

The people of Islam followed the tradition of those before them. So what about when, what the Messenger of Allāh, peace and blessings be upon him, reported of the rise of the ṭawāghīt was realized?

Thus, alongside every righteous king, there were righteous scholars and just aides. This rarely occurred in Islamic history. Likewise, alongside the unjust kings from the caliphs, sultans, and princes of the Muslims, there were deviant scholars of the sultan, according to the injustice of their princes.

Until the tyrants arose ruling the Muslims, their scholars became tyrannical, innovating, adding, and subtracting from the religion of Allāh as much as they could. Only the Holy Qurʾān, which Allāh took upon Himself to preserve, and what was

preserved of his Sunnah, peace and blessings be upon him, were safe from their tampering. Nevertheless, the scholars of evil played their role in distorting the word from its places and misinterpreting and twisting the necks of the texts to suit the whims of the kings. The soldiers and aides from the aides of the oppressors and the people of control were at the beck and call of the kings, who plundered from the religion of those scholars and their *fatwās* what they wanted as much as they could.

Thus, what the Messenger of Allāh, peace and blessings be upon him, informed of, the separation of the Qur'ān and the sultan, happened. It is from the blessing of Allāh upon the people of Islam that He preserved for them the Qur'ān by His preservation and appointed for them those who preserved and refined the Sunnah. He blessed them with some sincere scholars and workers in every circumstance by whom Allāh's proof against His creation is established. They stood on the lookout for that deviation and endured for the sake of Allāh the tyranny of the kings, the tax of confronting the jurists of the sultans and the scholars of misguidance, and the ignorance and tyranny of the soldiers and aides from the followers of the masters and the great.

Thus, alongside every sultan like al-Ma'mun and al-Mu'tasim, there were the likes of Ahmad ibn Abi Du'ad and his companions, who said to al-Mu'tasim, inciting him to kill Ahmad ibn Hanbal: "Kill him, O Imam, and his blood is on my neck," until there was in their successors from the sheikhs of al-Azhar in Egypt who issued a *fatwā* for the killing of Sayyid Qutb and his brothers, and from the Council of Senior Scholars in Saudi Arabia who issued a *fatwā* for the killing of the mujahideen against the Americans and ruled that they would not smell the scent of Paradise!!

Understanding this cosmic law is very important for understanding the nature of the conflict between truth and falsehood throughout history in general, and in our time in particular, where all our countries are under the occupation of the forces of disbelief directly and indirectly, as we mentioned in the first chapter. Their deputies, who guard their interests and share the gains with them, are apostate rulers who have

shielded themselves behind scholars of misguidance, so they bestowed legitimacy on them and on the Crusader and even Jewish occupation. They issued *fatwās* for the killing of the mujahideen and the prohibition of cooperation with them, to become part of the American campaign to combat terrorism.

Thus, the Pharaonic model of the triangle of power, which the Qur'ān detailed, explained, and elaborated on in a way that inspires astonishment and wonder, has been repeated across time and throughout civilizations and kingdoms.

### **The Pharaonic Model Through the Texts of the Qur'ān:**

Allāh, Glory be to Him, narrated the story of Pharaoh through a wide area in the Qur'ān in a way that differs in terms of explanation and brevity in 27 surahs of the Qur'ān. The mention of Pharaoh occurred about 76 times, often accompanied by the mention of sorcerers, the elite, or the soldiers and aides. Perhaps the most detailed of them is what is found in Surahs: Al-A'rāf / Yūnus / Ṭāhā / Ash-Shu'arā' / Al-Qaṣaṣ / Az-Zukhruf.

Look at the amazing miracle in depicting the Pharaonic authority and its pillars in every time and place, its methods in the conflict with the truth, the roles of its three pillars (the ruler / the priest / the soldiers and aides), the justifications for the confrontation, the role of the authority's apparatuses, and the performance of the people of truth and falsehood on the stage of the event through the scenes of the conflict. We choose from those texts a quick pause with what is found in Surah Ash-Shu'arā', verses 23-68:

I seek refuge in Allāh from the accursed Satan

*{Pharaoh said, "And what is the Lord of the worlds?" He [Moses] said, "The Lord of the heavens and the earth and that between them, if you should be convinced." [Pharaoh] said to those around him, "Do you not hear?" He [Moses] said, "Your Lord and the Lord of your first forefathers." [Pharaoh] said, "Indeed, your 'messenger' who has been sent to you is mad." He [Moses] said, "Lord of the east and the west and that between them, if you were to reason." [Pharaoh] said, "If you take a god other than me, I will surely place you among those imprisoned." He [Moses] said, "Even if I brought you something manifest?" [Pharaoh] said, "Then bring it, if you should be of the truthful." So he [Moses] threw his staff, and suddenly it was a serpent, manifest. And he drew out his hand, and suddenly it was white to the observers. [Pharaoh] said to the eminent ones around him, "Indeed, this is a learned magician. He wants to drive you out of your land by his magic, so what do you advise?" They said, "Postpone [judgment of] him and his brother and send among the cities gatherers. Who will bring you every learned magician." So the magicians were assembled for the appointment of a known day. And it was said to the people, "Will you congregate? That we might follow the magicians if they are the predominant." And when the magicians arrived, they said to Pharaoh, "Is there indeed for us a reward if we are the predominant?" He said, "Yes, and, [moreover], you will then be of those near [to me]." Moses said to them, "Throw whatever you will throw." So they threw their ropes and their staffs and said, "By the might of Pharaoh, indeed it is we who are predominant." Then Moses threw his staff, and at once it devoured what they were falsifying. So the magicians fell down in prostration [to Allāh]. They said, "We have believed in the Lord of the worlds. The Lord of Moses and Aaron." [Pharaoh] said, "You believed him before I gave you permission. Indeed, he is your leader who has taught you magic. But you are going to know. I will surely cut off your hands and your feet on opposite sides, and I will surely crucify you all." They said, "No harm. Indeed, to our Lord we will return. Indeed, we aspire that our Lord will forgive us our sins because we were the first of the believers." And We inspired to Moses, "Travel by night with My servants; indeed, you will be pursued." Then Pharaoh sent among the cities gatherers. [And said],*



*"Indeed, these are but a small band. And indeed, they are enraging us. And indeed, we are a cautious society." So We removed them from gardens and springs. And treasures and honorable station. Thus. And We caused to inherit it the Children of Israel. So they pursued them at sunrise. And when the two companies saw one another, the companions of Moses said, "Indeed, we are to be overtaken!" [Moses] said, "No! Indeed, with me is my Lord; He will guide me." Then We inspired to Moses, "Strike with your staff the sea," and it parted, and each portion was like a great towering mountain. And We advanced thereto the pursuers. And We saved Moses and those with him, all together. Then We drowned the others. Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful.} (Ash-Shu'arā': 23-68).*

### **And thus came the turn of the sorcerers and the scholars of Pharaoh**

The dialogue between Mūsā (peace be upon him) and Pharaoh began theologically. When Mūsā clarified that they and their forefathers had a Lord who is the Master of the dominion and Lord of the east and the west, the devil of tyranny stirred within Pharaoh, so he accused him of madness. Then he threatened him with imprisonment if he took a lord to obey and submit to instead of obeying the king and his religion. Then Mūsā (peace be upon him) presented overwhelming miracles and evidence. Here, Pharaoh was at a loss. These were miracles that could not be debated or imprisoned. At this point, *{He said to the eminent ones around him, "Indeed, this is a learned magician. He wants to drive you out of your land by his magic, so what do you advise?}* He accused him of having the ability of magic and sought help from the eminent ones, provoking their concern for their dominion. He says, *{He wants to drive you out of your land}*, and he is feigning democracy at a time when it is he who commands, as he told them at one point, *{I do not show you except what I see, and I do not guide you except to the way of right conduct}*, to the point that he told them, *{I am your most exalted lord}*!! Now, he addresses his aides with gentleness and the logic of

participation: *{What do you advise?}* They are always like this, as they do today in the plays of political reform after the earthquakes of Iraq.

Thus, the eminent ones realized that the matter was one of miracles and beliefs that required their own people, so they sought help from the crutch of the pharaohs in every age: the sheikhs and "men of religion." *{They said, "Postpone [the matter of] him and his brother}, meaning delay his dialogue for now, {and send among the cities gatherers who will bring you every learned, skilled magician}, every capable one of the soothsayers, a sorcerer who is very knowledgeable and skilled in magic. Here comes an important point, and how similar it is to what is happening today. {So the magicians were assembled for the appointment of a known day}. How often I remembered this verse when I once read a statement from the Council of Senior Scholars after the Mujahideen had detonated sites belonging to the Americans in Al-Khobar and Riyadh in Saudi Arabia. The statement from the Council of Senior Scholars began: "Based on an invitation from the Minister of Interior, His Highness Prince Nayef bin Abdul Aziz ... the Council of Senior Scholars convened in its extraordinary session on ...". Glory be to Allāh, how similar things have become.*

Pharaoh sent the Ministry of Interior to the Council of Senior Scholars, gathering them. So they met in their extraordinary session for the appointment of a known day! And it was said to the people that day: "Those who struck the Americans in Saudi Arabia are a small group, they are enraging the ruler, everyone is cautious, and every citizen must be a security man."

So why do the sorcerers gather?! They gather to make the people submit to Pharaoh. *[And it was said to the people, "Will you congregate"]*. Why? *{That we might follow the magicians if they are the predominant}*. Here are two important points:

The first: The eminent ones usually follow Pharaoh. So how did Pharaoh accept for them and for the people to follow the sorcerers?! That was only because he knew that

their following the sorcerers would ultimately be obedience to Pharaoh because they would command them to do so.

The second: The condition for the people's obedience to the sorcerers is *[if they are the predominant]*. So the people follow the proof and the religious evidence from them if they prevail or deceive the people into believing they have prevailed.

*[When the magicians came, they said to Pharaoh, "Is there indeed for us a reward if we are the predominant?"]* They work for the world and for reward. So what is their reward? Pharaoh chose for them the highest reward and the most beloved to souls attached to the world, and said: *[Yes, and indeed, you will then be of those near [to me]]*. The reward is proximity to the ruler, because through proximity to him, needs are met, and people then approach them with whatever they desire of women, children, and hoards of gold, silver, branded horses, livestock, and crops. As for Pharaoh, he guarantees their corruption by their proximity to him, because as it is said in the narration, *"No servant draws closer to the ruler except that he draws further from Allāh."* He knows this, and all rulers and kings know it.

When they agreed to cast, they proclaimed the slogan, as the servants of rulers do today. *{They said, "By the might of Pharaoh, indeed it is we who are going to be the predominant"}*. When they were defeated and the divine miracle became clear to them, and they knew because Allāh had decreed for them happiness, *{They said, "We have believed in the Lord of the worlds"}*.

Pharaoh realized that the first pillar of the ruler had cracked, broken, and abandoned him. So he brandished his second pillar, namely, (the soldiers and aides), and began threatening and promising, *{I will surely cut off your hands and your feet on opposite sides, and I will surely crucify you all}*.

When those who believed did so and began to migrate and disappear, the role of the media machine came. *{So Pharaoh sent among the cities, gatherers [And said], "Indeed,*

*these are but a small band And indeed, they are enraging us And indeed, we are a cautious society"}.* How similar that past is to these nights, and what the media machine is managing today in what they call "combating terrorism."

Glory be to Allah. Just as the path was similar, the outcome will be similar, by Allāh's permission. The [best] outcome is for the righteous, and the bottom of the sea is for every stubborn tyrant.

### **As for the Eminent Ones (al-mala')**

The advisors, aides, entourage, and soldiers. As they appear in the context of the Qur'ān, they are partners in everything: partners in dominance and tyranny, partners in crime, as well as partners in their religious ruling, and also partners in the outcome and destiny.

This word (al-mala') appears in the Holy Qur'ān thirty times. All of them are used, according to the context of the verses, to refer to the senior aides of the king, his advisors, leaders, and those close to him. It has appeared in most of the verses of the stories of the prophets, as previously shown in some examples, in their capacity as the aides who always stand in defense of the ṭāghūt against the prophets and their followers. They are as Allāh described them:

The arrogant: *{the eminent ones who were arrogant}* (Al-A'rāf: 75). *{Said those who were arrogant, "Indeed we, in that which you have believed, are disbelievers"} (Al-A'rāf: 76).*

And the affluent: *{And those who did wrong followed that by which they were given luxury, and they were criminals}* (Hūd: 116).

*{And We did not send into a city any warner except that its affluent people said, "Indeed we, in that with which you were sent, are disbelievers"} (Sabā': 34). {And when We intend to destroy a city, We command its affluent people, but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction} (Al-Isrā': 16).*

The one who follows their matter in the verses, especially in the repeated stories of Pharaoh, notices three things:

1. The ruler relies on them, and they rely on him.
2. Their role is direct in strengthening the pillars of Pharaoh, in planning and conspiring, and in executing the war against the party of faith.
3. The Holy Qur'ān has linked them to Pharaoh in the religious ruling as well as in punishment and destiny.

They carry out the conspiracy, as Allāh the Exalted said: *{And a man came from the farthest end of the city, running. He said, "O Mūsā, indeed the eminent ones are conferring over you [intending] to kill you, so leave [the city]; indeed, I am to you of the sincere advisors"} (Al-Qaṣaṣ: 20).*

They are the pillars of the divinity of the pharaohs and the worshippers of their ṭāghūt: *{And Pharaoh said, "O eminent ones, I have not known you to have a god other than me"} (Al-Qaṣaṣ: 38).*

Therefore, Mūsā included them in his supplication against Pharaoh when he said: *{And Mūsā said, "Our Lord, indeed You have given Pharaoh and his establishment splendor and wealth in the worldly life, our Lord, that they may lead [men] astray from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment"} (Yūnus: 88).*

How could they not be, when they are partners in injustice, as Allāh the Exalted said: *{Then We sent after them Mūsā with Our signs to Pharaoh and his establishment, but they were unjust toward them. So see how was the end of the corrupters}* (Al-Aʿrāf: 103).

They are the arrogant ones with him, as Allāh the Exalted said: *{To Pharaoh and his establishment, but they were arrogant and were a haughty people}* (Al-Muʾminūn: 46).

The call was to Pharaoh and to them equally: *{Those are two proofs from your Lord to Pharaoh and his establishment. Indeed, they have been a defiantly disobedient people}* (Al-Qaṣaṣ: 32).

But they were arrogant and took on the task of persecuting the believers and pursuing them. Allāh the Exalted said: *{But no one believed Mūsā except [a few] offspring from his people, for fear of Pharaoh and his establishment that they would persecute them. And indeed, Pharaoh was haughty within the land, and indeed, he was of the transgressors}* (Yūnus: 83). When Allāh answered Mūsā's supplication, the painful punishment seized them, and they drowned with him. Glory be to the Just Avenger, and the recompense is of the same nature as the deed.

*{And We had certainly sent Mūsā with Our signs and a clear authority \* To Pharaoh and his establishment, but they followed the command of Pharaoh, and the command of Pharaoh was not [at all] right. \* He will precede his people on the Day of Resurrection and lead them into the Fire; and wretched is the place to which they are led}* (Hūd: 96-98).

### **As for the soldiers and junior aides**

Their situation is like that of the eminent ones, and they are a part of them, the lower stratum of their formation, and the previous observations apply to them. They are the real support, in number and equipment, in strengthening the pillars of Pharaoh and

the eminent ones. They are the direct executors of the torment and punishment of the believers, and they are the ones who sold their Hereafter for the world of others for the sake of some crumbs. Therefore, the verses also indicated their participation in the crime, their being intended by the call, and their inclusion in the punishment of their ṭāghūt along with him, in this world and the Hereafter. The verses are clear and do not need commentary.

Allāh the Exalted said: *{Those who believe fight in the cause of Allāh, and those who disbelieve fight in the cause of the ṭāghūt. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak}* (An-Nisā': 76).

So fighting alongside the believers in the cause of Allāh is a sign of faith. And fighting in the cause of the ṭāghūt is a sign of disbelief.

And Allāh the Exalted said: *{Indeed, Pharaoh and Hāmān and their soldiers were deliberate sinners}* (Al-Qaṣaṣ: 8). Their sin is one and the same. And was the sin of Pharaoh anything other than disbelief in Allāh and fighting His allies?

*{And he was arrogant, he and his soldiers, in the land, without right, and they thought that they would not be returned to Us}* (Al-ʿAnkabūt: 39). They are partners in arrogance, partners in denial. *{And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity}* (Yūnus: 90).

They are the tool, the tool of Pharaoh's crime. *{Has there reached you the story of the soldiers - [Those of] Pharaoh and Thamūd?}* (Al-Burūj: 17-18). What are Pharaoh and Thamūd without the soldiers? *{So Pharaoh pursued them with his soldiers, and there covered them from the sea that which covered them}* (Ṭāhā: 78). Partnership in punishment in this world, and similar is His saying: *{So We seized him and his soldiers and threw them into the sea. So see how was the end of the wrongdoers}* (Al-Qaṣaṣ: 40). An affirmation of the previous one. Likewise, His saying: *{And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them*

*inheritors And establish them in the land and show Pharaoh and Hāmān and their soldiers through them that which they had feared}* (Al-Qaṣaṣ: 5-6).

Thus, the soldiers and aides saw from the punishment, along with Pharaoh and Hāmān, what they had feared.

*{To Pharaoh and his establishment, but they followed the command of Pharaoh, and the command of Pharaoh was not [at all] right. He will precede his people on the Day of Resurrection and lead them into the Fire; and wretched is the place to which they are led. And they were followed in this [world] with a curse and on the Day of Resurrection. And wretched is the gift which is given}* (Hūd:97-99). This is the worst that awaits them from the partnership of destiny in the Hereafter.

*{O you who have believed, remember the favor of Allāh upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allāh, of what you do, Seeing}* (Al-Aḥzāb: 9). So the soldiers of the ṭāghūt are in opposition to the soldiers of Allāh and His angels, and their destiny is the destiny of their leader, Iblīs, and all his soldiers. *{So they will be overturned into Hellfire, they and the deviators And the soldiers of Iblīs, all together}* (Ash-Shu‘arā’: 94-95). Thus, they shared in the destiny of the Fire.

Thus, they are the soldiers of Iblīs with every tyrannical ṭāghūt. Crime united them, and punishment in this world and destiny in the Hereafter united them, except as your Lord wills. And thus I return to emphasize:

That I believe, as I have always believed, that the problem of the people of faith and Jihād in this time, as it was in most times, and today it is clearer and greater, is in the priests of this time, the criminal scholars of the ruler, who have confused the people about their religion, legitimized the existence of disbelief, fought those who stood against them, and were a torment and a plague upon the nation of Islam, its callers to Allāh, and its struggling, oppressed Mujahideen. It is no wonder that the Qur’ān



singles them out with the most severe verses of warning and punishment, as Allāh the Exalted said: *{Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allāh and cursed by those who curse}* (Al-Baqarah: 159). And His saying: *{Indeed, those who conceal what Allāh has sent down of the Book and exchange it for a small price - those consume not into their bellies except the Fire. And Allāh will not speak to them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment}* (Al-Baqarah: 174).

And similarly, those who claim to be followers, weak, enslaved, and blameless, such as soldiers, police, and minor aids in intelligence, are not innocent. Likewise, it is not surprising that Allāh, may He be blessed and exalted, will gather them in Hell with their masters and leaders, with whom they gathered in this world. Their disavowal will not benefit them then, as Allāh the Exalted said: *{When those who were followed disassociate themselves from those who followed [them], and they [all] see the punishment, and cut off from them are the ties [of relationship]. Those who followed will say, "If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us." Thus will Allāh show them their deeds as regrets upon them, and they will never emerge from the Fire.}* (Al-Baqarah: 166-167).

### **The Rise and Fall of Kingdoms, Ibn Khaldūn's Theory of Civilization's Rise, and Toynbee's Theory of Civilization's Movement Between East and West**

Historical studies and archaeological findings around the world indicate that many civilizations and countless kingdoms have arisen and perished. The unknown among them are more numerous than the known. We only have what some archaeological excavations indicate, what has been recorded in some ancient literature, and what some sacred books have mentioned.

Kingdoms have arisen and expanded to the point of becoming great empires. Then, factors of weakness and extinction crept in, and stronger kingdoms invaded them. This led to their disintegration into their components and the emergence of smaller or larger kingdoms, depending on the waves and interactions of human history. The brilliant scholar Ibn Khaldūn (may Allāh have mercy on him) investigated the emergence and disappearance of these kingdoms, the rise and fall of civilizations and urbanization, their causes, factors, stages, and phases. He arrived at fundamental theories in history, sociology, and politics.

He included his theory in his famous book, "Muqaddimah Ibn Khaldūn" ("Ibn Khaldūn's Introduction"). According to these theories or observations, he proved that kingdoms and civilizations are born, develop, mature, age, and die in stages very similar to those experienced by humans.

It is worth mentioning that understanding the logic and context of history in this regard is very important for us to comprehend the causes and stages of the rise of the international system and the historical conflict between kingdoms and civilizations. This is because it helps us understand the reasons for revival and defeat in the history of Muslims, past and present. It allows us to understand and deduce what indicates that contemporary Western civilization, with its current phase led by America, is inevitably declining, and that the civilization of Islam is moving towards the rising of its sun and the establishment of its renaissance, by Allāh's permission. This motivates us to hope, strive, and work. The summary of Ibn Khaldūn's words (may Allāh have mercy on him) is that, just as a human is born weak, lying on the ground unable to move or strive and needing others for all his needs, then develops to crawl on all fours, then grows to stand on his feet and walk unsteadily, until his walking becomes steady. Then he becomes a boy playing and frolicking, then a strong, sturdy youth, then a man with full awareness and strength. When he reaches forty, he reaches his peak and the zenith of his physical and mental powers. Then the decline and regression in all

powers begin, he becomes middle-aged, then an old man, then a frail old man. As Allāh the Exalted said:

*{And Allāh created you; then He will take you in death. And among you is he who is reversed to the most decrepit [old] age so that he will not know, after [having had] knowledge, a thing. Indeed, Allāh is Knowing and Competent.}* (An-Naḥl: 70).

Thus, hair turns gray, bones become brittle, the back bends, and these are messengers of the Angel of Death, signaling departure. Then he walks on three; his two legs and his cane. He may crawl on all fours to fulfill his needs as he began. Then he lies in his bed, motionless, until death overtakes him, and he returns from where he came. We ask Allāh for a good end.

Ibn Khaldūn saw—and the events of the days have proven what he saw—that states also go through these stages. They emerge, mature, their powers become steady, then they wither and weaken, their powers collapse, and then they die, leaving their inheritance, civilization, and the lands of their peoples to be divided among other states, and so on. Just as human lifespans vary, so do the lifespans of states. Just as some die due to internal diseases or external infections, so do states, in most cases. Just as sudden death or killing snatches some humans, states may perish due to the surprise of stronger powers or natural calamities. Some states may last for months or years, and history has seen states and civilizations that have lasted for thousands or hundreds of years. And Allāh the Almighty speaks the truth:

*{Say, "O Allāh, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent."}* (Āl ‘Imrān: 26).

One important point that Ibn Khaldūn mentioned is that states arise from the unity of their founders on a certain *‘aṣabīyah* (meaning a bond), which may be kingship,

kinship, religion, national ethnicity, or shared interests. Thus, the *‘aṣabīyah* of the kingdom arises. Their affair begins with their reliance on *‘aṣabīyah* among themselves, and on harshness, strength, and sacrifice in their endeavors.

Often, the early founders are ascetic in their enjoyment, devoted to war, striving, and building. Then they are followed by a generation born into power and comfort, acquiring qualities from those before them due to their proximity to them, and preserving and developing the kingdom, but with some luxury and enjoyment in kingship. Then they are followed by a generation less robust, more luxurious, and further from toil and fatigue. Thus, generations arise in which *‘aṣabīyah* has dissolved, and their strength and joints have been weakened by the effects of luxury and comfort. Weakness creeps into the state, and other states or *‘aṣabīyahs* become ambitious for it, attacking it and seizing its kingdom to begin the cycle anew with the newcomers. The causes of the fall may be internal or external, and all factors may combine.

Thus, by reviewing the history of nations and kings close to us, known since humans recorded their remnants about 6,000 - 7,000 years ago, we find that the civilizations of China, India, the Indus Valley, Greece, Rome, the Pharaohs, and others, and the secondary kingdoms that interspersed them, have all gone through these stages, confirming what that great scholar (may Allāh have mercy on him) said.

We must know that this tradition is still ongoing in modern systems and states. Islamic civilization went through it until weakness crept in, and the kingdoms of European civilization inherited its legacy. These kingdoms have been dominant for about 200 years, until the modern world order arose after World War II, and America and Russia emerged as inheritors of the European colonies. Then America and its allies eliminated the Soviet Eastern civilization, leading to the establishment of the "New World Order" based on a single superpower for the first time in known human history.

The renowned English historian Arnold Toynbee (died 1963) added an observation to the logic of the course of history.

He observed and predicted, based on his observation, that civilization had alternated between East and West four times and was undoubtedly heading for a fifth. He said that civilization was born in the East in the kingdoms of the Indus Valley, India, China, ancient Persia, and the civilizations of Iraq, Egypt, and Yemen. Then it moved to the West to Greece and Rome. Then it moved to the East at the hands of the Muslims, and Islamic civilization arose. Then it moved to the West at the hands of Western European and then American civilization. He said that it was undoubtedly moving to return to the East and the Muslims, based on signs of decline and disintegration in Western civilization and seeds of revival and radiance in the Islamic East.

This is confirmed for us in the prophetic glad tidings and even in the prophecies of the ancient books of the People of the Book. Contemporary Western writers and philosophers have explained this more explicitly. Some European and American writers have recently written books predicting the fall of America and Western civilization within twenty years. Some of these writings are about ten years old. Their fall is undoubtedly coming, and our rise is undoubtedly imminent. It is unseen in the knowledge of Allāh. We ask Allāh to make us witness it or to make us among those who have done deeds for it that will benefit them on the Day when neither wealth nor children will avail, except for one who comes to Allāh with a sound heart.

### **Civilizations and the Old World Order Until the Emergence of Islam:**

Although archaeological studies indicate that ancient civilizations, deeply rooted in the past, arose and flourished throughout the earth and all its continents, it has not been possible to know human history in any detail except when writing began, which

dates back to about 6,000 or 7,000 years ago. Among the most famous known ancient civilizations are those that arose in China, India, and Persia, and the ancient civilizations of Iraq, such as the Assyrian, Chaldean, Babylonian, and others. The civilizations of the Levant, such as the Phoenician, Sumerian, and Canaanite, and the civilizations of the Arabian Peninsula, such as ‘Ād and Thamūd, and the civilizations of Yemen, such as Saba’, Ḥimyar, and the people of Tubba’. Also, the Pharaonic civilizations of Egypt and the Nile Valley, the civilizations of North Africa and Carthage, as well as the Greek civilization, then the Roman civilization. As well as the civilizations of the Native Americans and their ancestors in the Americas, especially in the south, where advanced and sophisticated civilizations arose.

With the development of civilizations and the establishment of communication between them through peaceful and wartime relations, what can be called the "international system" began. Great civilizations and kingdoms were able to extend their control over their neighbors, and they had political, economic, social, and cultural systems. They also had military policies within and around them, and disputes with neighboring powerful empires.

Among the most famous of these was what arose in the ancient world—Asia, Africa, and Europe—which was a geographically and culturally connected world, such as what existed between the ancient Persian civilization, which lasted for several thousand years, and the Greek civilization, and their conflict on the contact line in the Middle East. These areas were the Levant, Iraq, and Turkey (or what is known as the Anatolian Plateau or Asia Minor). This period witnessed the victory of Persia and the disintegration, weakening, and fragmentation of the Greek civilizations, then their resurgence and unification at the hands of the historical leader Alexander the Great, who united the Greeks and then invaded the East, defeating the Persians and reaching the borders of China. He also entered Pharaonic Egypt and most of the lands of the East.

Then Persia rose again and established an empire whose kingdom extended from Mesopotamia in Iraq to Persia (Iran), the Indus Valley (Pakistan), Afghanistan, and parts of Central Asia. At that time, the Roman Empire arose in the Italian peninsula and inherited the Greek civilization, expanding to include all the countries surrounding the Mediterranean Sea: the Levant, Egypt, North Africa, parts of Anatolia, and the entire European continent.

Thus, the ancient international system resulted in the existence of two competing civilizations, also fighting on the contact lines in the Middle East, in the Levant and Iraq!

This international system had many of its present-day characteristics, such as the influence of the two great powers on their neighbors and their interference in their internal affairs. There was a system of proxy wars between the followers of the Persian Empire from the Arabs of Iraq and Mesopotamia, who were the kings of the Lakhmids, who followed the religion of their Persian masters, Magians who worshipped fire like them, and the followers of the Byzantine Roman Empire, whose capital was Constantinople, who were the Arabs of the Levant, the Ghassanids, who followed the religion of their Roman masters, Christians like them.

The Romans and Persians exchanged victory and defeat several times in fierce wars. During times of peace, they also had relations of cultural and economic exchange.

At that time, the Arabs of the Arabian Peninsula lived in complete political isolation from their surroundings, in a primitive, fragmented, and independent system based on warring tribal and clan groups, politically divided and not united by a king or system. They were religiously divided, with each tribe worshipping its own gods and idols. The Arabs in the peninsula had a primitive economic system based mostly on herding, some agriculture around desert oases, and trade, and its ancient route that crossed Mecca, Medina, and Aqaba from Yemen to the Levant, connecting the trade of

the East coming from China and India by sea to Yemen, and the trade of the West coming from the Roman lands from Anatolia and northern Syria. There was no unified and independent system in the Arabian Peninsula except in Yemen, where well-established kingdoms arose, until they were invaded by the Christian Abyssinians, allies of the Romans, and then dominated by kings associated with the Persians, who appointed rulers over them who were subordinate to them.

These were the political conditions and what can be termed the "international system" in the heart of the ancient world: Europe, North Africa, and the western half of Asia.

In this atmosphere, in the early seventh century CE (610 CE), the sun of Islam rose, and the master of the children of Adam, and the best of the first and the last, our master Muḥammad (peace and blessings of Allāh be upon him) was sent. The sun of Islamic civilization rose as the nucleus of the Islamic state was established and the Arabian Peninsula was unified during the remainder of his life and mission (peace and blessings be upon him), which lasted 23 years.

Thus, the Islamic state entered the arena of the international system, which was becoming composed of three poles: the Romans, the Persians, and the Islamic state, since the seventh century CE.

### **The Importance of Knowing History:**

It is very crucial, in order to understand current events, extrapolate the future, and understand the rationale of the conflict between truth and falsehood, both internally (among Muslims) and externally (with their enemies, especially the Romans), to have a general knowledge of the historical milestones that we Muslims have passed through. Likewise, a general knowledge of the history of our enemies and the



common milestones between us and them is important. This also has great benefit in understanding the *sunan* (traditions) of victory and defeat, and the causes of strength and weakness, which helps Muslims in general, and Mujahideen in particular, and their conscious leaderships—as is supposed—in particular, to move in our existing and future conflicts with insight.

Our knowledge of our glorious history also provides us with a strong motivation to move forward, following in the footsteps of glorious ancestors who reached the Pleiades in elevation and honor, when they understood that we are a people whom Allāh has honored with Islam, and whenever we seek honor in other than it, Allāh will humiliate us, as our master ‘Umar (may Allāh be pleased with him) said, *"Whom Allāh disgraces, there is none to honor him."*

Therefore, in the following pages, we will present a brief overview of the milestones of our glorious history and the countless lessons and morals in it.

We will follow this with a brief overview of the history of our eternal enemies... the Romans (Banī al-Aṣfar – the Byzantines). May Allāh fight them.

## **The International System at the Time of the Prophetic Mission (The Persian-Roman Conflict)**

The Messenger of Allāh (peace and blessings be upon him) was born in 570 CE. He received revelation, as is well known, in 610 CE. The Romans and Persians shared the sovereignty of the world surrounding the Arabian Peninsula, and each of them was ambitious to seize the sphere of influence extending from the banks of the Euphrates to the shores of the Mediterranean Sea, and worked to destroy the military power of its adversary. For this reason, wars were continuous between them, and were

seesawing, interrupted by truces that did not last long. These wars were characterized by various forms of cruelty, including killing, destruction, and sabotage.

This conflict between the two states intensified during the reigns of the kings:

- Justinian I, who was installed as emperor of the Romans in 527 CE.
- Khosrow I (Anushiruwān), who was installed as king of Persia in 531 CE.

In 546 CE, Khosrow Anushiruwān launched a war against the Romans and attacked northern Syria, capturing Antioch, the capital of the East at that time. He also captured Edessa (Odessa), Qinnasrīn, Aleppo, and other cities, and transferred thousands of prisoners from Antioch to a city he built in its likeness near al-Madā'in (Ctesiphon), which he called "Antioch" and was known as "al-Rūmiyyah," and appointed a man from the Christians of Ahwaz to rule it.

Justinian could not repel Khosrow from his lands because he was preoccupied with his wars against the tribes of the Avars and Slavs, who were raiding the borders of his kingdom from Europe. He was forced to make peace with Khosrow. In 563 CE, this peace was concluded, with Khosrow withdrawing from the lands he had occupied in exchange for a large ransom and annual tribute paid by the Romans.

In 565 CE, Justinian I died and was succeeded by Justinian II, who broke the peace treaty concluded by his predecessor with Khosrow. Khosrow retaliated against Syria and destroyed it. Justinian II died in 578 CE and was succeeded by Emperor Tiberius, who made peace with Khosrow for money and tribute.

In 579 CE, Khosrow Anushiruwān died and was succeeded by his son Hormizd. Tiberius also died and was succeeded by Emperor Maurice. The Turkic tribes in the northeast of Persia allied after the death of Khosrow, so Hormizd sent an army led by a commander named Bahrām to fight them. He defeated them and seized their wealth.

The victory tempted him, so he turned against his king, Hormizd, deposed him, and blinded him, seizing the kingship.

Khosrow II (Parvez), son of Hormizd, tried to regain his father's throne but failed, so he sought refuge with the Roman Emperor Maurice, asking for his help against Bahrām. The emperor honored him, responded to his request, married him to his daughter, and provided him with a great army with which he overcame Bahrām, regained his father's throne, and succeeded him in kingship.

In 602 CE, the Byzantine commander Phocas assassinated Emperor Maurice, seized power, installed himself as emperor, and killed Maurice's sons except for one who managed to escape and flee. He sought refuge with Khosrow Parvez, asking for his help against Phocas, just as his father had helped him against Bahrām before. Khosrow demanded that the Romans install him as king in succession to his father and threatened them with war if they did not comply, but they refused.

Khosrow Parvez launched a fierce war against the Romans, capturing the Levant, Egypt, and Nubia, and carrying the wood of the (alleged) cross from Jerusalem to al-Madā'in, the capital of Persia. Then he directed a massive army to Constantinople and besieged it, enlisting the help of the Avars and Slavs, the enemies of the Byzantines, in the siege. They besieged it from Europe. Heraclius, the commander of the Byzantine army, was able to break the siege of Constantinople. He was able, by allying with the Turks, the enemies of the Persians, to expel Khosrow's army from the Roman lands.

In 610 CE, the year of the Prophetic mission, Heraclius deposed Emperor Phocas, due to the widespread corruption of his rule, and handed him over to the people, who killed him. The army installed Heraclius, due to his victory over the Persians and his deposition of a misguided king. Heraclius launched a war against the Persians, regaining what they had seized from the Roman lands. Then he attacked them in their

own lands and broke their armies at the Battle of Nineveh in 627 CE, carrying off much of their wealth and imposing an annual tribute on them.

This battle was the last of the wars between the Persians and the Romans, and it is the one referred to in the Holy Qur'ān in the verse: *{The Romans have been defeated. In the nearest land. But they, after their defeat, will overcome.}* After this battle, the turn of the Muslims came, and they swept away the two states at once with the power of the One and Only.

## **Summary of the History of States and Kingdoms in Arab and Islamic History**

From the establishment of the Prophetic state to the present day (1 AH - 622 CE / 1425 AH - 2004 CE).

In writing this chapter (Chapter Three), which contains the historical summary, I relied on a number of electronic discs containing programs on Islamic history, in addition to a number of historical references. I have rewritten what I have quoted from those programs and references with very extensive modification, because most of them were written by non-Islamic hands, or perhaps hostile to Islam, harboring resentment towards the history of Muslims or some of its makers. They sometimes lacked honesty, and their material sometimes contained some forgery. They did not respect the sanctity of some religious figures such as the Companions, may Allāh be pleased with them, nor the status of some caliphs, kings, and righteous people known for their good conduct and status. Most of them were written with a nationalist, secular spirit, not Islamic or neutral.

I benefited from these references in general information and dates, and quoted some texts that did not contain anything that defamed Islamic history. I modified

everything that I found to be distorted or inappropriately phrased, resembling precise surgical cosmetic procedures. I was helped in this by what Allāh facilitated for me in studying history academically, and then delving deeper into it through personal study efforts, especially in Islamic history and books of contemporary political history, and my work in the field of journalism and media.

In general, and for the sake of academic honesty, I mention here that the most important references for this chapter are:

1. *Tārīkh al-Islām* (History of Islam) program - produced by Ḥarf Foundation - with authorization from Al-Azhar (which was honorable) - as described by Sheikh Ibrahim Ezzat, may Allāh have mercy on him - and it is the main source of the text, and it has been modified and corrected with very extensive modification.
2. *Al-Tārīkh al-Islāmī* (Islamic History) program - produced by Şakhr Foundation.
3. *Tārīkh al-Dawlah al-‘Uthmāniyyah* (History of the Ottoman State) - by Farīd Bey, the lawyer. He appears to be an Egyptian of Turkish origin who wrote his book in 1909. His Masonic spirit, his hatred of Sultan Abdul Hamid, may Allāh have mercy on him, his Turkish chauvinistic spirit, and his support for the Jewish-Masonic Committee of Union and Progress are evident in it. His book is published in the well-known Millennium program.
4. *Al-Bidāyah wa-al-Nihāyah* by Ibn Kathīr - may Allāh have mercy on him - and it is the reference I relied on to correct many of the errors that occurred in the previous references.
5. The writings of the martyr of Islam, Sheikh Abdullah Azzam, especially his books (*Khaṭṭ al-Taḥawwul al-Tārīkhī*, *Aḍwā’ ‘alā al-Qawmiyyah al-‘Arabīyah*, *al-Saraṭān al-Aḥmar*).
6. Other references and special information that I have gathered from the media and other information sources.

## **The Prophetic State (1-11 AH)**

On the twelfth of Rabīʿ al-Awwal (September 24, 622 CE) of the thirteenth year of the Prophetic mission, the Messenger of Allāh (peace and blessings be upon him) arrived in Yathrib to be the first capital of the Islamic state and to be called al-Madīnah al-Munawwarah (the Illuminated City), and to become the launching point for the conquering Muslim armies. The year of the Hijrah was considered during the reign of ʿUmar (may Allāh be pleased with him) as the beginning of the Islamic calendar.

## **The Most Important Events of the Prophetic Era from the Emigration of the Messenger (peace and blessings be upon him) to His Death:**

The most important milestones in that period can be summarized in the following points:

## **The Battle of Badr (2 AH)**

In Ramaḍān of the second year of the Hijrah, the Prophet (peace and blessings be upon him) learned that a large caravan was coming from the Levant with Abū Sufyān ibn Ḥarb on it, and that it would pass by Badr to get water and rest there.

The Prophet (peace and blessings be upon him) prepared a campaign of three hundred and some men, and headed with them to Badr to surprise the caravan. Quraysh were alarmed by what they heard and called for war against the Muslims. Although Abū Sufyān later sent word that he had turned to the coast and escaped from the Muslims and called them to return to Mecca, the leaders of Quraysh were determined to fight the Muslims.

On the 17th of Ramaḍān of that year, the two groups met in the first battle in which the power of faith erupted and the Muslims were victorious despite their small number, killing about seventy of the heroes and leaders of Quraysh, and capturing the same number.

The Battle of Badr was the opening of Islamic history. It was not a war between equals in number and equipment, but rather a war between the love of the creed for which martyrdom is sought, and the love of wealth for which life is sought. The seeker of life cannot conquer the seeker of martyrdom.

This is the main factor that made the Arabs, after their embracing of Islam, defeat the armies of the great powers around them—by the grace of Allāh—with small numbers in the wars of conquest.

### **The Jews Break Their Covenant with the Prophet**

The Prophet (peace and blessings be upon him) returned to Medina and found that the hearts of the Jews had changed. The victory of the Muslims at Badr had pained them, and they had not anticipated it and could not bear to conceal what was in their hearts.

Banū Qaynuqā‘ were the most resentful of the Jews for this victory and belittled it. They began to express their envy of the Muslims for their victory, challenging them and harassing them. The Messenger of Allāh (peace and blessings be upon him) besieged them in their fortresses. They surrendered to him, and the Prophet (peace and blessings be upon him) was content with expelling them from Medina and sending them to the Levant.

## **The Battle of Uḥud (3 AH)**

The Jews were enraged by what had befallen Banū Qaynuqāʿ, so they began to incite the Bedouins to raid Medina and attack the Muslims. They also began to incite Quraysh to war against the Muslims to avenge their dead in the Battle of Badr, and they promised them their support in the war. The two most ardent inciters were two leaders of the Jews of Banū al-Naḍīr: Kaʿb al-Ashraf and Sallām ibn Abī al-Ḥuqayq.

A group of the Anṣār volunteered to assassinate them by order of the Messenger of Allāh (peace and blessings be upon him), and they killed them.

Quraysh were affected by the incitement of the Jews, so they prepared their forces for war against the Muslims. Quraysh headed with their mobilized forces towards Medina, led by Abū Sufyān ibn Ḥarb.

When the Prophet (peace and blessings be upon him) learned of this, he prepared an army and went out with them to Mount Uḥud, near Medina, and placed the best archers on top of the mountain to protect the backs of the Muslims.

The signs of victory appeared, and Quraysh retreated, followed by the Muslims, collecting what they had gained from them. The Muslim archers thought that the battle was over, so they left their positions and hurried to get their share of the spoils.

Khālīd ibn al-Walīd, who was leading the archers of the polytheists, seized the opportunity, ascended the mountain from behind, and began to shower the Muslims with a barrage of arrows. The forces of Quraysh turned back on them, so they were caught between two fires, their ranks were disturbed, and panic spread among them until some of them killed each other, and those who survived the killing fled.

More than seventy men of the Muslims were killed in this battle, including the hero of Islam, Ḥamzah ibn ʿAbd al-Muṭṭalib, the uncle of the Prophet, who was killed by Waḥshī, one of the Abyssinian archers. The Prophet (peace and blessings be upon



him) was wounded in his cheek and his noble head was injured. A crier of Quraysh shouted that Muḥammad had been killed, and the polytheists believed it and stopped fighting and withdrew, for they had achieved—in their opinion—what they sought.

### **The Jews Attempt to Assassinate the Prophet (peace and blessings be upon him)**

The Jews of Banū al-Naḍīr were not pleased with the survival of the Prophet (peace and blessings be upon him), so they resolved to assassinate him, taking revenge for Ibn al-Ashraf and Ibn Abī al-Ḥuqayq. They failed, their plot was exposed, and they knew that the Prophet (peace and blessings be upon him) would punish them, so they took refuge in their fortresses.

The Prophet (peace and blessings be upon him) attacked them and besieged them. When they despaired, they asked to be allowed to leave Medina as Banū Qaynuqā' had left. He agreed to their request, and they left with their wealth. Some of them settled in Khaybar and joined its Jews, while the others continued their journey to the Levant.

### **The Battle of the Trench (5 AH)**

Only Banū Qurayzah remained of the Jews of Medina. They were pained by what had befallen their brothers, Banū Qaynuqā' and Banū al-Naḍīr, and they decided to incite Quraysh and their allies from the Arab tribes to war against the Muslims and the elimination of their state, and they pledged to support them in this war.

Quraysh mobilized and called upon their allies and parties, and they came with their men, answering their call, and the mobilization reached ten thousand fighters.

The Prophet (peace and blessings be upon him) learned of this great campaign and consulted his Companions, who advised him that the Muslims should stand in defense of their city. Salmān al-Fārisī (may Allāh be pleased with him) suggested digging a trench around Medina, with the archers standing behind it, preventing those who tried to cross it from the polytheists.

Someone came to inform the Prophet (peace and blessings be upon him) of what Banū Qurayzah had done, so he sent to them two leaders of the Anṣār, Sa'd ibn Mu'ādh, the leader of al-Aws, and Sa'd ibn 'Ubādah, the leader of al-Khazraj, to remind them of the covenant of the Prophet (peace and blessings be upon him), to forbid them from betraying the Muslims, and to warn them of its consequences. They mocked them and showed their determination to support Quraysh.

When the army of the polytheists arrived, they stopped before the trench and could not enter Medina, and the Muslim archers began to strike down those who tried to cross the trench. The siege lasted for a month until the allies of Quraysh (the parties) became weary of the long wait and missed out on the spoils they had hoped for, and discord and dissension occurred between them and Quraysh.

Here, Allāh facilitated the embracing of Islam for a leader of the Arab leaders, Nu'aym ibn Mas'ūd al-Ashja'i. He had come with his people, Banū al-Ashja', to fight the Muslims along with those who had come from the allies of Quraysh. He announced his Islam and asked the Prophet (peace and blessings be upon him) to participate with the Muslims in defending Medina. The Messenger asked him to conceal his Islam and to discourage Quraysh and Banū Qurayzah and cause dissension between them. He did so, and the plan succeeded.

Then Allāh sent a fierce wind upon the army of Quraysh and the allies, which uprooted the tents, overturned the cooking pots, and filled mouths and eyes with dust. The Holy Qur'ān refers to this divine help in the verse: *{O you who have believed, remember the*

*favor of Allāh upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allāh, of what you do, Seeing.}*

The parties had grown tired of waiting and the long siege, so they began to retreat, and Quraysh withdrew, swallowing their rage. In this regard, Allāh the Almighty says: *{And Allāh repelled those who disbelieved, in their rage, not having obtained any good. And sufficient was Allāh for the believers in battle.}*

### **The Ruling of Sa'd ibn Mu'adh Concerning What the Jews of Banū Qurayzah Did:**

Immediately after the Battle of the Trench, the Prophet (peace and blessings be upon him) prepared a detachment and headed to Banū Qurayzah to punish them for breaking the covenant. They fortified themselves in their fortresses. When the siege intensified against them, they requested the arbitration of Sa'd ibn Mu'adh, who was their ally. The Prophet (peace and blessings be upon him) agreed to their request. Sa'd ruled that their men should be killed and their women and children should be taken captive. The Prophet (peace and blessings be upon him) carried out Sa'd's ruling on them.

### **The Muslims' Transition from Defense to Offense:**

After Medina was cleared of the Jews, Islam was safe from the competition of Judaism, and the Muslims were safe from the cunning and deception of the Jews, the Muslims transitioned from a state of defense to a state of offense.

The Prophet began by invading the polytheistic tribes loyal to Quraysh to prove that the Muslims had strength and had not been weakened after the Battle of Uḥud and the Battle of the Trench. He was victorious and returned with great spoils, and the tribes learned that they had no power to fight the Muslims.

## **The Treaty of al-Ḥudaybiyah (6 AH)**

In the late Shawwāl of the sixth year of the Hijrah, the Prophet (peace and blessings be upon him) announced that he wanted to travel to Mecca to perform ‘Umrah, and he authorized his Companions to travel with him to perform it. They rejoiced and were pleased to visit the Ka‘bah, which they had been deprived of. The Muhājirūn had a strong longing for their homes and the families they had left behind.

The Prophet (peace and blessings be upon him) traveled with one thousand five hundred of the Muhājirūn and Anṣār, carrying no weapons except swords in their sheaths. They wore the garb of iḥrām to emphasize to Quraysh that they wanted ‘Umrah and did not intend to fight. The swords they carried were only for protection from what might confront them on the way.

The caravan of the Muslims reached al-Ḥudaybiyah, near Mecca. When Quraysh learned of the arrival of our Prophet Muḥammad (peace and blessings be upon him) and his Companions, they refused to allow them to enter Mecca, and the month of Dhū al-Qa‘dah had arrived, which is one of the sacred months in which fighting is prohibited.

The Prophet (peace and blessings be upon him) sent ‘Uthmān ibn ‘Affān to negotiate with Quraysh. His return was delayed, and it was rumored that he had been killed. Here, the Prophet (peace and blessings be upon him) resolved to enter Mecca.

The Muslims responded to what the Prophet (peace and blessings be upon him) had resolved and pledged allegiance to him unto death while he was sitting under a tree. Allāh praised the pledgers and was pleased with them in a verse revealed on this occasion:

*{Certainly was Allāh pleased with the believers when they pledged allegiance to you, [O Muḥammad], under the tree, and He knew what was in their hearts, so He sent down*

*tranquility upon them and rewarded them with an imminent conquest.}* Hence, this pledge was called the Pledge of Riḍwān (Good Pleasure).

‘Uthmān (may Allāh be pleased with him) was not killed, as was rumored, and he returned to al-Ḥudaybiyah (he had been delayed in negotiating with Quraysh and allaying their fears). The main demand of Quraysh was that the Muslims return that year and enter Mecca to perform ‘Umrah the following year, so that the Arabs would not say that Quraysh had been humiliated by the Muslims, which would bring them shame.

The Prophet (peace and blessings be upon him) agreed to Quraysh's demand, and on this basis, he concluded an agreement between him and Quraysh known as the Treaty of al-Ḥudaybiyah, according to which a truce was concluded between the two parties for a period of ten years.

The treaty included conditions such as the Muslims returning anyone who came to them from Quraysh as a Muslim without the permission of his guardian, and Quraysh not returning anyone who returned to them from the Muslims. Anyone who wanted to enter into the covenant of Quraysh could do so, and anyone who wanted to enter into the covenant of Muḥammad from other than Quraysh could do so. Entering into the covenant was an alliance that obligated supporting the ally if he sought help and assistance. Khuzā‘ah entered into the covenant of the Messenger of Allāh, and Banū Bakr entered into the covenant of Quraysh.

### **The Invasion of the Jewish Cities**

The truce between the Prophet (peace and blessings be upon him) and Quraysh allowed the Prophet to devote himself to fighting the remaining Jews in the Arabian Peninsula. Besides the Jews of Medina, there were Jewish communities living in Khaybar, Wādī al-Qurā, Fadak, and Taymā’, which are cities located on the border between the north of the Arabian Peninsula and the lands of the Romans.

The Jews of those cities used to incite the Bedouins against the Muslims, so the Prophet (peace and blessings be upon him) prepared a campaign against those Bedouins and subdued them. He then headed to Khaybar and conquered it, and the Jews of the other cities surrendered without a fight.

The Prophet (peace and blessings be upon him) was tolerant of the Jews, so he kept them in their lands and employed them in agriculture, with the condition that he could expel them whenever he wished.

### **The Compensatory ‘Umrah (7 AH)**

The first year of the truce passed, so the Prophet (peace and blessings be upon him) headed with all the Muslims to Mecca to perform the compensatory ‘Umrah. They spent three days there, then left as stipulated in the Treaty of al-Ḥudaybiyah.

The men of Quraysh closely observed the behavior of the Muslims and found them to be a different people, molded anew by Islam. Many of them began to think and ponder the principles of Islam, and soon groups of them came to Medina as Muslims. Among these were Khālīd ibn al-Walīd, ‘Amr ibn al-‘Āṣ, and ‘Uthmān ibn Ṭalḥah, who were among the leaders and heroes of Quraysh, who had previously participated in fighting the Muslims.

### **The Messenger Sends Letters to the Kings and Princes of Neighboring Countries**

Islam began to spread in the Arabian Peninsula after the victories achieved by the Prophet (peace and blessings be upon him) following the Treaty of al-Ḥudaybiyah. The Prophet (peace and blessings be upon him) decided that his message should reach the ears of the kings and princes of neighboring countries, so he sent them letters with ambassadors calling them to Islam. Some responded to his call, such as al-Mundhir ibn Sāwá, the prince of Bahrain, while others sent the ambassadors back.

Some of them had a good response, like the king of the Romans and al-Muqawqis, the ruler of Egypt, while others had a bad response, like Khosrow Parvez, the king of Persia, who tore up the letter of the Prophet (peace and blessings be upon him). Similarly, Shuraḥbīl, the prince of Ghassan, mocked the call to Islam and killed the ambassador of the Messenger of Allāh (peace and blessings be upon him) al-Ḥārith ibn ‘Umayr al-Azdī, may Allāh be pleased with him.

### **The Messenger Prepares a Campaign to Avenge the Killing of His Ambassador al-Ḥārith ibn ‘Amr: The Battle of Mu’tah**

The killing of this ambassador had a profound impact on the Messenger of Allāh (peace and blessings be upon him), so he prepared a campaign of three thousand men to fight the Ghassanids, and he made Zayd ibn Ḥārithah its commander. When the Ghassanids learned of it, they sought help from their Roman allies, who reinforced them with a great army. The encounter took place in Mu’tah.

In that battle, Zayd ibn Ḥārithah, the commander of the army, was killed, and after him, ‘Abd Allāh ibn Rawāḥah, then Ja’far ibn Abī Ṭālib (may Allāh be pleased with them all) were killed. Then the people appointed Khālīd ibn al-Walīd to take command. He realized that continuing the battle would mean the annihilation of the Muslim army, so he withdrew with a brilliant military plan. He stirred up dust behind his retreating army, giving the Romans the impression that a huge reinforcement had come from Medina. Khālīd's ruse terrified them, and they stopped pursuing the retreating army.

With this withdrawal, Khālīd's military skill became apparent, and he rose to the ranks of the commanders who raised the banner of Islam. The Battle of Mu’tah was the opening of the struggle for the Islamic conquests outside the Arabian Peninsula, and the beginning of the conflict between the Muslims and the Romans.

## **The Conquest of Mecca (8 AH)**

The eighth year of the Hijrah came, and the number of Muslims had increased with the entry of many tribes into Islam. Allāh willed that Quraysh break their covenant with the Muslims. The tribe of Banū Bakr attacked the tribe of Khuzā'ah. Banū Bakr had entered into the covenant of Quraysh, and Banū Khuzā'ah had entered into the covenant of the Prophet (peace and blessings be upon him). Quraysh supported their allies, and Khuzā'ah sought help from the Prophet (peace and blessings be upon him). Thus, an opportunity arose to conquer Mecca.

Quraysh had become isolated after most of the Arab tribes had embraced Islam, and Quraysh had lost many of its men in its wars with the Muslims, and a group of its valiant heroes had joined the Muslims.

The Prophet (peace and blessings be upon him) prepared a great army of the Muhājirūn and Anṣār, and the tribes that had embraced Islam joined it. The Prophet (peace and blessings be upon him) announced that he wanted Mecca and to fight Quraysh, who had broken their covenant.

The army marched, following its great leader (peace and blessings be upon him). He camped outside Mecca, and Quraysh saw that the Prophet (peace and blessings be upon him) had come with a large gathering of Arabs and that they had no power to fight them, so they surrendered. Al-ʿAbbās, the uncle of the Prophet, came with Abū Sufyān, and they embraced Islam and opened the gates of the Sacred City to him. Before entering it, he reviewed the army in their presence, and its detachments passed before them, chanting: *{And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart."}*



The Prophet (peace and blessings be upon him) entered Mecca with the army and headed to the Ka'bah, riding his she-camel with great humility. He began to destroy the idols and erase the images from the walls of the Ka'bah. Then he ordered Bilāl al-Ḥabashī to climb to the roof of the Ka'bah, and he gave the call to prayer, announcing the defeat of polytheism.

### **The Invasion of Thaqīf and Hawāzin (8 AH)**

Quraysh joined the ranks of the Muslims and organized with them in his army to fight the tribes of Hawāzin and Thaqīf, who had refused to embrace Islam. The Muslims met Hawāzin in Wādī Ḥunayn and were victorious over them after a fierce battle, in which the Muslims were almost defeated were it not for the steadfastness of the Prophet (peace and blessings be upon him). Then the Muslims besieged Thaqīf in their city, al-Ṭā'if, and they were forced to surrender. Hawāzin and Thaqīf embraced Islam.

### **The Prophetic March to Fight the Romans: The Invasion of Tabūk and Dūmat al-Jandal (9 AH)**

The Prophet returned to Medina after the conquest of Mecca, and the ninth year of the Hijrah had arrived. He prepared a large army of forty thousand men and marched with it towards Mu'tah, wanting to avenge what had befallen the Muslim army there. When he reached the city of Tabūk, he camped there. The Romans learned of his arrival but did not advance to fight him, for they were terrified by the encounter with this large army, led by men who did not know defeat. The Roman army took its position inside its lands, defending, after it had intended to attack.

The Prophet (peace and blessings be upon him) was content with the terror he had caused in the hearts of the Romans, and he concluded some treaties with the border cities, who were Christians, in exchange for their pledge to pay the *jizyah*. Dūmat al-Jandal resisted, so the Prophet (peace and blessings be upon him) sent Khālīd ibn al-Walīd at the head of a detachment, and he subdued it and captured its ruler, Ukaydir ibn ‘Abd al-Malik. He brought him to Medina, where he embraced Islam, and the Prophet (peace and blessings be upon him) concluded a treaty with him and sent him back to his people. The Battle of Tabūk was the last of the battles of the Prophet (peace and blessings be upon him).

### **The Arrival of Delegations of Arab Tribes to Medina and Their Declaration of Islam**

News of the Prophet's (peace and blessings be upon him) victories in conquering Mecca, the embracing of Islam by Quraysh, the embracing of Islam by Thaqīf and Hawāzin, the subjugation of the ruler of Dūmat al-Jandal, and the entry of the northern border cities into the covenant of the Prophet and their pledge to pay him the *jizyah* reached the ears of the Arabs. Delegations of Arab tribes came from every direction, declaring their Islam. The Prophet would teach them about the creed and principles of Islam and send with them those of his Companions whom he chose to teach them the rituals of the religion and explain its rulings to them.

### **Warning to Those of the Arabs Who Remained in Polytheism (9 AH)**

As for those of the Arabs who remained in polytheism, they were given a respite of four months. If the period expired and they did not embrace Islam, the Prophet was

commanded to fight them until polytheism was eradicated from the Arabian Peninsula.

A Qur'ānic text was revealed with this warning at the beginning of Sūrat al-Tawbah, known as Sūrat Barā'ah: *{[This is a declaration of] disassociation, from Allāh and His Messenger, to those with whom you had made a treaty among the polytheists. So travel freely, [O disbelievers], throughout the land [during] four months but know that you cannot cause failure to Allāh and that Allāh will disgrace the disbelievers.}*

*{And when the sacred months have passed, then kill the polytheists wherever you find them.}* 'Alī ibn Abī Ṭālib recited this warning to the Muslims during the Hajj season of the ninth year.

That year did not pass until the Arabian Peninsula had embraced the religion of Islam and was united in one state. Zakāt was imposed on the Muslims, and the Prophet (peace and blessings be upon him) determined its places and amounts and sent workers to collect it.

### **The Farewell Pilgrimage (10 AH)**

The tenth year of the Hijrah arrived, and the Arabs had entered the new religion and were organized under the banner of Islam. The Hajj season came, so the Prophet (peace and blessings be upon him) went out with more than one hundred thousand Muslims as pilgrims. He delivered a farewell sermon in 'Arafāt to these crowds, in which he explained the pillars of Islam, declared equality among Muslims, and made piety the criterion for preference among them. He recited the last verse of the wise revelation: *{This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.}*

With this sermon, the great Prophet (peace and blessings be upon him) concluded his mission in delivering his message and equipping the Arabs with the power of faith to be its messengers to the world.

### **The Emergence of the Apostasy Movement**

The Prophet (peace and blessings be upon him) had hardly finished the Farewell Pilgrimage when a movement of apostasy from Islam appeared in Yemen, led by a charlatan named ‘Ayhahah ibn Ka‘b al-‘Ansī, known as al-Aswad al-‘Ansī. He had enticed his people with the delusions of his magic, and they followed him.

The apostasy movement spread to al-Yamāmah, and a man from Banū Ḥanīfah named Musaylimah ibn Thumāmah appeared there. He sent a message to the Prophet (peace and blessings be upon him) asking him to share his affair with him. The Prophet (peace and blessings be upon him) called him Musaylimah the Liar.

The danger of al-Aswad al-‘Ansī increased in the eleventh year of the Hijrah, so the Prophet (peace and blessings be upon him) sent to those who remained in Yemen from the Muslims, urging them to kill him. They assassinated him, and the apostasy movement in Yemen was eliminated after his killing, but it remained in al-Yamāmah until the caliphate of Abū Bakr (may Allāh be pleased with him), who eliminated it during his reign.

### **The Illness and Death of the Messenger (11 AH)**

In early Rabī‘ al-Awwal of the eleventh year of the Hijrah, the Messenger of Allāh (peace and blessings be upon him) fell ill, and Allāh took him to His side on Monday, the twelfth of that month. With his passing (peace and blessings be upon him) to the

Highest Companion, the life of the Seal of the Prophets and the greatest of the greats in human history ended.

## **The Islamic State During the Era of the Rightly-Guided Caliphs (11-41 AH)**

Duration of the Caliphate of the Rightly-Guided Caliphs and Their Ages:

- Abū Bakr al-Ṣiddīq (may Allāh be pleased with him): Two years and three months. He died in Jumādā al-Ākhirah in the year 13 AH at the age of 63.
- ‘Umar ibn al-Khaṭṭāb (may Allāh be pleased with him): 10 years and six months. He died in Dhū al-Ḥijjah in the year 23 AH at the age of 63.
- ‘Uthmān ibn ‘Affān (may Allāh be pleased with him): Twelve years. He died in Dhū al-Ḥijjah in the year 36 AH at the age of 82.
- ‘Alī ibn Abī Ṭālib (may Allāh be pleased with him): 4 years and nine months. He died in Ramaḍān in the year 40 AH at the age of 60.

## **The Caliphate of Abū Bakr al-Ṣiddīq (may Allāh be pleased with him) (11-13 AH)**

After the death of the Messenger (peace and blessings be upon him), consultation among the Muslims resulted in the pledge of allegiance to Abū Bakr al-Ṣiddīq (may Allāh be pleased with him).

Among the most important achievements of Abū Bakr (may Allāh be pleased with him) during his short period were the suppression of the apostates, the dispatch of the army of Usāmah, which the Messenger of Allāh (peace and blessings be upon him) had prepared to invade the Romans in the Levant, and the launching of the Islamic conquest movement towards Iraq.

## **The Caliphate of ‘Umar ibn al-Khaṭṭāb (May Allāh be pleased with him) (13-23 AH)**

During his illness, our master Abū Bakr entrusted the caliphate to our master ‘Umar ibn al-Khaṭṭāb (may Allāh be pleased with them both). He had consulted ‘Abd al-Raḥmān ibn ‘Awf and ‘Uthmān ibn ‘Affān about him, and they mentioned his virtue and praised Abū Bakr's decision. Then Abū Bakr appeared to the people in the mosque and said to them: *"Are you pleased with the one I appoint as my successor over you? For I have not spared any effort in giving my opinion, nor have I appointed a relative."*

Imam al-Suyūṭī narrates from Ibn ‘Asākir that ‘Alī ibn Abī Ṭālib stood up and said: *"We will only be pleased if it is ‘Umar."* Abū Bakr said: *"It is ‘Umar, so listen to him and obey."* Then Abū Bakr summoned ‘Umar and said to him: *"I have appointed you as caliph over the companions of the Messenger of Allāh (peace and blessings be upon him),"* and he advised him to fear Allāh. When Abū Bakr died, the people pledged allegiance to ‘Umar, including ‘Alī ibn Abī Ṭālib, and with him the Banū Hāshim (may Allāh be pleased with them all). ‘Alī assumed the position of judge for ‘Umar during his caliphate. He married him to his daughter, Umm Kulthūm, who was the daughter of Fāṭimah al-Zahrā’, the daughter of the Messenger of Allāh (peace and blessings be upon him). She bore him his son Zayd and his daughter Ruqayyah. The jurists have established, based on the manner in which ‘Umar's succession took place, a principle in the fundamentals of governance: the permissibility of the caliphate being established by a covenant from the previous caliph.

‘Umar's reign lasted ten years, five months, and twenty-one nights. His life ended at the hands of Abū Lu’lu’ah al-Majūsī, who assassinated him at dawn on Wednesday, the twenty-seventh of Dhū al-Ḥijjah, in the year 23 AH. ‘Umar's assassination was

carried out through a conspiracy orchestrated by al-Hurmuzān, the Persian commander, who was captured by the Muslims in the year 17 AH in the Battle of Tustar and sent to ‘Umar ibn al-Khaṭṭāb at his request. ‘Umar intended to kill him, but he escaped death by declaring his conversion to Islam. When ‘Umar was killed, his son ‘Ubayd Allāh killed al-Hurmuzān.

The justice of ‘Umar (may Allāh be pleased with him) was too famous to need mentioning. Among the most important achievements during his reign were the conquests of Syria, Iraq, Egypt, and most of Persia, where the Muslim armies reached Azerbaijan.

### **The Caliphate of ‘Uthmān ibn ‘Affān (May Allāh be pleased with him) (23-36 AH)**

When ‘Umar (may Allāh be pleased with him) was assassinated, he was asked to appoint his son ‘Abd Allāh ibn ‘Umar as his successor, but he replied: *"I did not praise it [the caliphate], so I do not desire it for any of my family members. It is sufficient for the family of ‘Umar that one of them is held accountable."*

He decided to choose six of the best companions of the Messenger of Allāh (peace and blessings be upon him), those who had been given the glad tidings of Paradise, to consult among themselves and choose one of them as caliph. They were: ‘Uthmān ibn ‘Affān, ‘Alī ibn Abī Ṭālib, ‘Abd al-Raḥmān ibn ‘Awf, al-Zubayr ibn al-‘Awwām, Ṭalḥah ibn ‘Ubayd Allāh, and Sa‘d ibn Abī Waqqāṣ (may Allāh be pleased with them all). He advised that his son ‘Abd Allāh ibn ‘Umar be present with them, but without having any say in the matter, rather to judge between them if they differed.

‘Umar called the members of the consultation (ash-Shūrā) and ordered them to meet after his death. He gave them a deadline of three days following his death to choose a caliph from among them. He appointed al-Miqdād ibn al-Aswad as their gatekeeper

and said to him: *"If five of them agree on one man and the other refuses, then strike his neck. If three agree on one and three on another, then let 'Abd Allāh ibn 'Umar judge between them. Whichever group he judges for, let them choose a caliph from among them. If they do not accept 'Abd Allāh's judgment, then let them be with those who include 'Abd al-Raḥmān ibn 'Awf."* Then 'Umar explained the virtue of each one of them and praised their merits, saying: *"I do not think that the caliphate will be assumed by anyone except one of two men: 'Alī or 'Uthmān."*

Indeed, the consultation resulted in the selection of 'Uthmān (may Allāh be pleased with him), and the companions pledged allegiance to him. The period of 'Uthmān (may Allāh be pleased with him) was distinguished by the expansion of conquests, as the last of the Sasanian kings fell and was killed, and Persia entered Islam. The conquering army of the companions also penetrated North Africa and crossed into Andalusia, but they did not stay there. The region of al-Rayy and the upper reaches of al-Jazīrah around the Caspian Sea up to the borders of Anatolia were conquered. Thus, the world came to the Muslims, just as the Messenger of Allāh (peace and blessings be upon him) had foretold.

Then, Satan instigated discord and dissension crept in. The leaders of the sedition (fitnah) exploited some observations raised about the policies of the possessor of the two lights, 'Uthmān (may Allāh be pleased with him), and the famous sedition occurred, which was largely carried out by ruffians, and which resulted in his siege and killing in his house (may Allāh be pleased with him and grant him satisfaction). This opened a sedition for the ummah whose effects have not been healed to this day.

To Allāh belongs the command before and after.

### **The Caliphate of 'Alī ibn Abī Ṭālib (May Allāh be pleased with him) (36-40 AH)**



After the killing of ‘Uthmān, the people of Medina pledged allegiance to ‘Alī ibn Abī Ṭālib (may Allāh be pleased with them both). The Banū Umayyah rose up demanding vengeance for the blood of ‘Uthmān, who had been wronged, accusing ‘Alī of protecting his killers. They were joined by ‘Ā’ishah bint Abī Bakr al-Ṣiddīq, the wife of the Prophet (peace and blessings be upon him). The famous seditions occurred, including the Battle of the Camel. Then Mu‘āwiyah ibn Abī Sufyān sided with the people of Syria, while ‘Alī (may Allāh be pleased with him) was based in Iraq, and the major sedition occurred. Then the famous arbitration incident took place between ‘Alī and Mu‘āwiyah, which failed and resulted in the birth of the Khawārij sect.

The Khawārij were determined to kill ‘Alī ibn Abī Ṭālib, Mu‘āwiyah ibn Abī Sufyān, and ‘Amr ibn al-‘Āṣ. Three men volunteered for this mission: ‘Abd al-Raḥmān ibn Muljam, who guaranteed to kill ‘Alī; al-Ḥajjāj ibn ‘Abd Allāh al-Barak al-Tamīmī, who guaranteed to kill Mu‘āwiyah; and ‘Amr ibn Bakr al-Tamīmī, who guaranteed to kill ‘Amr ibn al-‘Āṣ. The cursed Ibn Muljam carried out what he had guaranteed and killed ‘Alī (may Allāh be pleased with him). The other two failed, so Mu‘āwiyah and ‘Amr ibn al-‘Āṣ survived (may Allāh be pleased with them all).

### **The Caliphate of al-Ḥasan ibn ‘Alī ibn Abī Ṭālib (May Allāh be pleased with them both) (40-41 AH)**

Al-Ḥasan was pledged allegiance to the caliphate after the assassination of his father. He received news that Mu‘āwiyah ibn Abī Sufyān had marched to fight him and overthrow his caliphate and that he had camped at Maskan. Al-Ḥasan prepared an army from the people of Kufa and headed with it to meet Mu‘āwiyah. However, they deserted him, just as they had dispersed from his brother and father before – and this has continued to be the practice of the Shī‘ah to this day. They hated fighting and dispersed from al-Ḥasan and plundered him. It is said that he was wounded by a spear

thrust from them. Al-Ḥasan saw no point in continuing the war with such people, and he sent a letter to Mu‘āwiyah declaring his desire to reconcile with him and abdicate the caliphate to him in exchange for conditions. Mu‘āwiyah sent him a blank sheet of paper sealed with his seal for him to fill with whatever conditions he wished. Al-Ḥasan (may Allāh be pleased with him) dictated his conditions and presented them to Mu‘āwiyah, who accepted them and returned with al-Ḥasan to Kufa. In its mosque, al-Ḥasan announced his abdication to Mu‘āwiyah, and the people pledged allegiance to him. That year was called the Year of Unity (‘Ām al-Jamā‘ah) because of the Muslims' unity under one caliph. Al-Ḥasan then returned to Medina, and then he died (may Allāh be pleased with him) in Medina in the year 50 AH, after the prophecy of his grandfather (peace and blessings be upon him) was fulfilled when he said: *“This son of mine is a leader, and perhaps Allāh will reconcile through him two large groups of Muslims.”*

### **Islamic Conquests during the Era of the Rightly-Guided Caliphs**

After Abū Bakr suppressed the apostasy of the renegades and Islam spread throughout the Arabian Peninsula, he implemented the policy decided by the Messenger of Allāh (peace and blessings be upon him) to spread Islam outside the peninsula. He directed the Islamic forces to jihād on two fronts: the Iraqi front under the leadership of Khālīd ibn al-Walīd, and the Syrian front under the leadership of Abū ‘Ubaydah ibn al-Jarrāḥ, accompanied by Yazīd ibn Abī Sufyān and his brother Mu‘āwiyah, Shuraḥbīl ibn Ḥasanah, and ‘Amr ibn al-‘Āṣ. In Iraq, the southern part of it was conquered. Then Abū Bakr ordered Khālīd ibn al-Walīd to go to Syria with a portion of the Iraqi army to support Abū ‘Ubaydah ibn al-Jarrāḥ. Syria was conquered after the Battle of Yarmūk in the year 13 AH, shortly before the death of Abū Bakr (may Allāh be pleased with them all).

During the reign of ‘Umar ibn al-Khaṭṭāb (may Allāh be pleased with him) (13-23 AH), Mu‘āwiyah invaded the Romans until he reached ‘Amūriyyah (in present-day

Turkey), and al-Jazīrah, Armenia, and Azerbaijan were conquered. The Muslims knocked on the Bāb al-Abwāb on the Khazar Sea (Caspian Sea) at the hands of ‘Iyād ibn Ghanm. Egypt was conquered at the hands of ‘Amr ibn al-‘Āṣ. The Islamic conquest extended to the Libyan coastal regions (Tripoli and Barqa).

In Iraq, Sa’d ibn Abī Waqqāṣ took command of the Islamic army. He led the conquest of the remainder of Iraq after the Battle of al-Qādisiyyah (in the year 14 AH), in which the Persian army was defeated and its leaders were killed. The Muslims crossed the borders of Iran and conquered Khurasan, al-Ahwāz, and the province of Fars. The conquest extended south to Makran (Balochistan) to the borders of Sindh and east to Sijistan (Afghanistan).

During the caliphate of ‘Uthmān (23-35 AH), Khurasan, Armenia, and Azerbaijan were reconquered after their rebellion. Al-Rayy, Hamadan, Tabaristan, and Jurjan were conquered, and the conquest of Iran was completed. In Syria, after the Battle of Yarmūk, only Byzantine garrisons remained in some cities of Palestine and the coast. Mu‘āwiyah ibn Abī Sufyān completed their conquest. ‘Umar ibn al-Khaṭṭāb (may Allāh be pleased with him) had appointed him governor of Syria after the death of his brother Zayd in the plague of ‘Amwās in the year 18 AH.

On the Roman front, Mu‘āwiyah established the system of al-Ṣawā’if wa al-Shawātī (summer and winter raids) to continue the invasion of the Romans. In the year 27 AH, he reached Constantinople and besieged it. He established a shipbuilding yard in Acre, where the first Islamic fleet was built. Its first accomplishment was the capture of the islands of Cyprus and Arwad. With it, the Byzantine fleet was annihilated in the Battle of Dhāt al-Sawārī (Battle of the Masts) in the year 34 AH, and the eastern Mediterranean Sea became an Islamic sea thereafter. In Egypt, the Islamic conquest extended towards Africa under the leadership of ‘Abd Allāh ibn Sa’d ibn Abī Sarḥ, whom ‘Uthmān appointed after dismissing ‘Amr ibn al-‘Āṣ. The Muslims were victorious over the Roman army, which was led by Gregory (Jarjīr), and Sabīṭilah,

which he had taken as his capital, was captured. After this battle, the doors of the Maghreb were opened.

During the reign of ‘Alī ibn Abī Ṭālib, the conquests stopped, except for an incursion that took place on the Sindh front, due to the seditions that arose during his reign and ended with his killing (may Allāh be pleased with him).

### **The Islamic State during the Umayyad Caliphate (41-132 AH):**

With the abdication of al-Ḥasan ibn ‘Alī (may Allāh be pleased with him) from the caliphate to Mu‘āwiyah ibn Abī Sufyān, the caliphate transferred to the Banū Umayyah. Thus, the Rightly-Guided Caliphate ended, and the era of the biting kingship (al-mulk al-‘aḏūḏ) began in the history of Islam and Muslims.

The Umayyad era encompassed two periods:

a) The Sufyanid period: This is the period in which the caliphate was held by Mu‘āwiyah ibn Abī Sufyān, his son Yazīd ibn Mu‘āwiyah, and his grandson Mu‘āwiyah ibn Yazīd. It lasted 23 years (41-64 AH).

b) The Marwanid period: This is the period in which the caliphate transferred to the Marwanid branch of the Banū Umayyah with the assumption of Marwān ibn al-Ḥakam until the reign of his grandson Marwān ibn Muḥammad ibn al-Ḥakam, the last of the Umayyad caliphs. It lasted 68 years (64-132 AH).

During these two periods, which lasted 91 years and nine months, fourteen caliphs succeeded each other. The most prominent among them were Mu‘āwiyah ibn Abī Sufyān (may Allāh be pleased with him) and ‘Umar ibn ‘Abd al-‘Azīz (may Allāh be pleased with him). The state expanded and its foundations were consolidated during the reign of ‘Abd al-Malik ibn Marwān, al-Walīd ibn ‘Abd al-Malik, and his brother

Hishām ibn ‘Abd al-Malik. Their caliphate lasted 71 years out of 91 years, so the Umayyad state was their state. During their reign, its expanse extended from the Atlantic Ocean to the borders of China. Then the sun of the Umayyad caliphate began to set, due to the revolutions that ignited within it, fueled by the struggle for the caliphate and the seizure of power, the revolutions of the Khawārij, and civil wars stirred by tribal fanaticism between the Muḍariyyah and the Yamaniyyah.

**The transfer of the caliphate to the Banū Umayyah resulted in the following consequences:**

**In the Political Sphere:**

a) The caliphate transformed into an inherited monarchy, transferred by a covenant from the previous caliph to his son or to two or more of his sons in sequence, as ‘Abd al-Malik ibn Marwān did when he entrusted the caliphate to his two sons al-Walīd and Sulaymān. The formula of the pledge of allegiance (bay‘ah) changed. Whereas the pledge of allegiance to the caliph during the era of the Rightly-Guided Caliphs was based on pledging allegiance to him on the basis of consultation (shūrā), acting according to the Book of Allāh and the Sunnah of His Messenger, and was taken from those present at the pledge from among the people of authority and decision (ahl al-ḥall wa al-‘aqd) from among the senior companions and those of sound judgment and intellect in Medina, it came to be taken from the subjects in the presence of the caliph in the capital of the state (Damascus) and in the presence of his senior officials in the provinces. The caliph would take the pledge of allegiance for those he designated as his successors from among his sons after him. If anyone refused the pledge, it was taken by force and domination.

b) The capital of the Islamic state was moved to Damascus after it had been in Iraq – Kufa – during the time of ‘Alī (may Allāh be pleased with him), and in Medina before that.

c) The authority of governance transferred to the Banū Umayyah. Their tribal solidarity (‘aṣabiyyah) had gathered in Syria since the Islamic conquest and converged with the Kalb tribe of Yemen, which had settled there before Islam. Thus, the Kalbi tribes were linked to the Banū Umayyah by the bond of marriage and formed the political weight that supported the Umayyad state until the end of its era.

d) A period of political stability arose in the Islamic state, allowing it to absorb the conquests that took place during the era of the Rightly-Guided Caliphs, add to them, and expand the Islamic state to its peak area, which extended from the borders of China in the east to Andalusia and Morocco in the west, and from the Caucasus in the north to the Arabian Sea and the lands of Nubia in the south. All this area was organized within the framework of Islamic rule.

e) The system of the caliphate became more like a monarchical or imperial system. Consequently, the temporal aspect of the caliphate increased over the religious aspect, and what the Messenger of Allāh (peace and blessings be upon him) had foretold began, that the sultan and the Qur’ān would separate. The state also adopted the administrative and financial system that was followed in the Persian and Byzantine states.

### **In the Economic Sphere:**

Trade routes shifted to the ports of Syria and Egypt, especially after the Battle of Dhāt al-Sawārī in the year 34 AH and the destruction of the Byzantine fleet.

The major capitals of the Islamic lands, foremost among them the cities of Syria, Egypt, Iraq, Khurasan, North Africa, and Andalusia, became the capitals and jewels of the world, foremost among them the capital of the Umayyad Caliphate, Damascus. Trade flourished, and caravans traveled safely, connecting the east of the ancient world with its west, from the borders of China and the lands of India and Sindh to the lands of the Romans and their kingdoms on the other shore of the Mediterranean Sea.

### **In the Scholarly Sphere:**

Civilization and sciences flourished during the era of the Umayyad state and reached a high level. The companions of the Messenger of Allāh (peace and blessings be upon him) spread throughout the various conquered lands and settled in them, especially Syria, Iraq, and Egypt. The Successors (Tābi‘ūn) carried the sciences, jurisprudence, and conduct of the companions, and after that to Persia, Khurasan, and North Africa.

The Ḥadīth was compiled during the time of ‘Umar ibn ‘Abd al-‘Azīz (may Allāh be pleased with him). Outstanding scholars emerged in the generation of the Successors and the Successors of the Successors during that period, who preserved the sciences of the Sharī‘ah and laid the scientific foundation upon which its minarets later rose.

However, alongside this, and as the system of governance transformed into the monarchical Chosroan-Caesar form, the phenomenon of scholars of the sultans and jurists of the palaces appeared. We even find in the historical documents of that stage some of the prominent imams, such as Abū Ḥāzīm, al-Ḥasan al-Baṣrī, and al-Awzā‘ī, criticizing this phenomenon and its proponents. In other fields of civilization, such as architecture, sciences, and arts, the entry of the Arabs into the lands of ancient civilizations, such as Persia, Rome, Sindh, India, and the lands of the Turks adjacent to China, led to their absorption of the essence of those civilizations, their blending,

and the production of a unique model of civilization, whose radiance remained a beacon for humanity for centuries after that.

**Duration of the Caliphate of the Umayyad Caliphs and their Ages (661-750 CE):**

1. Mu‘āwiyah ibn Abī Sufyān (may Allāh be pleased with him): 661-680 CE, nineteen years and eight months. He died in Rajab in the year 60 AH at the age of 78.
2. Yazīd ibn Mu‘āwiyah: 680-683 CE, three years and eight months. He died in Rabī‘ al-Awwal in the year 64 AH at the age of 38.
3. Mu‘āwiyah ibn Yazīd: 683-683 CE, forty days. He died in the year 64 AH at the age of 23.
4. Marwān ibn al-Ḥakam: 683-685 CE, one year and ten months. He died in Ramaḍān in the year 65 AH at the age of 71.
5. ‘Abd al-Malik ibn Marwān: 685-705 CE, twenty-one years. He died in the year 86 AH at the age of 60.
6. Al-Walīd ibn ‘Abd al-Malik: 705-715 CE, nine years and eight months. He died in Jumādā al-Ākhirah in the year 96 AH at the age of 48.
7. Sulaymān ibn ‘Abd al-Malik: 715-718 CE, two years and eight months. He died in the year 99 AH at the age of 45.
8. ‘Umar ibn ‘Abd al-‘Azīz (may Allāh be pleased with him): 718-720 CE, two years and five months. He died in Rajab in the year 101 AH at the age of 40.
9. Yazīd ibn ‘Abd al-Malik ibn Marwān: 720-724 CE, four years and one month. He died in Sha‘bān in the year 105 AH at the age of 38.



10. Hishām ibn ‘Abd al-Malik ibn Marwān: 724-743 CE, nineteen years and seven months. He died in Rabī‘ al-Ākhir in the year 125 AH at the age of 54.
11. Al-Walīd ibn Yazīd ibn ‘Abd al-Malik: 743-744 CE, one year and two months. He died in Jumādā al-Ākhirah in the year 126 AH at the age of 38.
12. Yazīd ibn al-Walīd ibn ‘Abd al-Malik: 744-744 CE, five months. He died in Dhū al-Ḥijjah in the year 126 AH at the age of 40.
13. Ibrāhīm ibn al-Walīd ibn ‘Abd al-Malik: 744-744 CE, seventy days. He was deposed in the year 127 AH and died in Rabī‘ al-Ākhir in the year 132 AH at the age of 60.
14. Marwān ibn Muḥammad ibn Marwān ibn al-Ḥakam: 744-750 CE, five years. He died in Dhū al-Ḥijjah in the year 132 AH at the age of 60.

### **Conquests during the Reign of the Banū Umayyah**

During the reign of Mu‘āwiyah ibn Abī Sufyān (may Allāh be pleased with him) (41-60 AH), the conquests continued to rise. They extended east to Transoxiana, and Bukhara and the lands of Sogdia were conquered. The Muslims penetrated Africa and captured Qabis, Bizerte, and Sousse at the hands of Mu‘āwiyah ibn Ḥudayj, the governor of Africa. Then Qafṣah and Constantine were conquered at the hands of ‘Uqbah ibn Nāfi‘. In the east, Khurasan and Sijistan were conquered after their rebellion. The summer raids continued on the Roman front, and naval raids continued on the islands of Sicily and Rhodes, those raids that paved the way for their capture.

In the year 48 AH, Mu‘āwiyah sent a reconnaissance campaign to the outskirts of Constantinople to test the Byzantine defense line of the capital (Constantinople). In the year 53 AH, Mu‘āwiyah sent a campaign to invade this city under the leadership of his son Yazīd, accompanied by the naval commander Sufyān ibn ‘Awf al-Azdī, and included the great companion Abū Ayyūb al-Anṣārī. The campaign returned after a

siege that lasted seven years, during which Abū Ayyūb died and was buried near the walls of Constantinople.

During the reign of Yazīd ibn Mu‘āwiyah (60-64 AH), the conquests were limited to the penetration of ‘Uqbah ibn Nāfi‘ in Africa and his reaching the coast of the Atlantic Ocean. The Muslims invaded Khwarazm from the lands of Transoxiana. Most of his reign was spent in conflict with al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib (may Allāh be pleased with them both), which ended with the killing of al-Ḥusayn, and in conflict with ‘Abd Allāh ibn al-Zubayr, who demanded the caliphate after the martyrdom of al-Ḥusayn.

During the reign of ‘Abd al-Malik ibn Marwān (64-86 AH), the conquests stopped at their previous borders, except for some expansion in the lands of Transoxiana. The reason for this was ‘Abd al-Malik's preoccupation with his struggle with Ibn al-Zubayr and his preoccupation with quelling the revolutions and seditions stirred up by the Shī‘ah and the Khawārij. These exhausted ‘Abd al-Malik and forced him to make peace with the Romans for money to stop their attack on the Islamic frontiers.

During the reign of al-Walīd ibn ‘Abd al-Malik (86-96 AH), the march of conquests began to rise. His brother Maslamah ibn ‘Abd al-Malik penetrated Azerbaijan and conquered a number of castles and fortresses. The conquest expanded in Transoxiana at the hands of Qutaybah ibn Muslim, so Bukhara, Samarkand, the lands of al-Shāsh, Fergana, and Kashan were conquered. Qutaybah's conquests extended to the delta of the Oxus River.

In Africa, Mūsā ibn Nuṣayr, the governor of Africa, completed the conquest of the Maghreb. In the year 86 AH, he sent a naval campaign under the leadership of ‘Ayyāsh ibn Āshīl, who invaded Sicily and returned with spoils. Mūsā prepared an army under the leadership of his freedman Ṭāriq ibn Ziyād, who crossed the sea to Andalusia in the year 93 AH and was victorious over the Visigothic king Roderic in a battle that took place in Shadhūnah. Then Mūsā ibn Nuṣayr joined him and participated with him

in the conquest of some Spanish regions. In India, Muḥammad ibn al-Qāsim al-Thaqafi penetrated it and conquered many of its castles and cities.

During the reign of Sulaymān ibn ‘Abd al-Malik (96-99 AH), Qutaybah ibn Muslim crossed the borders of China and conquered the city of Kashgar. In Andalusia, ‘Abd al-‘Azīz ibn Mūsā – who had succeeded his father as governor of Andalusia – penetrated Spain and conquered a number of its regions. Yazīd ibn al-Muhallab, the governor of Khurasan, conquered Jurjan, Qumis, Tabaristan. Sulaymān prepared a naval campaign under the leadership of ‘Umar ibn Hubayrah and another land campaign under the leadership of his brother Maslamah, and they besieged Constantinople by land and sea. They returned by order of ‘Umar ibn ‘Abd al-‘Azīz after he assumed the caliphate.

During the reign of ‘Umar ibn ‘Abd al-‘Azīz (may Allāh be pleased with him) (99-101 AH), the Muslims crossed the Pyrenees Mountains into Gaul (France) under the leadership of al-Samḥ ibn Mālik, the governor of Andalusia, and captured Narbonne and Toulouse. The conquests did not extend beyond that during the reign of ‘Umar due to the short duration of his caliphate.

During the reign of Yazīd ibn ‘Abd al-Malik (101-105 AH), the Muslims penetrated Gaul (France) under the leadership of ‘Anbasah ibn Suḥaym, the governor of Andalusia, until they reached the upper Rhone River. The Islamic fleet in the Maghreb raided the island of Sicily and the island of Sardinia.

During the caliphate of Hishām ibn ‘Abd al-Malik (105-125 AH), the march of Islamic conquests ascended to its furthest extent and reached its peak. Asad ibn ‘Abd Allāh al-Qaṣrī, the governor of Khurasan, invaded Transoxiana, the lands of Sogdia and the Turks. Al-Ḥajjāj ibn ‘Abd al-Malik ibn Marwān invaded the lands of the Khazars, Armenia, and the lands of the Alans and imposed the jizyah on them. Al-Jarrāḥ al-Ḥakamī, the governor of Armenia, continued the invasion of the lands of the Khazars.

When he was martyred in the year 112 AH, Marwān ibn Muḥammad succeeded him as governor and invaded the regions of the Khazar Sea (Caspian Sea) and consolidated Islamic rule in them.

In the lands of Sindh, al-Junayd ibn ‘Abd al-Raḥmān al-Murrī penetrated it and conquered a number of its countries. Then the conquest stopped until the days of the Ghaznavids in the late fourth and fifth centuries AH. In Gaul, ‘Abd al-Raḥmān al-Ghāfiqī, the governor of Andalusia, invaded its southwest and captured the city of Bordeaux. Then he ascended north and met with Charles Martel between the cities of Tours and Poitiers in a fierce battle that took place in the year 114 AH (732 CE), in which ‘Abd al-Raḥmān was martyred and his army was defeated due to the soldiers' preoccupation with protecting the spoils they had gained. Many Muslims were martyred with him in that battle, so that battle was called Balāṭ al-Shuhadā’ (The Court of the Martyrs).

And ‘Abd al-Malik ibn Qaṭan succeeded ‘Abd al-Raḥmān as governor of Andalusia, and he invaded the lands of the Basques (al-Bashkans). In Africa, ‘Ubayd Allāh ibn al-Ḥabḥāb, the governor of Africa, sent an army led by Ḥabīb ibn Abī ‘Ubaydah al-Fihri, who conquered the lands of al-Sūs and invaded the land of Sudan (Senegal). In the Mediterranean Sea, the Islamic fleet, led by Ḥassān ibn Muḥammad ibn Abī Bakr, invaded the islands of Sardinia and Corsica. Another fleet, led by Ḥabīb ibn Abī ‘Ubaydah al-Fihri and his son ‘Abd al-Raḥmān, invaded the island of Sicily in the year 122 AH and engaged with the Byzantine fleet in a battle in which this fleet was defeated. Ḥabīb intended to continue the conquest until he had captured the entire island, but the Berber revolt led by Maysarah al-Madgharī forced him to return. On the Roman front, the summer and winter raids continued, as was the case during the reign of the previous caliphs.

With the death of Hishām ibn ‘Abd al-Malik, the first Marwanid phase ends, during which the expanse of the Islamic state extended from Spain, the Atlantic Ocean, and

the Far Maghreb to the borders of India and China, and from the Khazar Sea and Armenia to the Indian Ocean. The Umayyad caliphs considered the borders of the conquered lands as starting points for continuous conquests that did not end at any borders, as long as jihād was obligatory on Muslims to spread the message of Islam, and as long as spoils motivated the mujāhidīn to continue jihād.

After Hishām ibn ‘Abd al-Malik, the second and final phase of the Marwanid period begins, during which the conquests stopped. Four caliphs assumed power, whose caliphate lasted six years. They were: al-Walīd ibn Yazīd ibn ‘Abd al-Malik, Yazīd ibn al-Walīd ibn ‘Abd al-Malik, his brother Ibrāhīm, and Marwān ibn Muḥammad ibn Marwān ibn al-Ḥakam. The caliphate of the first three did not exceed a few months, and the caliphate of the last occupied the remaining period (127-132 AH). He spent it suppressing the internal seditions and revolutions that surrounded him from all sides. He was unable, despite his patience, courage, and boldness, to curb them. His fate ended with his killing at the hands of the Abbasids. With this, the life of the Umayyad state ended, and its banner, under which the banner of Islam had spread over that vast expanse of land, was folded.

### **Reasons for the Fall of the Umayyad State**

**Firstly:** Palace struggles for power and the appointment of more than one heir apparent, and the resulting conflict over the kingship, weakened the central government and made it a target for those rebelling against it.

**Secondly:** The impact of tribal fanaticism in the conflict over the kingship.

The impact of this fanaticism appeared after the death of Yazīd ibn Mu‘āwiyah ibn Abī Sufyān and the abdication of his son Mu‘āwiyah (II) from the caliphate. The Kalb tribe of Yemen supported Marwān ibn al-Ḥakam when he nominated himself for the

caliphate, and fought with him against al-Ḍaḥḥāk ibn Qays al-Fihri, the leader of the Qaysiyyah in Syria, who was calling for ‘Abd Allāh ibn al-Zubayr. Marwān was victorious in the Battle of Marj Rāhiṭ in the year 64 AH with the help of the Kalbis, and al-Ḍaḥḥāk ibn Qays was killed in the battle, and the Qaysiyyah were defeated. After that, the enmity between the Yamaniyyah and the Qaysiyyah (Muḍariyyah) became entrenched, and the Yamaniyyah remained allies of the Banū Umayyah until the caliphate of al-Walīd ibn Yazīd ibn ‘Abd al-Malik when Yazīd ibn al-Muhallab ibn Abī Ṣufrah, the leader of the Yamaniyyah, revolted against him.

Tribal fanaticism between the Yamaniyyah and the Qaysiyyah spread to Andalusia and Khurasan. The Yamaniyyah eventually joined the opposition and sided with Abū Muslim al-Khurasānī against Naṣr ibn Sayyār.

Abū Muslim, the leader of the Abbasid call, benefited from this tribal conflict, which weakened the Umayyad rule in resisting the Abbasid call and was one of the reasons for its victory.

**Thirdly:** The extravagance and wastefulness of the caliphs and princes:

When the caliphate passed to the Banū Umayyah and transformed into an inherited monarchy, manifestations of kingship appeared in extravagance to support their rule and gain loyalty. They lavished gifts on poets, so that their tongues would be unleashed to praise them, spread their merits, and defend them, and poets at that time were the means of propaganda and media. They followed a policy of extravagance and spending, and adopted the pomp of kingship in their appearance, clothing, and gatherings. Some of them inclined to a life of amusement and debauchery, and some of them were extravagant, and stories and accounts were narrated about them that went beyond the bounds of religion and morality.

Some historians cast doubt on the authenticity of these stories, due to the exaggeration in some of them, and believe that they were fabricated in the early

Abbasid era to defame the Banū Umayyah, as a continuation of the campaign of persecution against their living and their dead after the fall of their state. However, it is established that the transformation of the caliphate into kingship since that era introduced into the system of governance all the necessities of the corruption of kings and what their palaces contain.

**Fourthly:** The injustice and oppression of the governors:

The Umayyads faced many revolutions and seditions. These cost the state exorbitant expenses, and thousands of people were killed and martyred in them. The homeland of these seditions and revolutions was Iraq, al-Jazīrah, and Khurasan, and then it spread to Africa. The caliphs of the Banū Umayyah chose governors for these regions from among the harshest men. Among them were Ziyād ibn Abīh, his son ‘Ubayd Allāh ibn Ziyād, al-Ḥajjāj ibn Yūsuf al-Thaqafī, and his nephew ‘Umar ibn Yūsuf al-Thaqafī.

The caliphs granted them absolute authority to suppress these revolutions and seditions and to impose obedience by force. They and those they appointed to positions in their provinces would persecute those who fell into their custody from among the rebels and disobedients. Among the forms of injustice were killing on suspicion and confiscation of property.

**Fifthly:** The violation of the principle of equality between Arabs and mawālī:

The principle of equality proclaimed by Islam was the strong motive for the people of the conquered lands to embrace the new religion. A mutual loyalty arose between them and the Muslims, and they became known as *mawālī*. The principle of equality with the Arabs guaranteed them what was stated in the Holy Qur’ān and what was narrated from the hadiths of the Messenger of Allāh (peace and blessings be upon him). This principle was applied during the era of the Messenger (peace and blessings be upon him) and the era of the Rightly-Guided Caliphs. There was no distinction

between Ṣuhayb al-Rūmī, Salmān al-Fārisī, and Bilāl al-Ḥabashī, and any Arab Muslim, no matter how high his lineage.

When the Banū Umayyah assumed the caliphate, they violated this principle and were biased towards the Arabs, placing the *mawālī* in a lower rank in terms of rights and duties. They were assigned to menial jobs, while the higher positions were for the Arabs.

When the state's expenses increased due to wars and the suppression of revolutions and seditions, the governors of the provinces imposed the jizyah on those who had converted to Islam from among the *mawālī*, and they imposed the kharāj on their lands, contrary to the rulings of Islam, which stipulated the exemption of those who converted to Islam from among the *mawālī* from the jizyah, and obligated them to pay the tithe (‘ushr) instead of the kharāj.

The discrimination between Arabs and *mawālī* led to the *mawālī* joining the opposition parties of Alawites and Khawārij, and supporting their revolutions against Umayyad rule. It also led to the emergence of the idea of *al-Shu‘ūbiyyah*, which is the revival by the *mawālī*, especially the Persians, of their nationalism and traditions, boasting about them and belittling the Arabs.

These are the reasons that led to the fall of the Umayyad state, in addition to the secret call that the Banū ‘Abbās devised and directed their callers to spread in Iraq and Khurasan. The Alawites, their Shī‘ah, and the *mawālī* joined them, and their ranks united in resisting Umayyad rule.

Al-Mas‘ūdī mentioned what a sheikh from among the sheikhs of the Banū Umayyah said about the reasons for the fall of their state:

*"We were preoccupied with our pleasures from checking what we should have checked, so we wronged our subjects, and they despaired of our fairness and wished for relief*



*from us. Our tax collectors were burdened, so they abandoned us, and our estates were ruined, so our treasuries were emptied. We trusted our ministers, so they preferred their own interests over ours, and they carried out matters without us and concealed their knowledge from us. The payment of our soldiers was delayed, so their obedience to us ceased, and our enemies summoned them, so they joined forces with them against us. Our enemies sought us, and we were unable to resist them due to the lack of our supporters. The concealment of news from us was one of the most important reasons for the loss of our kingdom."*

Al-Mas'ūdī adds to these reasons the stirring of the spirit of tribal fanaticism between the Yamaniyyah and the Qaysiyyah (Arabs of the north and south), and the boasting of each over the other and its claim to the virtues it possessed. This resulted in the Qaysiyyah's fanaticism for Marwān ibn Muḥammad and the Yamaniyyah's turning away from him to the Abbasid call, and the matter ended with the transfer of the state from the Banū Umayyah to the Banū Hāshim.

The Umayyad state was interspersed with an attempt at reform by the Commander of the Faithful, the rightly-guided 'Umar ibn 'Abd al-'Azīz. 'Umar ibn 'Abd al-'Azīz wanted to rectify in his caliphate what had gone wrong in the policies of his predecessors and what was bad in their behavior, and to follow the policy of his grandfather 'Umar ibn al-Khaṭṭāb (may Allāh be pleased with them both). He obligated the men of the state to be austere, and he replaced the governors of the provinces with governors he chose from among the people of piety, trustworthiness, knowledge, and the Sharī'ah. He returned all the money that the governors and people of influence had usurped to the treasury if it was state money, and to its owners if it was the money of individuals.

He won the hearts of the Alawites and forbade the cursing of 'Alī ibn Abī Ṭālib (may Allāh be pleased with him). He engaged the Khawārij in debate and refuted them. He reformed the tax policy, preventing the taking of the jizyah that the governors of the

provinces used to take from its people after their conversion to Islam, and preventing the imposition of kharāj on the lands of those who converted to Islam.

When ‘Umar was told that this reform would harm the state's resources, he replied: *"Allāh sent Muḥammad (peace and blessings be upon him) as a guide and did not send him as a tax collector."* He also carried out other administrative and financial reforms that were not fully implemented due to the short duration of his caliphate, which was two years and a fraction. His piety and scrupulousness raised him to a high rank, and many of the Salaf considered him the fifth of the Rightly-Guided Caliphs. It was said that the Banū Umayyah poisoned him because he took away from them much of what they had usurped, and that he intended to return the matter to consultation among the Muslims.

### **Evaluation of the Era of the Banū Umayyah**

Whatever is said about the reasons that led to the fall of the Umayyad state, it cannot be denied that it was the first global state of Islam, and that it was the one that spread it in the vast expanse of the world that extends from the coast of the Atlantic Ocean to the borders of India and China, and from the Black Sea and the Khazar Sea (Caspian Sea) to the Indian Ocean, and that it was the strongest of the Islamic states. Its era, thanks to the Arabs and Muslims, was the most capable of jihād, the strongest in struggle, and the most active and vibrant of the Islamic eras.

During its reign, the Arabs, in the conquered lands, encountered other peoples who were ahead of them in civilization and superior to them in knowledge. They were influenced by their cultures, traditions, and systems, and were able to assimilate them and imbue them with an Islamic spirit.

Scientific life was characterized by the compilation of Ḥadīth, Tafsīr, Maghāzī, and Akhbār. It was also characterized by the growth of jurisprudence and its absorption

of its applications to the needs of evolving life. Cultural life was characterized by the study of philosophical and theological schools and the debate with their proponents.

Cultural life was also characterized by the adoption of Greek sciences in medicine and chemistry. Khālīd ibn Yazīd ibn Mu‘āwiyah ibn Abī Sufyān was the first to be interested in translating those sciences into Arabic. Economic life was characterized by the activity and expansion of trade, especially after the war fleet controlled the eastern Mediterranean Sea, following the naval battle known as Dhāt al-Sawārī in the year 34 AH, and the establishment of the sovereignty of the Islamic state over it. Trade activity expanded after the conquest of Africa and Andalusia. Merchant ships plied the sea and traveled between the ports of Byzantium, Italy, Sicily, Crete, Rhodes, and Cyprus, trading with them, despite the continuation of the naval raids that were launched against those countries.

Land trade also flourished. Caravans crossed the land routes to India and China, and traveled through the lands of Iran and Transoxiana to Samarkand, Bukhara, and the lands of the Khazars, carrying their trade from and to those countries. Agricultural life was characterized by the provision of labor brought from Africa to reclaim the lands of al-Sawād south of Iraq.

Urban life was characterized by the construction of magnificent mosques, towering palaces, and hospitals (bīmāristānāt), and by the construction of cities and shipyards prepared for the construction of merchant and war ships. During the reign of Mu‘āwiyah ibn Abī Sufyān, the city of Kairouan was built by ‘Uqbah ibn Nāfi‘ in the year 50 AH. During his reign, the shipyard was built in Acre.

During the reign of ‘Abd al-Malik ibn Marwān, the Dome of the Rock was built in Jerusalem, and the construction of the Al-Aqsa Mosque began. The Kaaba and the Meccan Haram were rebuilt in the year 74 AH. The city of Kairouan – Tunisia – was built, and a shipyard was established in it, supervised by Ḥassān ibn al-Nu‘mān, the

governor of Africa, in the year 82 AH. The city of Wasit was built by al-Ḥajjāj ibn Yūsuf al-Thaqafī, the governor of Iraq, in the years 82-83 AH, to be a middle ground between Kufa and Basra. During the reign of al-Walīd ibn ʿAbd al-Malik, the construction of the Umayyad Mosque in Damascus was completed in the years 87-96 AH. The construction of the Prophet's Mosque was renewed with its expansion and decoration with mosaics. The desert palaces were built.

Al-Walīd was interested in public facilities, such as repairing roads, digging wells on the Hajj route, establishing *bīmāristānāt* (Hospitals) for the sick, and building houses dedicated to lepers, the blind, and the disabled, and the caliph provided them with sustenance.

During the reign of Sulaymān ibn ʿAbd al-Malik, the Umayyad Mosque was built in Aleppo in the year 97 AH. Sulaymān, while he was crown prince, built the city of Ramla in Palestine, and in it he built palaces and the mosque. In the year 109 AH, Hishām ibn ʿAbd al-Malik built the palace of al-Ruṣāfah near Raqqa. ʿUbayd Allāh ibn al-Ḥabḥāb, the governor of Africa, built the Zaytouna Mosque. In the year 127 AH, Marwān ibn Muḥammad built the city of Harran near Mosul to be a temporary capital for him between Syria and Iraq, so that it would be easier for him to monitor what was happening in them.

In addition to urban activity, financial and administrative reforms were carried out. ʿAbd al-Malik ibn Marwān Arabized the *qarāṭīs*, which were papyrus paper, which the Copts in Egypt used to make and crown with the name of Christ. ʿAbd al-Malik ordered that the name of Christ be replaced with {Say, "He is Allāh, [who is] One"}.

ʿAbd al-Malik also minted coins and struck gold dinars for the first time in Islam. Al-Ḥajjāj al-Thaqafī, the governor of Iraq, minted silver dirhams with inscriptions and set their weight. In the year 81 AH, ʿAbd al-Malik transferred the *dīwān* from Greek to Arabic, and al-Ḥajjāj al-Thaqafī did the same, transferring the *dīwān* from Persian to

Arabic. Similarly, ‘Abd Allāh ibn ‘Abd al-Malik ibn Marwān, the governor of Egypt, in the year 86 AH, transferred the *dīwān* from Coptic to Arabic, and Ḥassān ibn al-Nu‘mān, the governor of Africa, followed suit, transferring the *dīwān* of Africa to Arabic. The minting of coins and the Arabization of the *dīwāns* are considered an affirmation of the state's financial and economic entity.

If injustice and oppression are held against the Umayyad state, perhaps that was what the critical circumstances required, especially since those who rebelled against it were strong in their struggle and fanatical in their beliefs.

We have seen that revolutions and seditions surrounded the Umayyad state and erupted on several fronts, especially in Iraq, which then became the headquarters of the Shī‘ah, and in which the Khawārij, who rebelled against the system of government, appeared.

### **The Phenomenon of Sultan's Scholars in the Umayyad Era**

As we mentioned earlier, the transformation of the Islamic system of government from the caliphate to kingship at the hands of the Banū Umayyah entailed the emergence of the trappings and pillars of the monarchical system, such as what was known throughout history of the corruption of palaces and the establishment of the system of authority on its three foundations (the ruler, the priest, the aides). Thus, the class of sultan's scholars appeared for the first time in the history of Muslims to adorn the gatherings of princes and the doors of sultans, and to join the elite.

Due to the proximity of the era to the best of generations, some of the imams of guidance stood against this group and resisted the kings of injustice who gradually increased in corruption. The books of Islamic history from that era have preserved for us a wonderful heritage of the stances of the scholars of truth and the imams of guidance.

Among these is what Imam al-Ḥasan al-Baṣrī said, rebuking those who curried favor at the doors of the princes: It came in the book *Siyar Aʿlām al-Nubalāʾ*: Abū Nuʿaym narrated in *al-Ḥilyah* that ... Fuḍayl ibn Jaʿfar said: *Al-Ḥasan came out from Ibn Hubayrah's place and saw the reciters at the door. He said: "What are you sitting here for?! Do you want to enter upon these wicked people? By Allāh, their company is not the company of the righteous. Disperse... may Allāh disperse your souls and your bodies. You have flattened your sandals, shortened your clothes, and trimmed your hair. You have disgraced the reciters, may Allāh disgrace you. By Allāh, if you had abstained from what they have, they would have desired what you have. But you desired what they have. May Allāh distance those who have distanced themselves."*

This was a narration of some of the reports of the Banū Umayyah and their era, and Allāh the Almighty spoke the truth:

*{That is a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do.}* (Al-Baqarah: 134).

## **The Islamic State during the Abbasid Caliphate (132-656 AH)**

### **The Transfer of the Caliphate to the Banū ʿAbbās**

The caliphate transferred to the Banū ʿAbbās after the success of the secret call that their callers launched from the beginning of the year 100 AH in Khurasan until the year 132 AH. In it, the secret of the call, which appeared to be a call to choose a caliph from the family of the Prophe(peace and blessings be upon him) who would be acceptable to the Muslims. It was called “*al-riḍā min Āl Muḥammad*” (the one pleasing

from the family of Muḥammad) in order to conceal it. Then it became clear that it was concealing the call for the Banū ‘Abbās.

On Friday, the twelfth of Rabī‘ al-Awwal in the year 132 AH, Abū al-‘Abbās ‘Abd Allāh ibn Muḥammad ibn ‘Alī ibn ‘Abd Allāh ibn ‘Abbās entered Kufa and was pledged allegiance to in its mosque. He delivered a speech to the people of Kufa, in which he clarified the right of the Banū ‘Abbās to the caliphate and was nicknamed al-Saffāḥ (the shedder of blood).

From that day, the white banner of the Banū Umayyah was folded, and the black banner of the Banū ‘Abbās was raised. The sons of ‘Alī ibn ‘Abd Allāh al-‘Abbāsī, ‘Abd Allāh and Ṣāliḥ, began to pursue the Banū Umayyah after the defeat of Marwān ibn Muḥammad, their last caliph, and his capture in Buṣīr in Egypt and his killing. They exhumed the graves of the Banū Umayyah in Damascus and burned what remained of their remains. They inflicted a great massacre on a large group of the Banū Umayyah in Palestine, killing them on the bank of the River Fatras. Those who survived among them dispersed in the horizons. Glory be to Him who gives kingship to whom He wills and takes away kingship from whom He wills, and He honors whom He wills and humiliates whom He wills.

### **Consequences of the Transfer of Power to the Banū ‘Abbās**

The transfer of power to the Banū ‘Abbās resulted in the following consequences:

**Firstly:** The transfer of the capital from Syria to Iraq.

**Secondly:** The transfer of commercial activity to Iraq, and the linking of land trade to Baghdad and sea trade to Basra.

**Thirdly:** The emergence of a struggle between the nobles of the Arabs and the nobles of the *mawālī* from among the Persians and then the Turks to attain positions in the

state, and the favoring of the *mawālī* with these positions, which led to the fall of the state in its second half under their administration.

**Fourthly:** The intensification of the resistance of the resentful Alawites and Khawārij and the succession of their revolutions against Abbasid rule, and the state's preoccupation with suppressing them, which led to:

a) The cessation of conquests and the transformation of the Abbasid state from the position of attack – which was the position of the Umayyad state – to the position of defense, and the consideration of the borders reached by the Umayyads in their conquests as final borders and stopping at them and being content with defending them on the borders with the Romans in the west or the Turks in the east.

b) The state's inability to control governance in the African provinces, which forced it to remain silent and recognize a current situation that led to the seizure of some regions from the state's sovereignty, which brought about independent states. This was done by ‘Abd al-Raḥmān ibn Mu‘āwiyah ibn Hishām ibn ‘Abd al-Malik al-Umawī, nicknamed al-Dākhil, when he seized Andalusia in the year 138 AH and established in it an independent emirate that transformed into a caliphate in the year 300 AH during the reign of ‘Abd al-Raḥmān al-Nāṣir. It was also done by Idrīs I, after his survival in the Battle of Fakhkh in the year 169 AH, and his establishment in the Maghreb of an independent Alawite state. Similarly, the disruption of affairs in the Near Maghreb (Tunisia) led to the appointment of Ibrāhīm ibn al-Aghlab over it and granting him autonomy in the year 184 AH, and his establishment of the Aghlabid state, to prevent the extension of the Idrisid state towards the east. In addition to these independent states that separated politically and administratively from the Abbasid state, independent emirates arose in Africa, such as the emirate of Banū Midrār, which was established in Sijilmasa by Abū al-Qāsim Samghū in the year 155 AH, and the Rustamid emirate, which was established by ‘Abd al-Raḥmān ibn Rustam in Tahert in the year 160 AH. Both emirates adhered to the Kharijite school of thought.



**Fifthly:** The assignment of some governors to a region of the state's regions independently, as a reward for their service to the state, as al-Ma'mūn did by assigning Ṭāhir ibn al-Ḥusayn to the region of Khurasan as an independent emirate to be inherited by his sons after him, as a reward for overcoming his brother al-Amīn.

The Abbasid Caliphate phase can be divided into three periods, according to strength and weakness:

- The first period: The period of strength and the golden age: (132-247 AH / 750-861 CE).
- The second period: The period of weakness, fragmentation, and the dominance of non-Arab commanders from among the Persians and Turks: (247-487 AH / 861-1094 CE).
- The third period: The period of collapse and external invasion by the Crusaders and the Tatars: (487-656 AH / 1094-1258 CE)

## **The Abbasid Caliphs in Baghdad**

### **First Period:**

1. Abū al-ʿAbbās al-Saffāḥ: 750-754 CE / 132-136 AH.
2. Abū Jaʿfar al-Manṣūr: 754-775 CE / 136-158 AH.
3. Muḥammad al-Mahdī ibn Abī Jaʿfar al-Manṣūr: 775-785 CE / 158-169 AH.
4. Mūsā al-Hādī ibn Muḥammad al-Mahdī: 785-786 CE / 169-170 AH.
5. Hārūn al-Rashīd ibn Muḥammad al-Mahdī: 786-809 CE / 170-193 AH.
6. Al-Amīn ibn Hārūn al-Rashīd: (killed). 809-813 CE / 193-198 AH.

7. Al-Ma'mūn ibn Hārūn al-Rashīd: 813-833 CE / 198-218 AH.
8. Muḥammad al-Mu'taṣim bi-Allāh ibn Hārūn al-Rashīd: 833-842 CE / 218-227 AH.
9. Hārūn al-Wāthiq bi-Allāh ibn al-Mu'taṣim bi-Allāh: 842-847 CE / 227-232 AH.
10. Ja'far al-Mutawakkil 'alā Allāh ibn al-Mu'taṣim bi-Allāh: (killed) 847-861 CE / 232-247 AH

### **Second Period:**

1. Al-Mustanṣir bi-Allāh ibn al-Mutawakkil 'alā Allāh: (killed) 861-862 CE / 247-248 AH.
2. Aḥmad al-Musta'īn bi-Allāh ibn al-Mu'taṣim bi-Allāh: (killed) 862-866 CE / 248-252 AH.
3. Al-Mu'tazz bi-Allāh ibn al-Mutawakkil 'alā Allāh: (killed) 866-870 CE / 252-255 AH.
4. Muḥammad al-Muhtadī ibn al-Wāthiq bi-Allāh: (killed) 870-870 CE / 255-256 AH.
5. Aḥmad Abū al-'Abbās al-Mu'tamid 'alā Allāh ibn al-Mutawakkil: 870-892 CE / 256-279 AH.
6. Aḥmad Abū al-'Abbās al-Mu'taḍid bi-Allāh ibn al-Muwaffaq ibn al-Mutawakkil 'alā Allāh: 892-902 CE / 279-289 AH.
7. 'Alī al-Muktafī bi-Allāh ibn al-Mu'taḍid bi-Allāh: 902-908 CE / 289-295 AH.

8. Ja'far Abū al-Faḍl al-Muqtadir bi-Allāh ibn al-Mu'taḍid bi-Allāh: (deposed twice, then killed) 908-932 CE / 295-320 AH.
9. 'Abd Allāh ibn al-Mu'tazz al-Rāḍī bi-Allāh: (held the caliphate for one day!) 909 CE / 296 AH.
10. Muḥammad al-Qāhir bi-Allāh ibn al-Mu'taḍid bi-Allāh: 932-934 CE / 320-322 AH.
11. Aḥmad Abū al-'Abbās al-Rāḍī bi-Allāh ibn al-Muqtadir: 934-940 CE / 322-329 AH.
12. Ibrāhīm al-Muttaqī bi-Allāh ibn al-Muqtadir bi-Allāh: 940-945 CE / 329-333 AH.
13. 'Abd Allāh Abū al-Qāsim al-Mustakfī bi-Allāh ibn al-Muktafī: (his eyes were gouged out and he was imprisoned until he died!) 945-946 CE / 333-334 AH.
14. Al-Muṭṭī' li-Allāh ibn al-Muqtadir: (abdicated!) 946-974 CE / 334-363 AH.
15. 'Abd al-Karīm Abū Bakr al-Ṭā'i' li-Allāh ibn al-Muṭṭī': 974-991 CE / 363-381 AH.
16. Aḥmad Abū al-'Abbās al-Qādir bi-Allāh ibn al-Amīr Ishāq ibn al-Muqtadir bi-Allāh: 991-1031 CE / 381-422 AH.
17. 'Abd Allāh Abū Ja'far al-Qā'im bi-Amr Allāh ibn al-Qādir bi-Allāh: 1031-1075 CE / 422-467 AH.
18. 'Abd Allāh al-Muqtadī bi-Amr Allāh, grandson of al-Qā'im bi-Amr Allāh: (because his father died before him) ... 1075-1094 CE / 467-487 AH.

### **Third Period:**

1. Aḥmad Abū al-‘Abbās al-Mustaẓhir bi-Allāh ibn al-Muqtadī bi-Amr Allāh: 1094-1118 CE / 487-512 AH.
2. Abū Maṣṣūr Faḍl al-Mustarshid bi-Allāh ibn al-Mustaẓhir bi-Allāh: (killed by the Bāṭinīs) 1118-1135 CE / 512-529 AH.
3. Abū Ja‘far al-Manṣūr al-Rāshid bi-Allāh ibn al-Mustarshid bi-Allāh: (deposed by Sultan Mas‘ūd) ... 1135-1136 CE / 529-530 AH.
4. Muḥammad al-Muqtafi li-Amr Allāh ibn al-Mustaẓhir bi-Allāh: 1136-1160 CE / 530-555 AH.
5. Yūsuf al-Mustanjid bi-Allāh ibn al-Mustaẓhir bi-Allāh: 1160-1170 CE / 555-566 AH.
6. Abū Muḥammad al-Ḥasan al-Mustaḍī’ bi-Amr Allāh ibn al-Mustanjid bi-Allāh: 1170-1180 CE / 566-575 AH.
7. Al-Nāṣir li-Dīn Allāh ibn al-Mustaḍī’ bi-Amr Allāh: 1180-1225 CE / 575-622 AH.
8. Abū al-Naṣr Muḥammad al-Ẓāhir bi-Amr Allāh ibn al-Nāṣir li-Dīn Allāh: 1225-1226 CE / 622-623 AH.
9. Abū Ja‘far al-Manṣūr al-Mustanṣir bi-Allāh ibn al-Ẓāhir bi-Amr Allāh: 1226-1242 CE / 623-640 AH.
10. Abū Aḥmad ‘Abd Allāh al-Musta‘ṣim bi-Allāh ibn al-Mustanṣir bi-Allāh: (killed by the Tatars) 1242-1258 CE / 640-656 AH.

### **Conquests during the Reign of the Abbasid State**

The Abbasid state stopped at the borders reached by the Umayyad state before its fall. What happened during the reign of the Abbasid state was the subjugation of regions

that had rebelled against it and were subdued, so it was as if they were conquered anew, such as the rebellion of some areas in Transoxiana in the year 134 AH, the rebellion of Tabaristan in the year 142 AH, the rebellion of Sijistan in the year 152 AH, and the rebellion of Jurjan in the year 167 AH. These rebellions were uprisings against Abbasid rule or rebellions against it that were suppressed with severity and violence.

The summer raids continued on the Roman front and were limited to protecting the Islamic frontiers, al-Jazīrah and Syria. They continued from the year 142 AH until the year 191 AH and stopped after that until the year 215, due to the civil war between al-Amīn and al-Ma'mūn, for the sake of the caliphate, and the events that followed. When the kingdom was established for al-Ma'mūn, he resumed the summer campaigns, the last of which was the campaign he led himself in the year 218 AH, and he stopped with it at the city of Tarsus, where he died that year, after ordering that Imam Aḥmad ibn Ḥanbal be brought to him to test him on the issue of the creation of the Qur'ān. He was brought to him in heavy shackles. It is famous that the Imam prayed to his Lord on the way, that Allāh not bring him together with al-Ma'mūn. News of his death came while they were on the way, and the Imam was returned to Baghdad!

The summer campaigns stopped after that, and the Islamic frontiers became a target for Roman raids. In the year 243 AH, the Romans raided the Jazīrah frontiers and reached the city of Shamshāṭ and approached the city of Āmid (Diyarbakır). They also raided in the year 245 AH the Syrian frontiers from the direction of Antioch. The summer campaigns led by two famous commanders, 'Alī ibn Yaḥyā al-Armanī and 'Umar ibn 'Abd Allāh al-Aqṭa', did not succeed in repelling the Roman raids, and both were martyred in a battle with them.

However, we must point out three large military campaigns that were directed to the lands of the Romans and were punitive campaigns:

**The first:** It was directed by Caliph al-Mahdī in the year 165 AH under the leadership of his son Hārūn al-Rashīd, in which he reached Constantinople, so Queen Irene made peace with him and concluded a treaty with him with a generous annual tribute.

**The second:** Al-Rashīd led it himself while he was caliph in the year 187 AH when Emperor Nicephorus, who succeeded Irene, broke the truce and sent a harsh letter to al-Rashīd. Al-Rashīd wrote to him on its back, replying: *"From the Commander of the Faithful, Hārūn al-Rashīd, to Nicephorus, the dog of the Romans; your letter has reached me, O son of the adulteress! And the answer is what you see, not what you hear!!"*

Then he invaded him and was victorious over him, so Emperor Nicephorus made peace with him and concluded a new truce with him.

**The third:** The campaign led by Caliph al-Mu'tasim bi-Allāh himself in the year 223 AH in revenge for the Romans who raided the frontiers of al-Jazīrah and entered the city of Zibṭarah, where they plundered, took women captive, and destroyed the city. This Roman raid was at the request of the rebel Bābak al-Khurramī, whom the caliph's armies were pursuing. When the siege was tightened on him, he asked the Byzantine Emperor Theophilos to launch raids on the Islamic frontiers to force the caliph to withdraw his armies from him. The emperor responded to his request and marched on the frontiers, but after Bābak had fallen into the grip of the caliph's army, where he was captured by al-Afshīn, the commander of al-Mu'tasim.

History books have narrated that a Muslim woman who was captive in Amorium called out for help from al-Mu'tasim saying: *"O Mu'tasim!"* So the Roman said to her "Let al-Mu'tasim come to you on a piebald horse". When al-Mu'tasim heard the news, he gathered an army and mobilized eighty thousand piebald horses! Al-Mu'tasim carried out his famous campaign, which was immortalized by the poet Abū Tammām with a magnificent poem, when the astrologers claimed and said to him: that the stars and prophecies indicate the impossibility of victory at that time. Al-Mu'tasim insisted

on the invasion and went out, and in his army was a large number of famous scholars and righteous people, including Muḥammad ibn Wāsi', may Allāh have mercy on him. Al-Mu'taṣim met with the emperor's army in a battle that took place in Amorium, which ended with the defeat of the Romans and the capture of the emperor. and the destruction and burning of Amorium. Abū Tammām said in that poem, the beginning of which is:

*The sword is more truthful in news than books ... In its edge is the limit between seriousness and play.*

If there was any conquest in this era of the Abbasid state, it was the conquest of Sicily, which was carried out by the Aghlabid princes, the governors of Africa. In the year 212 AH, Prince Ziyādah I ibn Ibrāhīm ibn al-Aghlab prepared a naval campaign under the leadership of the judge, scholar, and mujāhid: Asad ibn al-Furāt, may Allah have mercy on him.

From there, they raided the island of Malta and conquered it during the days of Muḥammad ibn al-Aghlab in the year 261 AH. They crossed the Strait of Messina and invaded Calabria, which is the region located in the far south of the Italian peninsula.

### **Evaluation of the First Abbasid Era**

It can be said that if the Umayyad era was the era of Islamic conquests, then the Abbasid era was the era of Islamic civilization. Its impact appeared in the development of the sciences of the Sharī'ah, and various aspects of urban, literary, intellectual, scientific, and social life.

The various religious sciences developed, such as the sciences of the Qur'ān and the sciences of Ḥadīth. The four madhhabs also emerged during this stage. They are the schools of the great Imams (Imam Abū Ḥanīfah al-Nu'mān, Imam Mālik, Imam al-

Shāfi‘ī, and Imam Aḥmad ibn Ḥanbal), and other prominent Imams who had madhhabs and schools of jurisprudence that were less widespread, such as Imam Sufyān al-Thawrī, Imam al-Awzā‘ī, and others. The compilation of the Prophetic biography (Sīrah) appeared, and the history of the Rightly-Guided Caliphs after him and their biographies, and the events that followed. The foundations of the science of Islamic history were laid. The compilation of Ḥadīth appeared, and the verification of the authentic ones from others. Prominent Imams of Ḥadīth emerged, such as al-Bukhārī, Muslim, ‘Abd Allāh ibn al-Mubārak, Ibn ‘Uyaynah, Aḥmad ibn Ḥanbal, and many others, may Allāh have mercy on them.

Accordingly, the sciences of Arabic developed. The sciences of grammar appeared to control its pronunciation according to the speech of the Arabs, and it was known as the science of *naḥw* (syntax), as well as the science of *ṣarf* (morphology). Men appeared who were concerned with the vocabulary of the language, its various meanings, and its uses, relying on evidence from the speech of the Arabs, their poems, and their proverbs. All of this they did was a mainstay in the interpretation of the Qur’ān and Ḥadīth, and it helped the jurists in deriving rulings from their two main sources, which are the Qur’ān and the Sunnah. And other sciences necessary for jurisprudence, whose schools were established during that period.

As for the other civilizational aspects, urban life developed, and we find the effects of this in the renewal of the city of al-Anbār by Abū al-‘Abbās al-Saffāḥ and his taking it as his capital, in his construction of the city of al-Hāshimiyyah, in al-Manṣūr's construction of the city of Baghdad and the transfer of the capital to it, in his construction of the city of al-Rāfiqah, alongside the city of Raqqa, in the construction of the city of Samarra, which was called Surra Man Ra'a (He who sees it is pleased) during the reign of al-Mu‘taṣim, in the construction of the city of al-Mutawakkiliyyah during the days of al-Mutawakkil, and in what was built in these cities of palaces, the splendor of which aroused the inspiration of poets.



Literary life was manifested in the poetry of poets. The softness of life added delicacy to poetry and innovation to new meanings, and it inspired the imagination of poets with artistic images that the poets of the Umayyad era were not familiar with. The generosity and generosity of the caliphs, and those who emulated them in generosity from among the ministers and notables, whetted the inspiration of the poets and unleashed their tongues with good poetry. Poetry was a means of praising them and singing their virtues. Alongside the poets, writers appeared, and they invented a new style based on fluency of expression, accuracy of meaning, and brilliance of eloquence. Some of them rose to the position of minister.

In intellectual life, we find the impact of foreign cultures that the *mawālī* brought with them, from the wisdom of India, the literature of Persia, the philosophy of Greece, and other applied sciences. Islamic thought was influenced by them, and it received them with what was translated from them into Arabic, and it reflected on it good and bad.

The Caliph al-Manṣūr was the first to focus on this transmission, followed by his grandson al-Rashīd, and then al-Ma'mūn, who established a center for translation called "Dār al-Ḥikmah" (House of Wisdom). It became famous for the ancient books it acquired, especially those written in Greek, Syriac, and Coptic. He assigned translators from all specializations: medicine, engineering, astronomy (astrology), pharmacology, and others. This phenomenon had a positive effect, evident in the flourishing of pure and applied sciences such as medicine, mathematics, engineering, astronomy, and chemistry. However, it also had a profoundly negative impact due to the introduction of philosophy and logic into Sharī'ah studies. This led to the emergence of what became known as "Ilm al-Kalām" (theology), which infiltrated the science of creed and *Tawḥīd*, and produced deviant and misguided theological schools such as the Jahmiyyah, the Qadariyyah, and others. At the forefront of these was the Mu'tazilah school, which summarized its approach as the prioritization of reason over the textual sources of the *Sharī'ah* - the Qur'ān and the Sunnah. This sparked the crisis

of the "createdness of the Qur'ān" (fitnat khalq al-Qur'ān), which crushed scholars and commoners alike during the days of al-Ma'mūn, al-Mu'taṣim, and al-Wāthiq. The remnants of this deviant school persist to this day, as most of those called Islamic thinkers, and symbols of the Islamic awakening, belong to it. Some of them are unaware!

One of the hallmarks of civilization that distinguished the Abbasid era was the development of social life. The integration of Arabs with *mawālī*, most of whom were Persians, led to the emergence of a class of *muwalladīn*, which brought about a transformation in family and social life.

In the ruling family, the wives of the Caliphs, and the wives of senior ministers and princes, who were called mothers of the children – these being the concubines who were married after being freed – often took precedence over free Arab women. They gained favor with their husbands, and their sons enjoyed a status with their fathers that the sons of free women did not. The Abbasid Caliphs set an example in this regard.

If we exclude Abū al-'Abbās al-Saffāḥ, Muḥammad al-Mahdī ibn al-Manṣūr, and Muḥammad al-Amīn ibn al-Rashīd, all the Abbasid Caliphs were born of concubines and favored slave-girls!

Their Persian, Turkish, Roman, and Berber mothers had the final say in choosing the crown princes. The favored wife of the Caliph would impose her son to succeed his father and compel him to designate him as heir. This led to disputes among the sons, resulting in bloody conflicts, as happened between al-Amīn and al-Ma'mūn, and as occurred with al-Mutawakkil. He designated his son Muḥammad (al-Muntaṣir), who was the son of a slave-girl, as heir. Al-Muntaṣir's Mother was called Ḥabashiyyah. Al-Mu'tazz's mother, who was also a slave-girl and called Ṣabīḥah competed with her. Therefore, they nicknamed al-Mu'tazz's mother Qabīḥah (Ugly) and made al-

Mutawakkil determined to advance his son to the position of crown prince over his brother Muḥammad (al-Muntaṣir). When al-Muntasir learned of his father's plan, he conspired with the Turkish commanders to assassinate him, and they killed him.

The dominance of the Persian element since the days of al-Ma'mūn, whose maternal uncles were Persian, and then the Turkish element since the days of al-Mu'taṣim, whose maternal uncles were Turks. Likewise, Persian traditions infiltrated social life. Persian fashions appeared at court, and the protocols followed in the palaces of the Persians were established in the palaces of the Caliphs. Persian festivals such as Mihrajān, Nowrūz, Rām, and other festivals were celebrated.

Thus, the *muwalladūn* dominated and their control over the reins of the state became prominent, leading to the decline of the pure Arab element and its retreat to the desert from which it had emerged. The obligatory *Jihād al-ṭalab* (offensive Jihad) ceased, and with it, the borders of the Islamic state stopped at the limits reached by the Umayyad state. That elite was no longer as Allāh described them in His saying:

*{You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allāh}* (Āl 'Imrān: 110).

### **The Phenomenon of 'Ulamā' al-Sulṭān (Scholars of the Ruler) in the Early Abbasid Era**

The Abbasid Caliphs – as was the practice of the Umayyad Caliphs – tried to win over the jurists and religious men to support their rule among the common people. The phenomenon of 'Ulamā' al-Sulṭān became more prominent, until Ibn Abī Du'ād appeared during the days of al-Ma'mūn and al-Mu'taṣim, and one of his followers went so far as to advise al-Mu'taṣim to kill Aḥmad ibn Ḥanbal, saying to him, "Kill him, O Imām, and his blood is on my neck!"

But in those days, there were scholars of truth who stood up to the injustice of those rulers and refused to be mere "decorations" in their entourage, as was the case with the four Imāms and other prominent figures like Sufyān al-Thawrī, al-Awzā'ī, and many others. These scholars also stood up to the hypocrites from among the palace scholars.

Most of the scholars refrained from approaching the doors of the sultans, considering them doors of *fitnah* in religion and gateways to perdition in the Hereafter. Their biographies recorded the brightest examples of steadfastness during that time.

### **The Most Important Issues and Problems Faced by the Abbasid State in that Phase**

The Abbasid state faced several issues and problems in its first half (132-250 AH), the most important of which were:

#### **The Succession:**

The method used to choose crown princes led to the division of the Abbasid house and the sowing of enmity and hatred among its members. Al-Manṣūr took the succession from his nephew 'Īsā ibn Mūsā and transferred it to his son al-Mahdī. Al-Mahdī threatened to kill his father if he appointed his brother Ja'far over him.

Al-Hādī wanted to remove his brother al-Rashīd from the succession and transfer it to his son Ja'far, but he was killed before he could do so.

Al-Amīn removed his brother al-Ma'mūn and appointed his minor son Mūsā as crown prince. Al-Ma'mūn deposed him and fought him, and al-Amīn's life ended with his death.

Al-‘Abbās ibn al-Ma’mūn conspired to kill his uncle al-Mu‘taṣim to seize the Caliphate from him, so al-Mu‘taṣim killed him.

Al-Muntaṣir conspired to kill his father al-Mutawakkil because he wanted to appoint his brother al-Mu‘tazz over him.

Thus, the succession was one of the reasons for the disintegration of the Abbasid house, as it had been before for the Umayyad house.

### **The Phenomenon of *Shu‘ūbiyyah* Bias:**

*Shu‘ūbiyyah* is derived from "Shu‘ūb" (peoples), referring to the nations whose lands were conquered by the Muslim Arabs and who entered Islam and became known as *mawālī*, meaning that they were connected to the Arabs by the bond of *walā’* (allegiance).

Islam abolished class and national distinctions and made them brothers, their brotherhood based on the bond of faith. In this regard, Allāh says: *{The believers are but brothers}*. The Prophet (peace and blessings be upon him) equated *mawālī* with Arabs, saying: *"There is no superiority of an Arab over a non-Arab except by piety."*

When the Umayyads assumed the Caliphate, they revived the Arab tribalism that had prevailed during the *Jāhiliyyah* (pre-Islamic era) and distinguished between Arabs and non-Arabs. The *mawālā* was of a lower rank than the Arab in social status, and they were below the Arabs in *fay’* (booty) and *‘aṭā’* (stipends). Their governors even imposed the *jizyah* on their heads and the *kharāj* on their lands after their conversion to Islam!

This violation of the principle of equality led to their resentment, and they supported the Abbasid call and were the Abbasids' helpers in establishing their state.

The Abbasid Caliphs acknowledged their favor and rewarded them by appointing them to high positions. The Barmakid family was the first to advance in the Abbasid state, since the time of Abū al-‘Abbās al-Saffāh. They held positions as ministers, governors, and scribes.

During the reign of al-Rashīd, their star shone, and they took over the reins of power in the state. During their time, the *Shu‘ūbīs* became active, taking shelter under their protection, and their scribes and poets began to praise the glories of the Persians. In the era of al-Ma’mūn, the Banū Sahl and Banū Ṭāhir – who before their conversion to Islam were among the nobles and Magians of Persia – replaced the Barmakids after their downfall. Al-Faḍl ibn Sahl and then his brother al-Ḥasan ibn Sahl were al-Ma’mūn's ministers, managing his affairs and planning his policies. Ṭāhir ibn al-Ḥusayn and his sons were the commanders of his armies, and by their power, he rose to the Caliphate after they killed his brother al-Amīn. The *Shu‘ūbiyyah* flourished and were no longer limited to praising the Persians and glorifying their past but went beyond that to denigrate the Arabs, spread their flaws, and ridicule their traditions.

During al-Ma’mūn's reign, *Shu‘ūbī* writers and poets engaged in praising the Persians and denigrating the Arabs.

The *Shu‘ūbīs* were not content with criticizing the Arabs' nature and social life, but went beyond that to belittle their culture and status, and praised non-Arab cultures. They disregarded the great development that had occurred in the history of the Arabs in social and intellectual aspects, even interpreting some verses of the Qur’ān to imply the superiority of non-Arabs over Arabs.

Arab writers and poets responded to the *Shu‘ūbīs* and refuted what was said about the Arabs' flaws by highlighting their merits and virtues, such as generosity, courage, chivalry, and eloquence. They also pointed out that they were honored by God by choosing the Prophet (peace and blessings be upon him) from among them, revealing

the Holy Qur'ān in their language, and that through their religion, people were guided and brought out of darkness into light. That conflict was one of the aspects of social structure.

### **Zindīq Movements**

The term *Zindīq* – in Persian, "Zand Karay" – refers to a heretic who does not believe in the oneness of God or the Day of Judgment. *Zandaqah* (Zoroastrian heresy) became widespread in Persia and was applied to those who remained adherents of the teachings of Mazdak and Mani, which called for the worship of two gods: the god of light and the god of darkness. They permitted what Islam had forbidden, and were influenced by Indian beliefs that advocate reincarnation and incarnation. They then cloaked themselves in the guise of Shi'ism and began to resist Islam, aiming to achieve two goals:

1. To overthrow Arab rule.
2. To corrupt the creed of Muslims.

As for the overthrow, it took place in two ways, one of which was political, facilitated by the proximity of Persian elements and their participation in the power of the Abbasid Caliph, sometimes even independently with his delegation. These elements dreamed of restoring their lost glory and encouraged *Zindīq* and *Shu'ūbī* movements, hiding their dreams by complying with the Caliphs' desires, fulfilling their lusts, and showing loyalty to them. Among these were Abū Muslim al-Khurāsānī, then the Barmakids, then the Āl Sahl and Āl Ṭāhir.

As for the second method, it involved defying the Caliph's authority and openly revolting against him, such as the rebellions of the Rāwandiyyah, the Khurramiyyah, the Bābakiyyah, and others.

The second goal of *Zandaqah* was to corrupt the creed of Muslims under the banner of Shi'ism. Through this, the pre-Islamic Persian beliefs and religions infiltrated, deceiving young people with what Mani had called for: seeking pleasure by permitting the consumption of alcohol and engaging in forbidden sexual relations, including with sisters and daughters.

Caliph al-Manṣūr began pursuing the *Zanādiqah* and killing those against whom evidence was established. Al-Mahdī intensified the pursuit, offering them repentance. Those who repented were released, and those who refused were killed. He advised his son Mūsā (al-Hādī) to do the same. Al-Rashīd followed the example of his father and brother, pursuing the *Zanādiqah* and punishing those proven to be *Zindīqs*. As for al-Ma'mūn, if he heard of a *Zindīq*, he would order him brought to his assembly, where a group of *mutakallimūn* (theologians) – Mu'tazilites – would debate him, hoping to convince him and bring him back to Islam. Al-Ma'mūn would participate in the debate. If the *Zindīq* persisted in his error, he would be ordered killed.

Al-Mu'taṣim did the same and killed his commander al-Afshīn after his trial and the confirmation of his *Zandaqah*.

### **The Issue of the Createdness of the Qur'ān:**

As mentioned earlier, interaction with Greek philosophy and openness to the cultures of other conquered Persian and Eastern countries led to the introduction of aberrant ideas among some who mixed them with the sciences of *Sharī'ah*, particularly in the field of creed. This resulted in deviant schools, the most influential of which during that period was the so-called Mu'tazilah school. They made reason – according to their flawed understanding – a judge over the definitive textual sources of *Sharī'ah*: the Qur'ān and the Sunnah! Some of the Imāms of that school became close to Caliph al-Ma'mūn and convinced him of their doctrine. Towards the end of his Caliphate, the Mu'tazilah, and their leader, innovated the issue of the createdness of the Qur'ān,



which the Imāms of Ahl al-Sunnah, led by Imām Aḥmad ibn Ḥanbal, opposed as misguidance.

Towards the end of his reign, al-Ma'mūn compelled the jurists to adopt this view. In the year 218 AH, al-Ma'mūn went to war against the Romans and appointed Ishāq ibn Ibrāhīm al-Muṣ'abī, the cousin of Ṭāhir ibn al-Ḥusayn, as his deputy in Baghdad. When he reached the city of Ṭarsūs, he wrote to his deputy, ordering him to summon the jurists and ask them about their opinion on the createdness of the Qur'ān. Those who said it was created were to be released, and those who said otherwise were not to be employed in any capacity, their testimony was to be rejected, and they were to be prevented from narrating the *Ḥadīth* of the Messenger of Allāh (peace and blessings be upon him) and from issuing fatwas. If they persisted after that, they were to be shackled in iron and sent to him in Ṭarsūs. Imām Ibn Ḥanbal was brought to him in chains, and he prayed to his Lord on the way not to be brought before al-Ma'mūn. News of al-Ma'mūn's death on the road reached them, and Ibn Ḥanbal was returned to Baghdad.

Al-Ma'mūn had designated his brother al-Mu'taṣim bi-Allāh as his successor and advised him to continue testing the jurists. He followed al-Ma'mūn's path and wrote to the provinces accordingly. He ordered teachers to teach children that the Qur'ān was created. The people suffered great hardship and injustice from him. He killed many scholars and had Imām Aḥmad ibn Ḥanbal beaten and tortured in his presence.

Then al-Mu'taṣim advised his son al-Wāthiq to test the scholars. He followed his father and his path in testing them and killed the *muḥaddith* Aḥmad ibn Naṣr al-Khuzā'ī because he did not affirm the createdness of the Qur'ān and sought to rebel against al-Wāthiq. When the prisoner exchange between the Muslims and the Romans took place in the year 231 AH, he ordered that only those Muslim prisoners who affirmed the createdness of the Qur'ān be ransomed. Those who refused were left in the hands of the Romans.

Al-Wāthiq ordered the testing of the people of the frontier regions. They all affirmed its createdness except for four men. Al-Wāthiq ordered that their necks be struck if they did not affirm the createdness of the Qur'ān. They refused, and their necks were struck. When al-Mutawakkil assumed the Caliphate, he abolished the saying of the createdness of the Qur'ān. Aḥmad ibn Ḥanbal emerged from his house after having remained there throughout the reigns of al-Mu'taṣim and al-Wāthiq. Al-Mutawakkil honored him, became angry with Aḥmad ibn Abī Du'ād, dismissed him, confiscated his wealth, and imprisoned him with his sons and brothers. He was afflicted with paralysis and died.

### **A Life of Luxury and the Beginning of the Dissolution of Religious Values**

This new lifestyle led to a relaxation of Islamic morals. Entertainment, debauchery, and frivolity became characteristic of many people of that era. History books are filled with stories of what transpired in the palaces of the Caliphs and the elite, stories that almost border on fantasy, which are too long to mention and unnecessary to elaborate on here. I believe that many of these tales were fabricated by storytellers, writers, and narrators. But the truth is that all these exaggerations have a basis.

This luxury and the reasons for decline mentioned above were the undermining factor that eroded the roots of the Islamic Caliphate, transforming it in the subsequent Abbasid era into a position manipulated by commanders and Mamluks.

### **The Second Abbasid Era**

This period extends from the Caliphate of al-Muntaṣir, who killed his father al-Mutawakkil in conspiracy with the Turkish commanders, to the Caliphate of al-Muqtadī bi-Allāh, whose Caliphate witnessed the beginning of the Crusades on the

coasts of the Levant and the beginning of the Tatar movement in the east of the Caliphate on the borders of Transoxiana.

Characteristics of the Second Abbasid Era:

### **The Domination of Overpowering Commanders over the Caliphate:**

The Turkish commanders' killing of Caliph al-Mutawakkil 'alā Allāh on the fifteenth of Shawwāl in the year 247 AH is considered the beginning of the second Abbasid era. In this era, the commanders usurped power, and the Caliph became subject to their will and captive to their whims. The fate of the Caliphate was in their hands. They deposed whomever they wished and killed them, and they compelled whomever they wished to abdicate, blinding them and confiscating their wealth. When Caliph Aḥmad al-Musta'īn bi-Allāh, the first Caliph to be deposed, was deposed, he was soon killed after his deposition.

When the Buyids seized power after the Turks, they followed their approach. The Buyid prince would appoint whomever he wished to the Caliphate and depose whomever he wished, and the deposition often occurred with humiliation and disgrace.

The deposition of the Caliph was a day of celebration for the soldiers, as it involved the looting of the Caliphate's palace and the soldiers demanding from the new Caliph a payment for their "pledge of allegiance" (*bay'ah*). The deposed Caliph would receive an allowance that might not be sufficient for him, forcing him to beg and seek charity from people, as happened to Caliph al-Qāhir bi-Allāh after his deposition, the confiscation of his wealth, and his blinding. He would go out to the Jāmi' al-Manṣūr and beg from the worshipers, saying, "Give charity to me, for I am the one you know." This was after he had dug trenches in his palace and filled them with gold and silver! Glory be to the Owner of the Kingdom [of the world]!

From the Caliphate of al-Muntaṣir bi-Allāh in the year 248 AH to the Caliphate of al-Mustaẓhir bi-Allāh in the year 487 AH, a period of 239 years, seventeen Caliphs succeeded to the throne. Four of them were killed: al-Mustaʿīn bi-Allāh, al-Muʿtazz bi-Allāh, al-Muhtadī bi-Allāh, and al-Muqtadir bi-Allāh. Three of them were deposed and blinded: al-Qāhir bi-Allāh, al-Muttaqī li-Allāh, and al-Mustakfī bi-Allāh. Two of them were forced to abdicate: al-Muṭṭiʿ and al-Ṭāʾiʿ. There are two Caliphs about whom some narrations say were killed by poison: al-Muʿtamid ʿalā Allāh and al-Muʿtaḍid bi-Allāh. Thus, the total number of those killed, deposed, and died by poison is ten Caliphs out of seventeen!

### **Dismissal and Confiscation of Ministers**

The situation of the ministers was no better than that of the Caliphs. The minister would act on the orders of the dominant powers. If they became angry with him, they would dismiss him, confiscate his wealth, and perhaps even kill him, as happened to Minister Aḥmad ibn Isrāʾīl and his scribe ʿĪsā ibn Nūḥ. The Turkish commander Ṣāliḥ ibn Waṣīf confiscated their wealth and killed them by flogging. Similar, or even worse, happened to many ministers.

Often, a minister would be appointed and then dismissed, and his appointment and dismissal would be repeated several times with only a short period in between. His dismissal often ended with the confiscation of his wealth and his death. Nevertheless, many people aspired to the position of minister and spent money to attain it!

This was because the ministry was a source of immense wealth through bribes. For example, Muḥammad ibn ʿUbayd Allāh ibn Khāqān, the minister of al-Muʿtaḍid bi-Allāh, used to take bribes from every applicant for a position. He might appoint several people to the same position. It is said that he appointed nineteen supervisors for Kūfah in one day and took a bribe from each one. The most important of these were guaranteeing the *kharāj* and appointing governors, officials, judges, and scribes.

The minister would receive levies from those he appointed, from which he would make a substantial profit and become immensely wealthy.

For this reason, the ministry was a target for conspiracies by those who envied the minister and coveted his position. If the conspiracy against the minister succeeded, he would be dismissed and his wealth confiscated. What was confiscated was estimated to be thousands upon thousands of dinars. Nevertheless, he might retain much of what he had hidden in a pit or concealed in a remote place.

### **The Invention of Titles and Epithets**

When the Caliphate passed to the Banū al-‘Abbās, they added to this title epithets indicating a characteristic of the Caliph. ‘Abd Allāh Abū al-‘Abbās, the first Abbasid Caliph, was known by the title "al-Saffāḥ" (the Shedder of Blood). His brother ‘Abd Allāh Abū Ja‘far was given the title "al-Manṣūr" (the Victorious). His son Muḥammad was subsequently given the title "al-Mahdī" (the Guided One). After him, his two sons, Mūsā and Hārūn, were given the titles Mūsā "al-Hādī" (the Guide) and Hārūn "al-Rashīd" (the Rightly Guided). Al-Rashīd gave his three sons, Muḥammad, ‘Abd Allāh, and al-Qāsim, the titles Muḥammad "al-Amīn" (the Trustworthy), ‘Abd Allāh "al-Ma’mūn" (the Trusted One), and al-Qāsim "al-Mu’taman" (the Entrusted One).

When Muḥammad ibn al-Rashīd succeeded his brother al-Ma’mūn to the Caliphate, he innovated a title, adding it to the name of God, and took the title Muḥammad "al-Mu’taṣim bi-Allāh" (the One Who Seeks Refuge in God). The Caliphs after him followed his example, and the Caliph became known by his title.

When the Turkish commanders usurped power, the Caliph granted the title of "Amīr al-Umarā’" (Commander of Commanders) to the one who held power among them, as well as titles such as "Mu‘izz al-Dawlah" (Strengtheners of the State), "Imād al-Dawlah" (Pillar of the State), "Rukn al-Dawlah" (Cornerstone of the State), "Aḍud al-

Dawlah" (Support of the State), "Jalāl al-Dawlah" (Majesty of the State), "Bahā' al-Dawlah" (Splendor of the State), and "Fakhr al-Dawlah" (Pride of the State).

The Banū Buwayh were not content with these titles but added to them the title of "Sultān" (Sultan). Some of them took the title of "Shāhanshāh" (King of Kings), which the scholars declared forbidden. These titles then spread to the independent rulers of the provinces. Among the Ḥamdānids in Mosul and Aleppo were "Nāṣir al-Dawlah" (Helper of the State), "Sayf al-Dawlah" (Sword of the State), and "Shibl al-Dawlah" (Lion Cub of the State). They were followed by the rulers of Banū 'Uqayl in the Jazīrah, the Ikhshīdīd kings in Egypt, and the Sultans of Ghazna, among whom were "Nāṣir al-Dawlah" Sabuktigin, "Yamīn al-Dawlah" Maḥmūd, "Shihāb al-Dawlah" (Star of the State), "Jamāl al-Dawlah" (Beauty of the State), and "Kamāl al-Dawlah" (Perfection of the State). To these titles were also added epithets such as "Abū al-Faḍā'il" (Father of Virtues), "Abū al-Ma'ālī" (Father of Excellencies), and the like.

In the second Abbasid era, epithets and titles became a source of revenue for the Caliphs, especially after the funds of the Bayt al-Māl (treasury) were removed from their control during the reign of Mu'izz al-Dawlah al-Buwayhī. Some Caliphs would sell titles to those who requested them!

### **Injustices of the *Kharāj* Officials**

*Kharāj* included the tax on the produce of the land, such as fruits and crops. It was collected, along with the collection of other state revenues, by officials called "*ummāl al-kharāj*" (kharāj officials). They enjoyed great power and were known for their injustice and oppression. They would collect many times what they had guaranteed to pay to the state.

Historians have narrated the injustices that took place at their hands and the types of torture inflicted upon those liable to pay.

They would do the same with those who inherited a large inheritance. They would work to seize the inheritance or share in it. If the heir refused, they would imprison him and torture him until they obtained what they wanted.

The *kharāj* officials amassed great wealth from what they collected. They owned estates, built houses and palaces, and held gatherings of entertainment, music, and drinking. Poets would come to them, seeking to earn a living by praising them.

The minister might, along with his ministry, guarantee the *kharāj*. He would then collect a large amount of money through his authority, pay some of it to the Bayt al-Māl, and keep the rest for himself.

### **Confiscation of Wealth:**

Confiscation was not limited to the wealth of deposed Caliphs or dismissed ministers and officials but also included the wealth of the people, especially merchants. If the Abbasid Caliph or the Buyid Sultan needed money, he would order the confiscation of merchants' wealth.

### **Corruption of the Judiciary:**

The judiciary was the tool that guaranteed the safety and security of society by spreading justice and equality among its members. The judge is required to be knowledgeable in the rulings of *Sharīʿah*, observant of its objectives, and diligent in its application. He must be chaste, not greedy for wealth, not impressed by prestige, and not obedient to authority in anything other than what God has commanded.

The judge would receive his sustenance from the Bayt al-Māl within the limits of his needs, and some would be scrupulous and judge without pay. Some jurists considered judging a trial and tribulation, so they refused to take it on, fearing that they might issue a judgment based on injustice or inflict harm on someone, thus incurring a loss for which God would hold them accountable. In the *Ḥadīth* of the Messenger (peace

and blessings be upon him): *“One judge is in Paradise, and two judges are in Hellfire.”* They fear being one of the two judges.

Here was Abū Ḥanīfah, whom the Abbasid Caliph al-Manṣūr wanted to appoint as a judge, but he refused. Al-Manṣūr ordered him to be flogged and then imprisoned. It is said that he died in prison. And here is Sufyān al-Thawrī, to whom Caliph al-Mahdī wrote, appointing him as judge of Kūfah on the condition that no one interfere with his judgments. He took the covenant, threw it into the Tigris, and then went into hiding. The same was done by Ismā‘īl ibn Ibrāhīm al-Asadī, known as Ibn ‘Ulayyah, ‘Abd Allāh ibn Wahb, and many others who were wary of taking on the judiciary and refused to accept it.

This was the state of the judiciary in the past, until the second Abbasid era came. The judiciary was affected by the corruption of the era and became a means of earning a living! Those who were not qualified ascended to it. During the reign of Caliph al-Muqtadir, his minister Abū al-Ḥasan ibn al-Furāt appointed a merchant who had done him a favor as a judge.

A period followed during which judging was guaranteed in exchange for bribes and large sums of money! In the year 350 AH, Sultan Mu‘izz al-Dawlah al-Buwayhī guaranteed the judgeship of Baghdad to Abū ‘Abd Allāh ibn Abī al-Shawārib, along with the position of Chief Judge, in exchange for two hundred thousand dirhams to be paid annually to the Sultan's treasury.

Guaranteeing the judgeship was a means of bribery, and it seems that it was familiar to some of the sons of Abū al-Shawārib, most of whom held the position of judge. Ibn Kathīr narrated that Muḥammad ibn al-Ḥasan ibn ‘Abd Allāh ibn Abī al-Shawārib, the judge of Baghdad, was accused of taking bribes in judgments and appointments. However, most of the members of this family held the position of judge and were very knowledgeable and pious, but corruption spread to few of them. The corruption of



the judiciary, as the author of al-Muntaẓim says, was the first thing to unravel from the state's administration.

Muḥammad ibn Sa'd al-Zuhri, who died in the year 230 AH, provided a comparison between the judges of early Islam and the judges of his time, saying: "Two men would argue in Medina in the early days, and one of us would say to the other, 'You are more bankrupt than the judge.' The judges of today have become governors, tyrants, kings, owners of estates, properties, businesses, and wealth!"

## **Internal Strife and Conflicts**

### **a) Sectarian Strife**

Strife arose between the Shiites and the Sunnis, especially the Ḥanbalīs, with Baghdad as their stage. It began in the early fourth century AH and extended to the late fifth century AH. Strife recurred year after year, often intensifying, leading to bitter fighting accompanied by fires and destruction.

The Āl Buwayh supported the Shiites because of their Shi'ism, and the Turks supported the Sunnis because of their adherence to their school of thought. Preachers from both sides would stir up feelings of animosity between the two groups and incite them against each other. The level of absurdity in one year – as mentioned in the history of Ibn Kathīr – reached the point where ignorant and rabble-rousing people attributed to the Sunnis brought out a camel, symbolizing the camel of the Battle of the Camel, and marched behind it. The Shiites raised their banners and openly cursed the Companions! People fought until the markets and life were disrupted, and evil spread in Baghdad!

Similarly, strife sometimes arose even among the Sunnis, between the Ḥanbalīs and the Ash'arites, and between the Ḥanafis and the Shāfi'īs. The followers of each *madhhab* were fanatical about their *madhhab*, and this fanaticism led them to fight

each other. In the year 469 AH, Abū Naṣr al-Qushayrī came to Baghdad and preached at the Nizāmiyyah Madrasah, supporting the Ash‘arites and attacking the Ḥanbalīs. The common people and youth of Ahl al-Sunnah became agitated and headed for the Nizāmiyyah Madrasah. The *fitnah* escalated, and a group of them were killed. Strife broke out in the year 476 AH between the two groups, followed by other instances of strife that erupted from time to time and extended to the end of the sixth century AH.

Strife also arose between the Ḥanafīs and the Shāfi‘īs, both of whom are from Ahl al-Sunnah. In the year 468 AH, a major *fitnah* broke out between them due to the conversion of an Imām from the Imāms of the Ḥanafīs to the Shāfi‘ī *madhhab*. Al-Subkī narrated that Imām Abū al-Muẓaffar Maṣṣūr ibn Aḥmad ibn ‘Abd al-Jabbār, known as Ibn al-Sam‘ānī al-Khurāsānī, converted from the Ḥanafī *madhhab*, in which he had debated for thirty years, to the Shāfi‘ī *madhhab*. War broke out between the followers of the two *madhhabs*, and *fitnah* raged between them, almost filling the area between Khorasan and Iraq.

Yāqūt, in his Mu‘jam (Geographical Dictionary), describes the devastation that befell some cities in the aftermath of the strife that erupted between the followers of the two *madhhabs*. When he mentions the city of Isfahan, he says: "Devastation has spread in its surroundings due to the frequent strife and fanaticism between the Ḥanafīs and the Shāfi‘īs, and the continuous wars between the two parties. Whenever one group appeared, it plundered the other..." Similar events occurred in other cities such as Rayy and Sāwah.

Imām al-Subkī narrated that Mas‘ūd ibn ‘Alī, the minister of Khwārazm Shāh, the ruler of Khwārazm, was fanatical about the Shāfi‘īs. He built a mosque in the city of Marw. The people of the city, who were Ḥanafīs, became fanatical against him and burned the mosque. A huge *fitnah* erupted, in which heads almost flew off shoulders.

## **b) Soldiers' Strife**

The army was mostly composed of Turks and Daylamites. They often rioted against the Caliph due to delays in their payments. Their riots often led to the deposition of the Caliph, hoping for the *bay'ah* payment from his successor. Their riots could also turn against the people, triggering a *fitnah* with many casualties.

In the year 421 AH, people became weary of the aggression of the Turkish soldiers, and the state was unable to deter them due to its weakness and humiliation. The Hashimites, the Alawites, and the jurists gathered and mobilized the people to repel the Turks. The Turks resorted to raising the cross on a spear!! Challenging the state thereby. The two sides exchanged arrows and bricks, and a group of people were killed.

In the year 429 AH, people complained about the aggression of the Daylamites, their breaking into homes, and their harassment of women. The Buyid Sultan did not listen to their complaints, so they engaged in bitter fighting with the Daylamites. The *'ayyārūn* (vagabonds) took advantage of the people's preoccupation with the fighting and raided homes and warehouses. Thieves stormed Baghdad and took whatever horses they found.

### **c) Strife of the *'Ayyārūn* and *Shuṭṭār* (Thieves, Robbers, and Vagabonds)**

The *'ayyārūn* and *shuṭṭār* played a significant role in the strife. They formed organized groups, led by a leader called "Muqaddam al-*'Ayyārīn*" (Leader of the Vagabonds), who provided them with weapons, training, and direction. These groups included people from various backgrounds and a mix of the poor, including Sunnis and Shiites, Hashimites and Alawites, Arabs, Kurds, and non-Arabs. Their groups would seize the opportunity when people were preoccupied with the strife that erupted and raid the homes of the wealthy. They often overpowered and defeated the police. Their power reached the point where they imposed the *khuṭbah* for their leader in the Friday prayer on one occasion!

In the year 424 AH, a group of them gathered in Ruṣāfah in Baghdad and forced the *khaṭīb* to deliver the *khuṭbah* for al-Barjamī (the leader of the *‘ayyārūn*) along with his *khuṭbah* for the Caliph and the Sultan! They would impose levies on business owners and might even take over security! Their leaders took the title of commanders. Their actions had the appearance of a revolution against the corrupt rule. Al-Barjamī, and after him al-Ṭaḡṭaḡī, adhered to the meanings of revolution and the ways of the *ṣa‘ālīk* (outlaws) in resisting a rule characterized by chaos, rampant looting of wealth, a disrupted balance of justice, and widespread bribery.

The conduct of these robbers was marked by chivalry! None of their associates was allowed to assault a woman or take anything from her, nor to harm ordinary people and the poor.

However, groups that took the name of *‘ayyārūn* were closer to thieves and robbers, and among them were immoral individuals and pimps. They would commit their aggression against people, and no one would condemn them because a commander of the Daylamite commanders named Abū Ja‘far ibn Shīrẓād allowed them to do it for twenty-five thousand dinars that they paid him every month!

## **Revolutions**

Between the years 255 and 366 AH, during the second Abbasid era, more than fifty revolutions erupted. Some were revolutions against the rule, and some were uprisings against the rulers, the Caliph and the Sultan.

The two most dangerous revolutions in terms of their causes and consequences were: a revolution known as the Zanj Rebellion and the Qarmatian Rebellion.

### **a) The Zanj Rebellion:**

The Zanj had previously revolted in the year 71 AH and then in the year 76 AH due to the spread of aberrant ideas among them, the presence of false leaders, and the

oppression they suffered from landowners who had brought them from East Africa to reclaim their lands. Al-Ḥajjāj, the governor of Iraq, suppressed both rebellions.

Then a massive rebellion erupted during the reign of Caliph al-Muʿtazz bi-Allāh. It was led by a Persian man who called himself Muḥammad ibn ʿAlī and claimed to be of Alawite descent. Narrations say that he came from Ahwāz in the year 255 AH and settled in an area in southern Iraq where African Zanj were reclaiming the land. They were suffering bitter oppression from the landowners. This man infiltrated them, claimed to be from the family of the Prophet, and called on them to follow him to liberate them from slavery and save them from the torment of their masters. He began to show them, with his intelligence and cunning, acts that involved a lot of charlatanry and to tell them news that he claimed was from the unseen.

He based his call on the call of the Kharijites, which is equality among Muslims. The Arabs who lived in the deserts of Basra and were accustomed to raiding villages and intercepting pilgrim caravans, looting and plundering, due to the harshness of life, responded to him. He enticed them with what the poor, whose hearts had become devoid of faith and whose creed had weakened, desired. He permitted them the communism of wealth and women, which is the doctrine of Mazdak the Persian. They gathered around him, believing in his call.

The person leading this call, organizing these vast crowds, became known as Ṣāḥib al-Zanj (Master of the Zanj) because the majority of his followers were from them and because they were the first to respond to his call. He took control of Bahrain and al-Aḥsāʾ, then headed towards Basra. In Shawwāl of the year 257 AH, he raided that city while it was unaware. He attacked it with his forces, and his followers engaged in looting, plundering, killing, and burning. Only those who fled and wandered aimlessly seeking salvation survived.

Those who remained in the city took refuge in the Grand Mosque, thinking that they would be safe there. However, the rebels soon raided the mosque and killed those who had taken refuge there. Then they stormed the houses, killed children, and captured women, many of whom were women of noble lineage. The captors divided them among themselves. Whoever received a woman in his share used her, committed fornication with her, and then sold her.

Then they burned Basra, leaving its landmarks in ruins. After the destruction of Basra, Ṣāhib al-Zanj headed with his followers to Ahwāz and defeated the campaigns that Caliph al-Mu'tamid 'alā Allāh sent to fight him.

After that, he headed for Wāsiṭ and intended to go to Baghdad, but the Caliph gathered a large army led by his brother al-Muwaffaq bi-Allāh. He defeated Ṣāhib al-Zanj after bitter fighting and was able to kill him and put an end to the *fitnah* he had stirred up, which lasted for fifteen years (255-270 AH).

#### **b) The Qarmatian Rebellion:**

The Zanj Rebellion had barely ended when another revolution erupted, an extension of it and advocating its slogan of resisting injustice, declaring the principle of equality among people to conceal the underlying *Zandaqah* it contained. It became known as the Qarmatian Rebellion. This name is attributed to a Persian man known by the title "Qarmaṭ". It is said that his name was Ḥamdān al-Ash'ath. He was one of the missionaries of the Ismā'īlī Imām whom 'Abd Allāh ibn Maymūn al-Qaddāh had sent to various regions.

When the Zanj Rebellion was crushed in the year 270 AH, its remnants gathered around him. He began as Ṣāhib al-Zanj had begun, by displaying asceticism, piety, and scrupulousness, thus attracting people's hearts. He concealed a political goal behind this behavior. He called for a doctrine that was a mixture of Persian Mazdakism, Judaism, Christianity, and Islam. He made the prayer four *rak'ahs*, two *rak'ahs* before

sunrise and two *rak'ahs* after sunset. He made the *qiblah* and pilgrimage to Jerusalem. He made fasting two days a year, the days of Mihrajān and Nowrūz. He changed the *adhān*. He imposed *jizyah* on those who opposed him and permitted killing them if possible. He began interpreting verses of the Qur'ān with interpretation, claiming that its verses and rulings had an inner interpretation that explained its apparent meaning. Hence, their doctrine became known as Bāṭiniyyah.

Qarmaṭ's followers increased in number. They established a state for themselves in al-Qaṭīf, Bahrain, and Yemen. They led wars in Iraq, aiming to seize the Caliphate. They disputed with the Fatimids for the leadership of the Shiite call. They attacked their bases in the Levant and intended to attack Cairo, but the Fatimids were able to repel them.

In the year 317 AH, they raided Mecca, removed the Black Stone, killed the pilgrims, and carried the Black Stone to al-Qaṭīf, the capital of their kingdom. They returned it in the year 239 AH in exchange for allowing them to impose a tax on the pilgrims.

By examining the causes that triggered the Zanj Rebellion, then the Qarmatian Rebellion, and contemplating their consequences, we find that they stem from two distinct and parallel reasons.

The first is the exploitation of the ignorance of the common people by the leaders of the revolution to strip them of the Islamic creed, by leaders who carry the remnants of their previous religions, which they are still influenced by.

The second reason is the exploitation of the discontent and hardship caused by the tyranny of the governors and the burden of the *kharāj* officials, in addition to the misery of the poor who suffer from hunger, unemployment, and deprivation. These people were with every call for liberation from the injustice they faced and the hardship they endured.

The leaders of the revolution chose southern Iraq and the adjacent areas because of their distance from Baghdad and the state's inability to track down the rebels.

### **The Division of the Abbasid State Between the Central Caliphate and the Overpowering Rulers**

The state in the days of the Banū Umayyah was a comprehensive unit extending from its east, from Mesopotamia and the borders of China and India, to its west in the Maghreb and Andalusia. Its provinces were governed by governors appointed by the Caliph of Damascus, to whom they referred in their important matters, implementing his policy and ruling by his authority. When the Caliphate passed to the Banū al-‘Abbās, some provinces became independent with their delegation, and others became independent by overpowering them.

During the reign of Abū Ja‘far al-Manṣūr, ‘Abd al-Raḥmān ibn Mu‘āwiyah ibn Hishām ibn ‘Abd al-Malik seized control of Andalusia in the year 138 AH, became independent, ended Abbasid rule, and restored rule to the Banū Umayyah.

Also during al-Manṣūr's reign, Idrīs ibn Muḥammad (al-Nafs al-Zakiyyah), a descendant of al-Ḥasan ibn ‘Alī ibn Abī Ṭālib, established the Idrisid state in the Maghreb in the year 172 AH.

In 140 AH, the Midrarid state was established in the Maghreb. They were from the Ṣufri Kharijites.

In 162 AH, the Rustamid state was established in Tahert (Algeria). They were from the Ibāḍī Kharijites.

In the year 184 AH, Ibrāhīm ibn al-Aghlab, with the delegation of Caliph Hārūn al-Rashīd, established the Aghlabid state in the Near Maghreb (Tunisia).



In the year 205 AH, Ṭāhir ibn al-Ḥusayn, with the delegation of al-Ma'mūn, established the Tahirid state in Khorasan as a reward for his support against al-Amīn.

These four provinces separated from the Abbasid state, became independent, and ruled by inheritance. However, the separation of some of them differed from the separation of others. In the state of Banū Umayyah in Andalusia and in the Idrisid state in the Maghreb, the connection with the Abbasid Caliphate was severed. As for the Tahirid state and the Aghlabid state, the connection was not severed, but they remained loyal and subservient.

In the second Abbasid era, the phenomenon increased, and the following provinces separated from the Caliphate:

In the year 254 AH, Egypt and the Levant separated, and the Tulunid state was established there, founded by Aḥmad ibn Ṭūlūn.

In the year 254 AH, the Saffarid state was established in Sistan under the leadership of al-Layth ibn al-Ṣaffār. It took control of Khorasan and put an end to the Tahirid state.

In the year 261 AH, the Samanid state was established in Khorasan under the leadership of Naṣr ibn Aḥmad ibn Asad ibn Sāmān. It put an end to the Saffarid state.

In the year 332 AH, the Ikhshidid state was established. It ruled Egypt and the Levant and extended to Yemen.

In the year 297 AH, the Ubaydid (Fatimid) state was established in Ifriqiya under the leadership of Abū 'Ubayd Allāh al-Mahdī. It put an end to the Aghlabid state, then to the Ikhshidid state, and its rule extended to Egypt, the Levant, and the Hejaz.

In the year 320 AH, the Buyid state was established in Persia, Isfahan, Hamadan, and Rayy under the leadership of the sons of Buwayh: al-Ḥasan, ‘Alī, and Aḥmad, and their sons after them.

In Mosul, the Jazira, and Aleppo, the Hamdanid state was established under the leadership of the sons of Ḥamdān ibn Ḥamdūn al-Taghlibī in 292 AH.

In the year 321 AH, the Ghaznavid state was established in Transoxiana under the leadership of Sabuktigin, the governor of Ghazna, and after him, his son Maḥmūd, known as Maḥmūd of Ghazna. He put an end to the Samanid state, and his state extended to India.

In the year 328 AH, only Baghdad and the Sawād of Iraq remained in the hands of the Caliph. He was stripped of them when Mu‘izz al-Dawlah al-Buwayhī seized control of Baghdad in the year 334 AH, leaving nothing of the Caliphate but its title.

In the year 421 AH, the state of the Seljuk Turks (*ghuzz*) was established.

Coming from the lands of Turkestan, it eliminated the Ghaznavid and Buyid states and the other smaller states, under the leadership of Ṭughril Beg al-Seljūqī.

When Ṭughril Beg died, he was succeeded by his nephew Alp Arslān. During his reign, the unity of the Islamic state extending from Mesopotamia to the Levant was established. However, conflict soon arose between him and his cousins. In the year 470 AH, a state known as the Seljuks of Rūm (meaning their settlement in the lands of the Romans) was established.

The schism among the Seljuks created animosity between them. They faced the Crusader invasion divided. Had they faced it united, the course of events would have taken a different direction, and the lands of Islam would have been spared an invasion whose bitterness it continues to suffer.

### **The Spread of Luxury, Dissolution, and Social Corruption Among Many of the Common People and the Elite:**

The corruption of the palaces, and the conflicts and evils that tainted them, led to the spread of this among various classes of the common people, especially the affluent ones, as a result of the flourishing of trade and the opening up of the world to people. We observe this in many of the writings of preachers and scholars of that period, who spared no effort in enjoining good and forbidding evil to the rulers and the ruled. However, the wheel of decline was turning strongly, and the laws governing kingdoms and states were leading the Abbasid state to its inevitable end.

### **The Third Phase of the Abbasid Caliphate**

This extends from the Caliphate of al-Mustazhir, when external forces began to lie in wait for the Islamic state and prepare to attack it, and ends with the end of the Abbasid state under the hooves of the Mongol horses.

*{And that is how the seizure of your Lord is when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe}* (Hūd: 102). And the command of Allāh is a decree determined.

### **Distinctive Features of the Third Abbasid Era:**

This era is an extension of the second Abbasid era and was characterized by all the features of the preceding era, including dissolution, causes of weakness, corrupt rule, the loss of the common people, and the luxury of the elite. Added to this was the Mongol invasion that the Islamic world faced from the east and the Crusader invasion that came from the west, which had previously been spreading in Andalusia, and the tribulations that befell Islam, under whose weight it continues to groan to this day.

## **The Most Important Independent States from the Rise of the Abbasid Era to the Establishment of the Ottoman State**

### **In the East, Iraq, the Levant, and Egypt**

#### **1. The Saffarid Dynasty (254-298 AH / 868-911 CE):**

Founded by Yaʿqūb ibn Layth al-Ṣaffār in Sijistan (Iran), it expanded at the expense of the Tahirid Dynasty in Khurasan, which was founded by Ṭāhir ibn al-Ḥusayn in the year (198 AH / 813 CE), and the Alawid state in Tabaristan, which was founded by al-Ḥasan ibn Zayd in the year (250 AH / 863 CE). Due to the inability of the Abbasid Caliphate, it recognized the legitimacy of al-Ṣaffār's rule, who established a strong army with which he suppressed the Kharijites and controlled the trade routes between India and Central Asia. He then considered invading Baghdad, so the Caliph sought help from Aḥmad ibn Ismāʿīl, the Emir of the Samanid Dynasty, who defeated the Saffarids and ended their state in the year (298 AH / 911 CE).

#### **2. The Tulunid Dynasty (256-292 AH / 870-905 CE):**

Founded by Aḥmad ibn Ṭūlūn in Egypt, he was a Turkish leader who benefited from the weakness of the Abbasid state, which used to send representatives to govern the provinces far from the center of the Caliphate. Aḥmad ibn Ṭūlūn came to Egypt as a deputy for Bākbāk al-Turkī, then the Caliph entrusted him with the governorship of Egypt, so he became independent and expanded his state. When the Caliph tasked him with protecting the Levantine frontiers, he annexed the Levant to Egypt, then extended his state to Libya, the Hijaz, and the lands of Nubia south of Egypt. Prosperity prevailed during his era, and he was just and firm, and he formed a strong army. Then his son (Khumārawayh) succeeded him and preserved his father's possessions, adding Mosul to them. The relationship between him and the Caliph was

strengthened, so he married his daughter (Qaṭr al-Nadā) to the Caliph al-Muʿtaḍid. Then the state weakened, and the Abbasid Caliph re-annexed those lands to the central Caliphate in the year (292 AH).

### **3. The Samanid Dynasty (261-389 AH / 874-998 CE):**

It is attributed to a Persian family that embraced Islam during the Umayyad era. It was founded by Naṣr ibn Aḥmad al-Sāmānī in Transoxiana and expanded during the reign of Ismāʿīl ibn Aḥmad, incorporating Tabaristan and the lands of Rayy. The Samanid state confronted the Chinese threat to Central Asia, benefited from trade routes, and construction flourished during their era. Most of them followed the Sunni school of thought. The Islamic capitals flourished during their reign and were filled with scientific activity, poets, and writers. Bukhara, Samarkand, and the cities of Turkestan became among the brightest civilizations of Islam.

### **4. The Hamdanid Dynasty (292-392 AH / 904-1002 CE):**

They are from an Arab family that embraced the Twelver Imami Shia school of thought. It was established in Mosul in the year 292 AH, during the reign of Caliph al-Muktafī bi-Allāh, and supported him in confronting the Kharijites and Turkish leaders. It was famous for its Jihād against the Byzantine Romans. The Shia Buyids ended their rule in the year 368 AH, and their influence remained in Aleppo, and their kingdom extended to Damascus. They clashed with the Ikhshidids, and after the death of Sayf al-Dawla in the year 356 AH, their condition weakened, and the Shia Fatimids ended their rule in the year 392 AH. The court of Sayf al-Dawla was famous for its writers and poets, such as al-Mutanabbī, who spread their fame, and the famous poet Abū Firās al-Ḥamdānī, and al-Iṣfahānī (the heretic), the author of the famous book *al-Aghānī* (The Book of Songs)... which is full of lies and anecdotes.

### **5. The Fatimid Dynasty (298-567 AH / 909-1171 CE):**

The Fatimid state was established in Ifriqiya in the year 298 AH under the leadership of ‘Ubayd Allāh al-Mahdī, claiming that he had the right to the Caliphate and that he was the grandson of Muḥammad ibn Ismā‘īl ibn Ja‘far al-Ṣādiq. An Ismaili preacher named Abū ‘Abd Allāh al-Shī‘ī paved the way for its establishment and mobilized the tribe of Kutāma to support it. It was known as the ‘Ubaydid State.

When its foundations were established, it eliminated the Aghlabid state in Kairouan and then eliminated the Ikhshidid state in Egypt. It built the city of Cairo there and then moved to it during the reign of al-Mu‘izz li-Dīn Allāh and was called the Fatimid state. The Abbasid Caliph al-Muqtadir bi-Allāh could not prevent its establishment.

Then political, economic, and social events occurred within it, in which its power declined and ended in demise. This decline began during the reign of al-Ḥākim bi-Amr Allāh al-Fāṭimī, who reached a great level of disbelief and injustice. The weakness and decline increased during the reign of al-Mustanṣir bi-Allāh al-Fāṭimī, as he was born to a slave girl raised in the house of a Jew named Abū Sa‘īd al-Tustarī. His mother took over the management of the state's affairs and appointed Jewish ministers, including Ṣadaqa ibn Yūsuf al-Fallāḥī and Abū Sa‘īd al-Tustarī. These ministers assigned state positions to their fellow Jews, who persecuted the Muslims.

During the reign of al-Mustanṣir bi-Allāh, the Fatimid authority over the Levant receded with the Seljuks' conquest of it, and their state in Sicily ended with the Normans' conquest of it in the year 461 AH. A plague spread, which is considered the longest plague known to Egypt in the Middle Ages, as it lasted for eight years (446-454 AH). This hardship, which historians termed the years of the Great Hardship, was accompanied by the outbreak of internal civil wars. Until their minister, Badr al-Jamālī, the governor of Acre, intervened. Al-Mustanṣir summoned him in the year 466 AH, and he restored order and directed his efforts to reforming the country. Al-Mustanṣir married his daughter, and she gave birth to his son al-Musta‘lī.

When al-Mustanşir died in the year 487 AH after a reign of sixty years, his son (Nizār) claimed the Caliphate, and his father had entrusted it to him. However, al-Afḍal ibn Badr al-Jamālī, who succeeded his father in leading the army, preferred his brother (al-Mustaʿlī), who was his sister's son. This was done by killing (Nizār), and with his killing, the Ismailis split into two sects: the Mustaʿlī sect and the Nizārī sect.

During the reign of al-Mustaʿlī, the Crusades began against the Levant, and the Crusaders occupied Jerusalem in the year 493 AH. Al-Mustaʿlī was succeeded by Caliphs, some of whom were deposed and some of whom were killed, until the era of the Fatimid state ended - unregretted - in the year 567 AH at the hands of Ṣalāḥ al-Dīn al-Ayyūbī and the establishment of the Ayyubid state.

The Fatimids were among the esoteric Shia extremists, and the established Sunni scholars who lived during their time ruled them to be disbelievers and outside of Islam. The Fatimid state was characterized by injustice and oppression, in addition to disbelief. The senior ministers of the Fatimids corresponded with the Crusaders and the Romans repeatedly and invited them to invade Egypt, promising them support against the army of the Levant, which at that time carried the task of Jihād against the Crusaders on its shoulders.

## **6. The Ikhshidid Dynasty (323-358 AH / 935-969 CE):**

It is attributed to Muḥammad ibn Ṭughj al-Ikhshīd, who was a Turk. He was in the service of the governor of Egypt and excelled in repelling the Fatimid raids on Egypt. The Caliph assigned him the governorship of Egypt, then annexed the Levant and Yemen to it. He organized the country and strengthened his position. Then his relationship with the Caliphate deteriorated, and war broke out between them. After al-Ikhshīd's death, his son Abū al-Qāsim Anjūr succeeded him, and he was a child. His teacher, Kāfūr al-Ikhshīdī, who was a black slave serving them, took over the

guardianship. After Kāfūr's death, the Fatimids took control of Egypt under the leadership of Jawhar al-Ṣiqillī and annexed it to the Fatimids.

### **7. The Buyid Dynasty (334-447 AH / 945-1055 CE):**

The Buyids were a Persian Shia family that resided in northern Persia near Qazvin. ‘Alī, al-Ḥasan, and Aḥmad, the sons of Abū Shujā‘, took advantage of the chaos in Persia and eliminated the political entities. The Caliph al-Mustakfī bi-Allāh tried to get rid of the authority of the Turkish leaders, so he sought the help of the Buyids, who entered Baghdad in the year 334 AH / 945 CE. The Caliph welcomed them and gave them noble titles. Aḥmad was named (Mu‘izz al-Dawla), Ḥasan (‘Imād al-Dawla), and ‘Alī (Rukn al-Dawla). Because they were Shia, they seized power from the Caliphs, adopted the title of (Sultan), and revived the Persian royal title (Shāhanshāh). The Buyids won over the populace by reducing taxes and carrying out reforms. Then conflict broke out among them. The Seljuk Turks overthrew them in the year 447 AH. The Buyids encouraged the scientific movement, especially philosophers and heretics such as al-Fārābī and Ibn Sīnā and their likes.

### **8. The Ghaznavid Dynasty (366-555 AH / 976-1160 CE):**

This state was established under the leadership of the Turkish commander (Alp-Tegin). His master, Manṣūr ibn Nūḥ al-Sāmānī, the king of Khurasan, had appointed him in the year 351 AH as Emir of Sijistan (Afghanistan), so he became independent and established a state there, taking the city of Ghazna as its capital, so it became known as the Ghaznavid Dynasty.

Twenty-one kings ruled over it, the most famous of whom was Maḥmūd ibn Sebūktigin, known as Maḥmūd al-Ghaznawī, the well-known righteous king, who conquered India, destroyed the idols of the pagans, and introduced Islam to it. His state expanded and included the lands of Afghanistan, Transoxiana, eastern Iran, the lands of Sindh (Pakistan), and vast parts of India.



Then its era ended with the Ghurid Dynasty's conquest of it in the year 582 AH during the reign of its last king, Tāj al-Dawla Khusraw Malik.

### **9. The Seljuk Dynasty (431-590 AH / 1040-1194 CE):**

This state is attributed to Seljūq ibn Duqāq, the leader of a large Turkish state that resided beyond the two rivers (Syr Darya and Amu Darya) in a vast area known as Turkestan, meaning the land of the Turks. In the year 429 AH, the leadership of this tribe passed to Ṭughril Beg, the grandson of Seljūq. He crossed the region between the two rivers with his tribe, heading towards the east, and took advantage of the Ghaznavids' preoccupation with wars that exhausted them. He took control of Khurasan, Rayy, and Hamadan, and removed the Ghaznavid rule from them, and established a state for his people known as the Seljuk Dynasty.

In the year 432 AH, he took control of Gurgan and Tabaristan, and his state extended to Qazvin. In the year 446 AH, the Abbasid Caliph al-Qā'im bi-Amr Allāh sought his help and invited him to Baghdad to save him from his vizier, Arslan al-Basāsīrī, who had seized power and ruled over Iraq and gave the sermon in the name of al-Mustanşir al-Fāṭimī, the ruler of Egypt. Ṭughril Beg responded to his call and marched to Baghdad, eliminated al-Basāsīrī, and ended the Buyid rule there. Then he took control of Mosul, Azerbaijan, and Sinjar, and he gained control of the Iranian lands from the banks of the Syr Darya River to the coast of the Black Sea and from the shores of Lake Khwarazm to the Sea of Oman.

In the year 455 AH, Ṭughril Beg died, and his nephew, Alp Arslān, succeeded him. He continued his uncle's path and in the year 463 AH, he sent an army under the leadership of his commander Atsiz to the Levant, where he took control of Damascus. In the year 464 AH, he headed an army to conquer Anatolia, where he took control of Armenia after a famous fierce battle with the Romans that took place in Manzikert. In it, the Roman army was defeated, and its king, Romanus IV, who had refused to make

peace with Sultan Alp Arslān, was captured. That battle was one of the great scenes of Islam with the Romans. In the Sultan's army, who asked his soldiers not to go out with him if they were attached to the world with a need they were waiting to fulfill, there were only fifteen thousand fighters. It is mentioned in the narrations that the Romans numbered about two hundred thousand fighters. The Sultan's Sheikh advised him to time the battle at the time of Friday prayer, when the pulpits would be calling for the Mujahideen. At the beginning of the battle, the Sultan threw his helmet on the ground and humbled himself before Allāh, and shouted to the soldiers, saying: "There is no king here who commands and is obeyed, whoever wants to leave, let him leave", and he ordered the soldiers to be sincere in seeking victory or martyrdom, then he said "Allāhu Akbar" and attacked, so they charged like the head of a spear on the tent of Emperor Romanus, who fell captive in the hands of the Sultan, and his army was defeated, most of whom perished on the way of escape and return to Constantinople.

In the year 465 AH, an Ismaili Batini assassinated Alp Arslān, and his son Malik-Shāh succeeded him. During his reign, the Seljuk state began to shrink after its division into a state distributed among the sons of the Seljuk house, a state in Khurasan, a state in the Levant, and a state in the lands of the Romans.

As for the Seljuk state in Khurasan, it passed to Sanjar ibn Alp Arslān and ended with his death in the year 552 AH with the Khwarazmian Dynasty's conquest of it.

As for the Seljuk state in Iraq, it passed to Muḥammad ibn Malik-Shāh and then to his son Maḥmūd, and his sons inherited it after him. Then it disappeared with the Khwarazmian Dynasty's conquest of it in the year 573 AH during the reign of its last king, Rukn al-Dīn Ṭughril (II).

As for the Seljuk state in the Levant, it passed to Tutush ibn Malik-Shāh and was divided after his killing in the year 488 AH between his two sons: Duqāq and Riḍwān.

Duqāq took Damascus, and Riḍwān took Aleppo. The state of Aleppo ended after the death of its last king, Sulṭān Shāh ibn Riḍwān, with Najm al-Dīn Ilghāzī, the ruler of Mardin, taking control of it in the year 511 AH at the invitation of its people, and then with ‘Imād al-Dīn Zengi, the ruler of Mosul, taking control of it in the year 521 AH. After his assassination in the year 541 AH, his son Nūr al-Dīn Maḥmūd succeeded him.

The state of Damascus and its ruler, Duqāq ibn Tutush, ended in the year 497 AH with his Atabeg (deputy), the commander Ṭughtekin, taking control of power. With his death in the year 522 AH, his son, Tāj al-Dawla Būrī, succeeded him. The state was attributed to him and became known as the Burid Dynasty, and its days extended until Nūr al-Dīn Maḥmūd ibn ‘Imād al-Dīn Zengi took control of it in the year 549 AH and annexed it to Aleppo, making it the capital of the Atabeg state in the Levant.

As for the Seljuk state in the lands of the Romans, it was established under the leadership of Sulaymān ibn Qutalmish, one of the descendants of Seljūq and the cousins of Alp Arslān. Sulaymān led Turkish gangs in the aftermath of the Battle of Manzikert and began to chase the remnants of the Roman army and take control of the regions he invaded. When he approached the coasts of the Sea of Marmara in the year 470 AH, he settled in the city of Nicaea - present-day Iznik - and established a Seljuk state there.

In the year 477 AH, Sulaymān tried to take control of the Levant and extract it from (Tutush) ibn Malik-Shāh in a battle that took place between them. He was unable to escape and was killed in it. His son, Dāwūd, succeeded him and took the title of Qilij Arslān.

When the First Crusade arrived and stormed Constantinople in the year 490 AH and then crossed into Asia, Qilij Arslān was forced to abandon Nicaea and retreated with his people to the southeast of Anatolia and took the city of Konya as the capital of his kingdom.

In the year 500 AH, Qilij Arslān died, and the regions of his state were distributed among his sons and brothers, and it turned into a group of statelets between which wars continued. Until the Ottoman state was established on its ruins in the year 699 AH - and they are from their descendants - and it was folded under its wing.

#### **10. The Ghurid Dynasty (439-612 AH / 1048-1215 CE):**

This state was established in the lands of Ghur in the year 439 AH under the leadership of ‘Izz al-Dīn Ḥusayn ibn Ḥasan ibn Muḥammad. It began to compete with the Ghaznavid Dynasty until it eliminated it in the year 582 AH and annexed it. Its conquests extended to the lands of India, and from it emerged the Mamluk Turkic state, and Quṭb al-Dīn Aybak was their first king in India.

In the year 612 AH, the Ghurid Dynasty submitted to Khwarazmian sovereignty and disappeared with it with the Mongol invasion in the year 628 AH.

#### **11. The Khwarazmian Dynasty (470-628 AH / 1048-1258 CE):**

This state was established in the lands of Khwarazm, south of Lake Aral and the mouth of the Amu Darya River, under the leadership of the Turkish commander (Anushtegin). The Seljuk Sultan had appointed him over it in the year 470 AH.

It expanded during the reign of its king, Sulṭān Shāh Maḥmūd ibn Il-Arslān, by taking control of Khurasan and removing the Seljuk rule from it after the death of Sultan Sanjar ibn Malik-Shāh in the year 552 AH, and then by taking control of the Ghurid Dynasty in the year 612 AH.

In the year 628 AH, the Mongols conquered it and eliminated its state during the reign of its last king, Jalāl al-Dīn Mingburnu.

#### **12. The Artuqid Dynasty (499-521 AH / 1077-1121 CE):**

This state is attributed to the leader of a Turkmen clan named Artuq ibn Aksab. He had joined in the year 449 AH the service of the Seljuk Sultan Tutush ibn Alp Arslān, the ruler of the Levant, who granted him Jerusalem and its surroundings. When Artuq died, he was succeeded by his two sons: Mu‘īn al-Dīn Suqmān and Najm al-Dīn Ilghāzī.

In the year 491 AH, the Fatimids regained Jerusalem and expelled them from it. They headed with their Turkmen people to the Jazira region, where Mu‘īn al-Dīn Suqmān took Diyarbakır Amid and Najm al-Dīn Ilghāzī took Mardin, and each of them established an Artuqid state in what he owned.

In the year 511 AH, the Crusaders besieged the city of Aleppo, so its people sought the help of Najm al-Dīn Ilghāzī, who helped them and fought the Crusaders in a battle that took place in Sahl Balat in the year 513 AH. He captured their leader, Roger de Salerno, the Emir of Antioch, and took control of Aleppo and established an Artuqid state there, which his sons inherited until ‘Imād al-Dīn Zengi took control of it in the year 521 AH and established an Atabeg state there.

### **13. The Atabeg Dynasty (516-579 AH / 1122-1171 CE):**

This state is attributed to ‘Imād al-Dīn Zengi ibn Aq Sunqur, who was the Atabeg - meaning deputy - of the Seljuk Sultan Maḥmūd ibn Muḥammad ibn Malik-Shāh, the Sultan of Iraq. In the year 516 AH, the Sultan appointed him over Mosul, where he established a state known as the Atabeg Dynasty.

In the year 521 AH, ‘Imād al-Dīn took control of Aleppo and eliminated the Artuqid Dynasty. ‘Imād al-Dīn, may Allāh have mercy on him, was famous for his Jihād against the Crusaders and for his overthrow of the first Crusader emirates on the coasts of the Levant.

In the year 541 AH, the Hashashin Batiniyya (the ancestors of the Alawite Nusayris ruling Syria and Lebanon in our time) - assassinated the Mujahid Emir ‘Imād al-Dīn

Zengi, may Allāh have mercy on him. The Atabeg state was divided into two states: a state in Mosul and a state in Aleppo.

As for the state of Mosul, his son Sayf al-Dīn Ghāzī I succeeded him, and his sons inherited it after him until its era ended with the Mongol conquest of it in the year 660 AH.

As for the state of Aleppo, his son, the righteous Mujahid king Nūr al-Dīn Maḥmūd, succeeded him and carried the banner of Jihād against the Crusaders after him. In the year 549 AH, Nūr al-Dīn took control of Damascus and annexed the Levant to it.

When Nūr al-Dīn died in the year 569 AH, his son al-Ṣāliḥ Ismāʿīl, who was a young child, succeeded him. In the year 579 AH, Ṣalāḥ al-Dīn al-Ayyūbī took over and annexed it to the Ayyubid state that he had established in Egypt, so it became one state with it. This was done with the consultation of the scholars of the Levant and Egypt, to unite the country in the face of the Crusaders.

#### **14. The Ayyubid State (567 - 648 AH / 1171 - 1250 CE):**

This blessed state was founded by al-Malik al-Nāṣir Ṣalāḥ al-Dīn Yūsuf ibn Najm al-Dīn Ayyūb. He had gone to Egypt as a commander in the army of his uncle, Asad al-Dīn Shīrkūh, the commander of the army sent by al-Malik al-Ṣāliḥ Nūr al-Dīn Zankī, the Mujāhid Sultan of Syria, to repel the Crusader campaign against Egypt.

The Fatimid Caliph al-ʿĀḍid sought the assistance of Asad al-Dīn and appointed him as vizier to strengthen himself against the competing Fatimid princes, the most prominent of whom was Shāwar. When Asad al-Dīn died in Egypt while preparing to repel the Crusader campaign, the Fatimid Caliph appointed Ṣalāḥ al-Dīn in his uncle's place. Shortly after the victory of Ṣalāḥ al-Dīn and the armies of Syria and Egypt over the Crusaders, the Fatimid Caliph died in 567 AH after the killing of his vizier Shāwar ibn Mujīr al-Saʿdī, who had been corresponding with the Crusaders. Ṣalāḥ al-Dīn

seized control of Egypt, discontinued the *khutbah* for the Fatimids, and established it for the Abbasid Caliph in Baghdad. He abolished the Fatimid ‘Ubaydi Ismaili *madhhab*, which was based on heresy, and restored the Sunni Shāfi‘ī *madhhab* to Egypt. He then confronted a number of Crusader attempts along with remnants of the Fatimids and support from the Roman fleet, defeating them and establishing his rule in Egypt. After the death of Nūr al-Dīn Maḥmūd, Ṣalāḥ al-Dīn came to Syria, and the scholars of Syria and Egypt pledged allegiance to him as Sultan over both Egypt and Syria. His kingdom then expanded to include the Ḥijāz, Yemen, and parts of the Arabian Peninsula. Ṣalāḥ al-Dīn, may Allāh have mercy on him, recorded remarkable victories against the Crusaders, leading to the recovery of Jerusalem in 583 AH, fulfilling the dream of al-Malik al-Ṣāliḥ Nūr al-Dīn Zankī, may Allāh have mercy on him. After his death, the regions of the state were divided among his sons and brothers, and this great state, after his death in 589 AH, turned into small states embroiled in wars. Conditions stabilized for some time during the reign of al-Malik al-‘Ādil, Ṣalāḥ al-Dīn's brother, but then Syria came under the rule of al-Malik al-Ṣāliḥ Ismā‘īl, who sided with the Crusaders against his uncle Najm al-Dīn Ayyūb, who had independently taken control of Egypt.

Najm al-Dīn then died while repelling the Seventh Crusader campaign, and his commander Mu‘izz al-Dīn Aybak continued it. Aybak married his wife, Shajar al-Durr, and the Sultanate passed to him, marking the end of the Ayyubid state and the establishment of the Mamluk state in Egypt. The other Ayyubid statelets in Syria gradually fell under the rule of the Mamluk Sultan al-Zāhir Baybars al-Bunduqdārī and were annexed to the Mamluk state.

### **15. The Mamluk State (648 - 922 AH / 1250 - 1517 CE):**

This state is attributed to the Turkish Mamluk rulers who were among the Mamluks of Sultan Najm al-Dīn Ayyūb ibn al-Malik al-Kāmil al-Ayyūbī. Al-Malik al-Kāmil had built them a castle on Rawḍah Island in the Nile River – which was known as Baḥr al-

Nīl (the Sea of the Nile) – and they became known as the Baḥrī Mamluks. Their first ruler was al-Malik al-Mu‘izz ‘Izz al-Dīn Aybak, and the kingdom passed to him through Shajar al-Durr, the wife of al-Malik al-Ṣāliḥ Najm al-Dīn, who had assumed the throne after his death. She then married ‘Izz al-Dīn Aybak and abdicated the throne in his favor, thus transferring the kingdom to the Mamluks through her.

The Mamluk state expanded during the reign of al-Malik al-Zāhir Baybars al-Bunduqdārī, who eliminated the Ayyubid statelets in Syria and annexed them to the Mamluk state in Egypt.

The Mamluks carried the banner of *Jihād* against the Crusaders after the Ayyubids. Sultan Baybars eliminated most of those emirates, with the last of them (the Emirate of Acre, 1291 AH) falling during the reign of Sultan Khalīl ibn Qalāwūn.

The Mamluk state lasted until the Ottomans seized control of Egypt and Syria in 922 AH after defeating the Mamluks in the Battle of Marj Dābiq.

## **16. The [Symbolic] Abbasid Caliphate in Egypt (656 - 922 AH / 1258 - 1517 CE):**

After the killing of the Caliph al-Musta‘ṣim in 656 AH, two members of the Banū al-‘Abbās claimed the Caliphate. One was named Abū al-‘Abbās Aḥmad ibn ‘Alī (whose great-grandfather was al-Mustarshid bi-Allāh ibn al-Mustaẓhir bi-Allāh), and the other was named Abū al-Qāsim Aḥmad ibn al-Zāhir bi-Amr Allāh, the brother of al-Mustaṣir bi-Allāh, who shared al-Mustaẓhir bi-Allāh as a common ancestor with the first claimant.

The first claimant went to Aleppo and proved his lineage with the testimony of a group of the ‘Arab of Khufājah, and the Emir of Aleppo, Ḥusām al-Dīn ibn Abī al-Fawāris, pledged allegiance to him, along with a group of scholars, including Shaykh ‘Abd al-Ḥalīm ibn Taymiyyah.



The second claimant went to Cairo and proved his lineage with the testimony of a group of the 'Arab of Mahārish, and al-Malik al-Zāhir Baybars pledged allegiance to him, along with a group of notables and scholars, and he took the title of al-Mustanşir bi-Allāh in 659 AH. He asked al-Malik al-Zāhir to equip him with a force to fight the Mongols, but he was provided with a small force that was defeated by the Mongols, and the Caliph al-Mustanşir was killed in the battle. Abū al-‘Abbās Aḥmad then came to Cairo and was given the *bay‘ah* (oath of allegiance) as the successor to al-Mustanşir, and he took the title of al-Ḥākim bi-Amr Allāh.

The Caliphate of the Banū al-‘Abbās continued in Egypt until the Ottomans seized control of it in 922 AH under the leadership of Sultan Selim I. The Abbasid Caliph then ceded the Caliphate to the Ottoman Sultan, who transferred it to Constantinople, and it remained in his line until it was abolished with the dissolution of the Ottoman Empire in 1342 AH / 1923 CE.

## **States that Became Independent in the Arabian Peninsula During the Abbasid Era**

### **17. The Ibadi State in Oman (176 AH / 792 CE):**

The Ibadiyyah are a moderate branch of the Khawārij, close to the Sunni *madhhab*. Their *madhhab* is attributed to ‘Abd Allāh ibn Ibāḍ al-Tamīmī, and they were fought by the Umayyads and Abbasids, who expelled them from Syria, the Ḥijāz, Yemen, and Africa. However, a minority of them remained in Oman to this day.

The Ibadi state in Oman was founded in 176 AH by al-Julandī ibn Mas‘ūd al-Ibādī. Among their most prominent missionaries were Ghassān ibn ‘Abd Allāh al-Ḥumaydī and al-Ṣalt ibn Mālik. They engaged in trade, and their state flourished as a result.

## **18. The Qarmaṭī State - Bahrain - (296 - 398 AH / 909 - 1008 CE)**

A brief account of them was given when we mentioned the revolts. It began at the hands of a disguised Fatimid missionary, al-Ḥusayn al-Ahwāzī, who carried the Ismaili *daʿwah* to southern Iraq and Bahrain. When he died, he was succeeded by a Persian man known by the title "Qarmaṭ," said to be named Ḥamdān al-Ashʿath, who was one of the missionaries of the Ismaili Imam whom ʿAbd Allāh ibn Maymūn al-Qaddāh, the organizer of the Ismaili *daʿwah*, had spread throughout the regions.

He called to a *madhhab* that was a mixture of Persian Mazdakism, Judaism, Christianity, and Islam.

These people established a state in 296 AH in al-Qaṭīf, Bahrain, and Yemen, and led wars in Iraq, seeking to seize the Caliphate. They contested the leadership of the *daʿwah* with the Fatimids, attacking their bases in Syria and attempting to attack Cairo, but the Fatimids were able to repel them.

In 317 AH, they raided Mecca, uprooted the Black Stone, and killed the pilgrims. They carried the Black Stone to al-Qaṭīf, the capital of their kingdom, and returned it in 239 AH in exchange for being allowed to impose a tax on the pilgrims.

This state remained until it was abolished in 398 AH.

## **19. The State of Banū Najāḥ in (Zabīd - Yemen) (421 - 554 AH / 1030 - 1160 CE):**

This state was founded by an Abyssinian slave who managed to gain freedom and establish a state in Zabīd. However, members of the family quarreled, allowing the governor of Tihāmah, ʿAlī ibn Muḥammad, to eliminate them in 554 AH.

## **20. The Ṣulayḥī State (Sanʿāʾ - Yemen) (450 - 647 AH / 1058 - CE):**

This state adhered to the Ismaili *madhhab*. It was founded by Muḥammad al-Ṣulayḥī, who received the *daʿwah* at the hands of Ismaili missionaries in Yemen. Their capital

was San‘ā’, and they maintained friendly relations with the Fatimids in Egypt, who bestowed upon them high titles such as "Amīr al-Umara" (Prince of Princes) and "al-Mukarram" (the Honored One). They extended their influence to the Ḥijāz, but the state fell at the hands of Tūrān Shāh, the last of the Ayyubid Sultans. Among their most prominent figures was al-Sayyidah al-Ḥurrah (Arwā bint Aḥmad), who played an important role in spreading the Ismaili *madhhab* in India and Oman. A mosque in San‘ā’ remains as one of their legacies.

## **21. The State of Banū Rasūl (Yemen) (626 - 826 AH / 1229 - 1423 CE):**

It was founded by ‘Alī ibn Rasūl, who was from the lineage of the Ghassānids (the kings of Syria before the conquest). The Ayyubids appointed him governor of Mecca in 652 AH, and then entrusted him with the rule of Yemen. He extended his influence from Ḥaḍramawt to Mecca. His state remained in his dynasty for nearly two centuries. They were merchants who prospered from maritime trade, especially with India. Industry and agriculture advanced during their reign. They adhered to the Shāfi‘ī *madhhab* and encouraged scholars and collected libraries.

## **States that Became Independent in Africa**

## **22. The Midrārī State (140 - 297 AH / 757 - 909 CE):**

This state was established in the far Maghreb. It was founded by a slave named ‘Īsā ibn Yazīd al-Aswad, who was one of the Ṣufrī Khawārij. However, the Berber tribe of Miknāsah revolted against him and seized the emirate, which was headed by Abū al-Qāsim (Simkū ibn Wāsūl). The state's capital was the city of Sijilmāsa in an oasis in the desert. They were interested in trade with Black Africa south of the Sahara and amassed great wealth. Then members of the family quarreled, until the army of Abū

‘Abd Allāh al-Shī‘ī, the missionary of the Fatimids, raided them and overthrew their state in (297 AH).

### **23. The Rustamid State (162 - 296 AH / 779 - 908 CE):**

It was founded by ‘Abd al-Raḥmān ibn Rustam, who were from the Ibadi Khawārij hostile to the Abbasid state. It was founded in Tāhart (Algeria). His rule was characterized by justice towards the subjects, and he was famous for trading with Black Africa, bringing gold and slaves, which gave (Tāhart) a cultural and urban center. Then the Arab, Berber, and Persian elements within their state clashed over the kingdom, and sectarian conflicts arose between the Ibadiyyah, Ṣufriyyah, Mu‘tazilah, Shiites, and Sunnis. It then fell into the hands of Abū ‘Abd Allāh al-Shī‘ī al-Fāṭimī in 296 AH.

### **24. The Idrisid Dynasty (172 - 375 AH / 788 - 985 CE):**

During the reign of the Abbasid Caliph Abū Ja‘far al-Manṣūr, Muḥammad al-Nafs al-Zakiyyah revolted against the Abbasids in Medina. Al-Manṣūr sent an army against him, and a battle ensued, ending with the killing of Muḥammad in the year 145 AH.

In 169 AH, another ‘Alid, al-Ḥusayn b. ‘Alī b. al-Ḥasan b. al-Ḥasan al-Sibt b. ‘Alī b. Abī Ṭālib, revolted against al-Manṣūr, along with his two uncles, Idrīs and Yaḥyā, the sons of ‘Abd Allāh. Al-Manṣūr sent an army to fight him, and a battle took place at a site near Medina known as Fakkh, where al-Ḥusayn was killed, and his uncle Idrīs b. Muḥammad (al-Nafs al-Zakiyyah) managed to escape. Idrīs headed to the far Maghreb and settled with a Berber tribe called Awraba, where he introduced himself. They pledged allegiance to him, and other tribes entered into his obedience. Idrīs renounced obedience to the Banū al-‘Abbās and founded the city of Fās, which he took as his capital. There, in the year 172 AH, he established an independent ‘Alid state known as the Idrisid dynasty.

Once Idrīs had established himself in his kingdom, he assembled an army from the Berber tribes and invaded the middle Maghreb, annexing it to his kingdom. This state continued until the Fatimid dynasty brought it to an end in the year 375 AH.

## **25 . The Aghlabid Dynasty (184 - 296 AH / 800 - 909 CE):**

Hārūn al-Rashīd feared that the ambitions of the Idrisids might extend to seizing the near-Maghreb Tunisia, which was known as Ifriqiya. He wanted to establish a stable government entrusted to a man who would be independent and ward off the danger of the Idrisids. His choice fell on Ibrāhīm b. al-Aghlab, whom he appointed as governor of Ifriqiya in the year 184 AH, on the condition that his governorship be hereditary in exchange for a sum of money he would pay to the Caliph. Al-Qayrawān was the capital of the province. Ibrāhīm b. al-Aghlab built a city he called al-‘Abbāsiyya, which he took as the capital of his state, known as the Aghlabid dynasty.

During the reign of his grandson Ziyādat Allāh I, the island of Sicily was conquered under the leadership of the great jurist Asad b. al-Furāt and annexed to the Aghlabid state. The rule of the Aghlabid dynasty extended until the rise of the Fatimid dynasty, which brought it to an end.

## **26. The Almoravid Dynasty (453 - 541 AH / 1062 - 1147 CE):**

This state was founded in the far Maghreb in the year 453 AH under the leadership of Yūsuf b. Tāshufīn al-Lamṭūnī (named after the Lamṭūna Berber tribe). Its men wore veils (niqāb) over their faces, so they were known as the Mulaththamūn (the veiled ones).

The Mujāhid king Yūsuf b. Tāshufīn answered the call of al-Mu‘tamid b. ‘Abbād, the king of Seville, to repel the aggression of Alfonso VI, the king of Castile. He crossed the sea to al-Andalus in the year 479 AH at the head of armies of Berbers and was able to defeat the Spanish king in a famous battle that took place on the plain of al-Zallāqa.

After that, the petty kingdoms of the *Mulūk al-Ṭawā'if* (the kings of groups) submitted to the authority of the Almoravids.

After the death of Yūsuf b. Tāshufīn in the year 500 AH, he was succeeded by kings from his sons, some of whom were preoccupied with their pleasures, some were dissolute youths, and some were minors. There was no lack of disputes among them, so the state began to decline, and the Almohads coveted it and seized it in the year 541 AH during the reign of its last king, Ishāq b. 'Alī b. Tāshufīn, the grandson of Yūsuf b. Tāshufīn.

## **27. The Almohads (541 - 668 AH / 1147 - 1270 CE):**

This state is attributed to Muḥammad b. Tūmart, from the Zanāta Berber tribe, whose homeland was in the southeast of the far Maghreb. Ibn Tūmart had called for the doctrine of *Tawhid*, so his followers were known as the Almohads, and he took the title of al-Mahdī. When he died in the year 524 AH, he was succeeded in his da'wah by his close disciple 'Abd al-Mu'min b. 'Alī, who began to raid the Almoravids and was able in the year 541 AH to seize the city of Marrakesh and remove the Almoravid state in the far Maghreb and establish a state for the Almohads.

The power of the Almohads intensified during the reign of his son Abū Ya'qūb Yūsuf I. In the year 567 AH, he crossed the sea to al-Andalus and subjected those who remained loyal to the Almoravids, such as Ibn Mardaniš and Ibn Ghāniya.

When he died in the year 580 AH, he was succeeded by his son Abū Yūsuf Ya'qūb al-Manṣūr, and during his reign, the Almohad state reached its peak of glory and strength. He crossed the sea to al-Andalus several times, repelling the aggression of the Spaniards, the last of which was in the year 591 AH in the battle in which he defeated Alfonso VIII in a resounding defeat, known as the Battle of al-Arak, and revived the Battle of al-Zallāqa, which had taken place before in the year 479 AH.

When Abū Yūsuf Ya‘qūb al-Manṣūr died in the year 595 AH, he was succeeded by his son al-Nāṣir li-Dīn Allāh Muḥammad. During his reign, the Almohad state began to decline. He clashed with the Spaniards in battles in which he was defeated, the most severe of which was the one that took place in the year 609 AH, which was known as the Battle of al-‘Iqāb. The defeats of the Almohads followed after that during the reign of his successors, including the defeat of the Battle of Abī Dānis in the year 614 AH.

The era of the Almohads did not last long after that, as the Banū Marīn seized their state in the year 668 AH during the reign of their last king, Idrīs, nicknamed Abū Dabbūs.

## **28 . The Marinid Dynasty (668 - 875 AH / 1270 - 1470 CE):**

This dynasty is attributed to its founder, ‘Abd al-Ḥaqq al-Marīnī, from the Zanāta Berber tribe, residing in the region of Sijilmāsa in the far Maghreb. In the year 610 AH, ‘Abd al-Ḥaqq moved with his tribe to the Rif region as a resort and began to raid the Almohad areas. He met them in the year 612 AH in a battle in which he defeated them. After that, the defeats of the Almohads continued until the Banū Marīn were able to remove their state in the year 668 AH. The Marinid state extended in the far Maghreb until the year 875 AH.

## **29. The Zayyanid Dynasty from the Banū ‘Abd al-Wād (633 - 962 AH / 1235 - 1555 CE):**

This dynasty is attributed to its founder, Abū Yaḥyā Yaghmurāsīn b. Zayyān al-‘Abd al-Wādī, from the Banū Zayyān of Tlemcen. In the year 633 AH, Yaghmurāsīn became independent in Tlemcen, and his state included central Ifriqiya (Algeria) and was subject for a few years to Marinid sovereignty. Its lifespan extended until the Ottomans seized it in the year 962 AH.

## **30. The Hafsīd Dynasty (625 - 941 AH / 1227 - 1534 CE):**

This dynasty is attributed to Abū Ḥafṣ ‘Umar b. Abī Zakariyyā Yaḥyā al-Hintātī. Abū Zakariyyā was one of the officials of the Almohad state in Tunis, then became independent from it in the year 625 AH. Disputes arose between his successors, due to which the state was divided in the year 681 AH into two states: a state in Tunis and a state in Bejaïa in the middle Maghreb. It extended until the Ottomans seized it in the year 941 AH.

## **The Islamic State in al-Andalus**

### **31. The Umayyad State in al-Andalus (92 - 897 AH / 713 - 1452 CE):**

The Muslims crossed the sea from the far Maghreb to al-Andalus in the year 92 AH under the leadership of Ṭāriq b. Ziyād and Mūsā b. Nuṣayr and were subject, along with what was conquered from the lands of North Africa, to the Banū Umayya state in Damascus.

#### **1) ‘Abd al-Raḥmān al-Dākhil (138 - 172 AH):**

When the era of the Umayyads ended with the killing of Marwān II, the last of their kings, ‘Abd al-Raḥmān b. Mu‘āwiya b. Hishām b. ‘Abd al-Malik b. Marwān was able to escape from their grasp and escape death. He headed secretly to the Maghreb, taking refuge with the Nafza tribe, where his maternal uncles were. When he was reassured, he began to write to those in al-Andalus who remained loyal to the Banū Umayya, and their support came to him for his arrival.

In the month of Dhū al-Ḥijja of the year 138 AH, ‘Abd al-Raḥmān crossed the sea, accompanied by a group of Arabs and Berbers, and landed in al-Andalus. Those who were awaiting his arrival joined him, and he headed to Córdoba and entered it after eliminating its amir, Yūsuf b. ‘Abd al-Raḥmān al-Fihri, who was appointed by the Abbasid Caliph Abū Ja‘far al-Manṣūr. From then on, ‘Abd al-Raḥmān was called by the title al-Dākhil (the Entrant).



‘Abd al-Raḥmān was able to suppress the revolts that were stirred up by the supporters of the Banū al-‘Abbās, including those who aspired to independence with the regions and cities in their hands, and some of them sought the help of Charlemagne, the king of the Franks, who came with his armies in the year (161 AH - 771 CE), but he soon returned after his campaign failed. ‘Abd al-Raḥmān's preoccupation with suppressing those revolts that continued throughout his reign did not distract him from administration and construction. He established the Great Mosque of Córdoba, which became a university that attracted famous scholars from the East.

### **2) Hishām b. ‘Abd al-Raḥmān al-Dākhil (172 - 180 AH):**

‘Abd al-Raḥmān died in the year 172 AH, and his son Hishām I succeeded him by appointment from his father. His two brothers, Sulaymān and ‘Abd Allāh, revolted against him, contesting the emirate, and their revolt extended to the era of his son al-Ḥakam I. Hishām was able to repel the attacks of the kings of the Franks and seized some of their fortresses and strongholds. He added the minaret to the Great Mosque of Córdoba and renewed the construction of the bridge over the river of Córdoba, known as al-Wādī al-Kabīr. Al-Samḥ b. Mālīk, the amir of al-Andalus, had built it in the year 100 AH.

### **3) Al-Ḥakam b. Hishām (180 - 206 AH):**

Hishām I died in the year 180 AH, and his son al-Ḥakam I succeeded him by appointment from his father. He suppressed the revolt of his uncles Sulaymān and ‘Abd Allāh by killing the former and the surrender of the latter. He suppressed the outbreaks of fitnahs, raided the lands of the Franks, and repelled their aggression on the borderlands.

### **4) ‘Abd al-Raḥmān (II) b. al-Ḥakam (206 - 238 AH):**

Al-Ḥakam I died in the year 206 AH, and his son ‘Abd al-Raḥmān II succeeded him by appointment from his father. During his reign, a fitnah broke out between the Yamaniyya and the Muḍariyya over the region of Tudmīr, which al-Ḥakam suppressed. He ordered the demolition of Tudmīr and established a harbor for ships in its place, which was called Murcia. He suppressed the rebellion of the people of Toledo and continued the invasion of the Christian kingdoms.

**5) Muḥammad (I) b. ‘Abd al-Raḥmān (238 - 273 AH):**

‘Abd al-Raḥmān II died in the year 238 AH, and his son Muḥammad I succeeded him by appointment from his father. During his reign, the Muladi revolted under the leadership of ‘Umar b. Ḥafṣūn, and the people of Toledo revolted against him and allied themselves with the king of Galicia. The monk Eulogius stirred up a fitnah that ended with his killing. Wars broke out between Muḥammad and the Christian kings, ending with his victory over them and the seizure of many of their fortresses and strongholds. During his reign, the Normans (Vikings) attacked the Andalusian coasts, and the commander of the Andalusian navy (Khushkhāsh b. Sa‘īd) drove them out.

**6) Al-Mundhir b. Muḥammad (273 - 275 AH):**

Muḥammad I died in the year 273 AH, and his son al-Mundhir I succeeded him. His reign lasted only two years.

**7) ‘Abd Allāh b. Muḥammad (275 - 300 AH):**

Al-Mundhir died in the year 275 AH, and his brother ‘Abd Allāh b. Muḥammad succeeded him. The amirs of Seville revolted against him, and the revolts of the Muladi continued during his reign, which lasted twenty-five years.

**8) Caliph of al-Andalus ‘Abd al-Raḥmān al-Nāṣir (300 - 350):**

‘Abd Allāh b. Muḥammad died, and his grandson ‘Abd al-Raḥmān (III) succeeded him and took the title of Caliph when the authority of the Caliph in Baghdad collapsed. He

was the first to take the title of Caliph in the Umayyad state in al-Andalus, as his predecessors took the title of Amir. His reign lasted fifty years, which he spent suppressing revolts and in his wars with the Franks. The Umayyad state during his reign reached the height of its glory in power, knowledge, and construction. In terms of power, it had complete control over the borderlands adjacent to the enemy's lands. In terms of knowledge, Córdoba became a destination for scholars, and many luminaries from the East visited it, surpassing Baghdad. In terms of construction, ‘Abd al-Raḥmān built the city of al-Zahrā’ and poured into it the genius of the Arabs in engineering, construction, and wondrous decoration, making it a marvel of the age and a sign of exquisite art. He added the title al-Nāṣir li-Dīn Allāh (the Defender of the Religion of Allāh) to the title of Caliph, so he was known by it.

**9) Al-Mustanṣir bi-Allāh al-Ḥakam b. ‘Abd al-Raḥmān al-Nāṣir (350 - 366 AH):**

‘Abd al-Raḥmān al-Nāṣir died in the year 350 AH, and his son al-Ḥakam (II) succeeded him by appointment from his father and took the title al-Mustanṣir bi-Allāh (the One Seeking Victory from Allāh). He followed in his father's footsteps, fighting the kings of Castile, León, and Navarre, defeating them and repelling their attacks. During his reign, the Normans (Vikings) raided the Andalusian coasts for the second time and he repelled them. Scholars flocked to his door, and his majlises were filled with them. Books that were gifted to him from the emperors of Rome were translated into Arabic. He established a library that contained four hundred thousand volumes, and there was no one in al-Andalus during his reign who did not know how to read and write, while ignorance prevailed in Europe, and there were only a few who knew how to write and read.

**10) Hishām b. al-Ḥakam (366 AH):**

Al-Ḥakam (II) al-Mustanṣir bi-Allāh died in the year 366 AH, and his son Hishām (II) succeeded him by appointment from his father and took the title al-Mu’ayyad bi-Allāh

(the One Supported by Allāh). He was not yet eleven years old. The appointment was made at the insistence of his mother (Ṣubḥ) al-Bashkunsīyya on her husband al-Ḥakam and with the support of the chamberlain of the palace, Muḥammad b. Abī ‘Āmir. This chamberlain was able to seize power from the minor Caliph, become independent of it, and establish the ‘Āmirid state under his leadership.

### **The ‘Āmirid State:**

Ibn Abī ‘Āmir eliminated the influence of Ṣubḥ, the Caliph's mother, as well as the influence of the vizier ‘Uthmān al-Muṣḥafī. He secluded the Caliph from the people, confined him to the palace, and prepared for him what would amuse a child of his age and distract him from thinking about anything other than what was intended for him and imposed on him. Ibn Abī ‘Āmir waged wars that amounted - as the historians say - to fifty battles, in most of which he was victorious. Because of this, he took the title al-Manṣūr (the Victorious). He died affected by wounds he sustained in his last wars. He ordered that he be laid in the grave on two bricks made from what he had collected on his face from the dust of *Jihād* against the Christians.

Then the kings of the Franks allied to fight the Muslims after the death of Ibn Abī ‘Āmir and the rise of the party states. That was done by stirring up grudges among the kings of those states and seeking help from the kings and princes of the Franks, who imposed large sums on those who helped them, which they often failed to pay, and the matter ended with the seizure of their kingdom and their expulsion from it.

Ibn Abī ‘Āmir (al-Manṣūr) died after twenty-seven years of dominating the government. His son ‘Abd al-Malik succeeded him and took the title al-Muẓaffar bi-Allāh (the One Made Victorious by Allāh). He followed in his father's footsteps in managing the kingdom. Caliph Hishām remained secluded from the people and reached the age of thirty-seven.

‘Abd al-Malik died in the year 399 AH, and his brother ‘Abd al-Raḥmān, nicknamed Shanjūl, succeeded him in the chamberlainship. He brought Hishām out of his captivity and forced him to appoint him as Caliph after him, so he wrote him an agreement to that effect. When the people of Córdoba learned of the matter, they revolted against ‘Abd al-Raḥmān and gathered around an Umayyad named Muḥammad b. Hishām from the descendants of ‘Abd al-Raḥmān al-Nāṣir and pledged allegiance to him. He took the title Muḥammad al-Mahdī and was able to kill Shanjūl. With that, the state of the Banū ‘Āmir ended.

### **Return of the Caliphate to the Banū Umayya (Muḥammad al-Mahdī and Sulaymān al-Musta‘īn):**

Muḥammad al-Mahdī imprisoned Hishām al-Mu‘ayyad and claimed that he had died. He announced his death to the people and brought out the corpse of a person similar to him and prayed over it and buried it with ceremony. Soon after, a cousin of his, Sulaymān b. al-Ḥakam b. Sulaymān b. ‘Abd al-Raḥmān al-Nāṣir, revolted against Muḥammad al-Mahdī and contested the Caliphate with him. The Berbers gathered around him. Each of them sought the help of a king from the kings of the Franks. In the war, victory was achieved by Sulaymān b. al-Ḥakam, and Muḥammad (al-Mahdī) was killed. Sulaymān entered Córdoba, and that was in the year (400 - 402 AH). He brought Hishām (al-Mu‘ayyad), who was alive, so he abdicated the Caliphate to Sulaymān and pledged allegiance to him. He took the title al-Musta‘īn bi-Allāh (the One Seeking Help from Allāh).

After that, al-Mu‘ayyad disappeared, and it was said that al-Musta‘īn had killed him. Al-Musta‘īn granted fiefdoms in the south and east of al-Andalus to the Berber leaders who had supported him. The rest of the governors declared their independence and separation from Córdoba. With that, the bond of the Umayyad state broke, and independent states of parties of Arabs, Berbers, and Saqāliba were established on its ruins. Each party was ruled by rulers who followed the path of kings and were known

as the *Mulūk al-Ṭawā'if* (the kings of groups). Córdoba lost its status as a capital and became equal to the party states. Rulers from Arab origins succeeded one another, including Idrisids from the Banū Ḥammūd, some from the Banū Jahwar, and some remnants from the Banū Umayya.

### **The Establishment of the Banū Hammūd Dynasty in Córdoba**

#### **‘Alī ibn Hammūd al-Idrīsī, al-Qāsim ibn Hammūd, and Yaḥyā ibn ‘Alī ibn Hammūd:**

The reign of al-Musta‘īn bi-llāh deteriorated, leading the people of Córdoba to revolt against him. They sought aid from the amīr ‘Alī ibn Hammūd al-Idrīsī al-Hāshimī, the amīr of Ceuta. He responded to their call and marched in the year 407 AH with an army of Berbers, entered Córdoba, killed al-Musta‘īn, and titled himself "al-Mutawakkil ‘ala Allāh, al-Nāṣir li-dīn Allāh" (The One Who Relies on Allāh, the Defender of Allāh’s Religion). He was harsh on his mamlūks, so they assassinated him in the year 408 AH. His brother, al-Qāsim ibn Hammūd, succeeded him, assuming the title "al-Ma’mūn" (The Trusted One).

In the year 413 AH, the Berbers revolted against him, deposed him, and appointed his nephew, Yaḥyā ibn ‘Alī al-Idrīsī, who took the title "al-Mu‘talī bi-llāh" (The One Exalted by Allāh). However, the Berbers soon deposed him and reinstated his uncle, al-Qāsim ibn Hammūd, pledging allegiance to him and bestowing upon him the title "Amīr al-Mu’minīn" (Commander of the Believers). Subsequently, they deposed al-Qāsim and reinstated his nephew Yaḥyā for the second time.

### **Return of Rule to the Banū Umayya**

#### **Al-Mustazhir, al-Mustakfī, al-Mu‘tad:**

The people of Córdoba deposed Yaḥyā ibn ‘Alī and pledged allegiance to an Umayyad named ‘Abd al-Raḥmān (the Fifth), ibn Hishām ibn ‘Abd al-Jabbār ibn ‘Abd al-Raḥmān al-Nāṣir, as the khalīfah, who took the title "al-Mustazhir bi-llāh" (The One Who Seeks Victory with Allāh). However, he ruled for only a month and a half in the year 413 AH before being deposed. An Umayyad named Muḥammad (the Third), ibn ‘Abd al-Raḥmān ibn ‘Ubayd Allāh ibn ‘Abd al-Raḥmān al-Nāṣir, was then appointed, assuming the title "al-Mustakfī bi-llāh" (The One Who is Content with Allāh). After four years of his rule, he was deposed, and another Umayyad, named Hishām (the Third), ibn Muḥammad ibn ‘Abd al-Malik ibn ‘Abd al-Raḥmān al-Nāṣir, was appointed, taking the title "al-Mu‘tad bi-llāh" (The One Who Relies on Allāh). The people of Córdoba became weary of his poor governance, so they deposed him and expelled him from Córdoba in the year 422 AH, marking the end of the Banū Umayya dynasty in al-Andalus.

### **Establishment of the Banū Jahwar Dynasty in Córdoba**

After the deposition of al-Mu‘tad bi-llāh, the people of Córdoba appointed the wazīr Abū al-Ḥazm ibn Jahwar as their ruler. He managed affairs until his death in the year 435 AH, succeeded by his son Abū al-Walīd Muḥammad ibn Jahwar. He remained in control of Córdoba until its people deposed him in the year 462 AH, and his son ‘Abd al-Malik succeeded him. He misgoverned, leading to his expulsion from the city.

### **Annexation of Córdoba to Seville**

After the deposition of ‘Abd al-Malik ibn Jahwar in the year 468 AH, al-Mu‘tamīd ibn ‘Abbād, the amīr of Seville, marched on Córdoba, conquered it, and brought an end to the Banū Jahwar dynasty and the state of Córdoba.

### **The Almoravid Dynasty in al-Andalus**

In the year 477 AH, Alfonso VI, the king of León, seized Toledo and reclaimed it from the Banū Dhī al-Nūn. He formed an alliance with the Christian kings of the regions to

conquer Seville. Its amīr, al-Mu‘tamid ibn ‘Abbād, sought help from Yūsuf ibn Tāshfīn, the amīr of the Almoravid dynasty in the Far Maghrib (present-day Morocco). He assisted him and arrived in al-Andalus at the head of an army of Berbers. He fought Alfonso and his allies in a famous battle that took place at a site known as al-Zallāqah, near Badajoz, on the 12th of Rajab in the year 479 AH. The battle ended with the victory of the Almoravids and the crushing defeat of the Spanish army in a renowned event in the history of Islam.

Following this battle, the Almoravids began seizing the states of the *Ṭawā’if* (petty kingdoms) one after another, exiling their kings to the Far Maghrib. They established an Almoravid state in al-Andalus, with Córdoba as its capital. Their state lasted until the Almohads, led by ‘Abd Allāh ibn Tūmart, brought it to an end.

### **The Almohad Dynasty in al-Andalus**

The Almoravid states in al-Andalus declined after the death of Yūsuf ibn Tāshfīn, and their decline enticed the Christian kings, who allied to eliminate them. The Almohads hastened to repel them, and their armies entered al-Andalus in the year 543 AH. They clashed with the Spaniards in a fierce battle known as the Battle of al-Arak, achieving a clear victory.

Afterward, the Spaniards began preparing for another battle, gathering their forces and mobilizing their armies. They met with the Almohad army in the year 609 AH in a battle known as the Battle of al-‘Iqāb (Las Navas de Tolosa), a decisive battle in which the Spaniards emerged victorious.

### **The End of the Almohad Dynasty in al-Andalus**

After the Battle of al-‘Iqāb, the fate of al-Andalus began to falter. The strongholds of al-Andalus began falling into the hands of the Spaniards. By the year 644 AH, the state of Córdoba, Valencia, Denia, and Murcia had fallen into their hands. Granada,



however, remained steadfast behind its fortifications. Eventually, its resistance collapsed, and it fell into the hands of the Spaniards in the year 897 AH (1492 CE). With its fall, Muslim rule in Spain ended, and their state came to an end after a rule that lasted eight hundred years.

## **Lifespans of Islamic States**

Allāh the Exalted said: *{And these days [of varying conditions] We give to men and cause them to alternate, that Allāh may know those who believe and take witnesses from among you; and Allāh does not like the unjust.}* (Āl ‘Imrān: 140)

It was narrated from Ḥudhayfah (may Allāh be pleased with him) that the Messenger of Allāh (peace and blessings be upon him) said: *“Prophethood will remain among you as long as Allāh wills it to remain, then Allāh will raise it when He wills to raise it. Then there will be a khilāfah on the method of prophethood, and it will remain as long as Allāh wills it to remain, then Allāh will raise it when He wills to raise it. Then there will be biting monarchy, and it will remain as long as Allāh wills it to remain, then Allāh will raise it when He wills to raise it. Then there will be oppressive monarchy, and it will remain as long as Allāh wills it to remain, then He will raise it when He wills to raise it. Then there will be a khilāfah on the method of prophethood.”* Then he was silent. (Narrated by Muslim)

In a narration by Ibn Ḥammād, from the ḥadīth of Anas (may Allāh be pleased with him), he said: *“Then it will be, then a biting monarchy, then an oppressive one, then ṭawāghīt!”*

In a narration from Shahr ibn ‘Aṭīyyah from Anas ibn Mālīk, he said: *“There will be kings, then tyrants, then ṭawāghīt.”*

The Prophetic State: 1-11 AH (11 years)

The State of the Rightly Guided Khalīfahs: 11-41 AH (30 years)

The Umayyad Khilāfah: 42-132 AH (90 years)

The Abbasid Khilāfah: 132-656 AH (524 years)

**Lifespans of Independent Islamic States according to the chronological order of their establishment:**

1. The Umayyad State in al-Andalus with the states of the *Ṭawā'if*: 138-897 AH (805 years)
2. The Midrarid State - Far Maghrib: 140-297 AH (157 years)
3. The Rustamid State - Tāhart/Algeria: 162-296 AH (143 years)
4. The Idrisid State - Far Maghrib: 172-375 AH (203 years)
5. The Ibadi State - 'Umān: 176-792 AH (612 years)
6. The Aghlabid State - Tunisia: 184-296 AH (112 years)
7. The Saffarid State - Sistan/Iran: 254-298 AH (44 years)
8. The Ṭulūnid State - Egypt and the Levant: 256-298 AH (42 years)
9. The Samanid State - Transoxiana and Tabaristan: 261-389 AH (128 years)
10. The Hamdanid State - Mosul and the Levant: 292-392 AH (100 years)
11. The Qarmaṭian State - Arabian Gulf: 296-398 AH (102 years)
12. The Fatimid State - Egypt and the Levant: 298-567 AH (279 years)
13. The Ikhshidid State - Egypt: 323-358 AH (35 years)
14. The Banū Būyah State - Persia: 334-447 AH (113 years)

15. The Ghaznavid State - Afghanistan and India: 366-555 AH (179 years)
16. The Banū Najāḥ State - Zabid/Yemen: 421-554 AH (132 years)
17. The Seljuk State - the land of al-Rayy in the East: 429-583 AH (154 years)
18. The Seljuk State in the Levant: 470-508 AH (38 years)
19. The Seljuk State in Anatolia: 470-707 AH (237 years)
20. The Ghurid State - Afghanistan and India: 439-612 AH (173 years)
21. The Sulayhid State - San'a/Yemen: 450-647 AH (197 years)
22. The Almoravid State - Far Maghrib: 448-540 AH (92 years)
23. The Khwarazmian State - Transoxiana/Khwarazm: 470-617 AH (147 years)
24. The Artuqid State (in Amid and Mardin): 500-809 AH (309 years)
25. The Atabeg State (in Mosul): 516-660 AH (144 years)
26. The Atabeg State (in the Levant): 541-579 AH (38 years)
27. The Almohad State - Far Maghrib/Fez: 515-668 AH (153 years)
28. The Ayyubid State in Egypt: 564-648 AH (82 years)
29. The Ayyubid State in the Levant: 579-661 AH (82 years)
30. The Banū Ḥafṣ State in Tunisia: 625-977 AH (352 years)
31. The Banū Rasūl State in Yemen: 626-826 AH (200 years)
32. The Banū Zayyān ibn 'Abd al-Wād State in Tlemcen: 633-962 AH (329 years)
33. The Mamluk State - Egypt: 648-792 AH (144 years)
34. The Abbasid Khilāfah in Egypt: 659-923 AH (264 years)

## **Reasons for the Collapse of the Islamic Khilāfah**

The collapse of the Islamic Khilāfah can be attributed to several reasons. Perhaps the most important of these are:

### **First: The transformation of the Khilāfah system into a hereditary monarchy**

When the Khilāfah passed to the Banū Umayya, they replaced the system of *shūrā* (consultation) with a system of inheritance within the family, thus beginning the era of "biting monarchy". Mu'āwiyah entrusted the Khilāfah after him to his son Yazīd, and he extracted allegiance for him with money from those who would submit to money, and with force from those who would submit by force. Then the Khilāfah passed to the Banū Marwān ibn al-Ḥakam from the Banū Umayya. After that, the scope of the Khalīfah expanded, and the Khalīfah would entrust his position to two or more of his sons to inherit it one after another in the order he decided, as 'Abd al-Malik ibn Marwān ibn al-Ḥakam did, who entrusted the Khilāfah after him to his sons: al-Walīd, then Sulaymān, then Yazīd, then Hishām. 'Umar ibn 'Abd al-'Azīz mediated between Sulaymān and Yazīd by appointment from Sulaymān.

The system of the Khilāfah in the Islamic state then settled on the system of inheritance, and the bay'ah (pledge of allegiance) became a formal ritual that people accepted, led by princes, dignitaries, and scholars, and solemn oaths were taken from them, including swearing by divorce and manumission so that they would not break them. In the second Abbasid era, no one cared about the bay'ah after the fate of the

Khilāfah became in the hands of the dominant foreign leaders from Persians and Turks. The inheritance of the Khilāfah resulted in two fundamental corruptions:

The struggle for power, and the phenomena of tyranny and oppression.

### **1. The Struggle for Power:**

History books are filled with numerous accounts of conflicts among various families over power, and of palace struggles within the same family over the succession to the throne.

Scholars accepted the system of inheritance in the Caliphate as a reality, in order to prevent further sedition. They permitted the Caliph to appoint his son or nephew as his successor, and further allowed him to designate a number of his sons to inherit the Caliphate in a predetermined order. They also accepted the Caliphate of one who seized power through force and the sword, even if he were a transgressor, so that the Muslims would not be without a Caliph. Thus, all Caliphs, kings, and princes who were included in the rule of inheritance or conquest fall under the category of permissibility, whether righteous or impious.

### **2. The Phenomenon of Tyranny and Injustice:**

When the system of the Caliphate transitioned from the principle of consultation (shūrā) to the system of inheritance, and the pledge of allegiance (bay‘ah) became a mere formality, taken willingly or by force.

The power of the kings became absolute, without oversight, acting according to their whims. This resulted in a deviation from the path of Islam and the nullification of the obligation to enjoin good and forbid evil.

It was no longer as Abū Bakr said in his speech when he assumed the Caliphate: *"O people, I have been appointed over you, though I am not the best among you. If you see me doing right, then help me; and if you see me doing wrong, then correct me. Obey me as long as I obey Allāh in my rule over you, but if I disobey Him, then you owe me no obedience. Verily, the strongest among you in my sight is the weak until I secure for him his right, and the weakest among you in my sight is the strong until I take from him what is due."*

The Caliph's exercise of absolute power resulted in the outbreak of numerous revolutions. Thus, the phenomenon of protesting against injustice and tyranny led to the depletion of the state's resources and weakened its power.

Scholars were divided in the face of tyranny and injustice. Some sought worldly gain and entered the Caliphs' circles, enjoying their share. Some of them even embellished the Caliphs' actions, drawing closer to them. Others sought the Hereafter and strived for it, avoiding the Caliphs and remaining reluctantly silent, refusing any position of authority or judgeship, lest they work under a tyrannical ruler and be held accountable for it, considering their work as a testimony of good conduct from the scholar to the ruler before the subjects, which is among the worst kinds of false testimony. Among these were Imām Abū Ḥanīfah, Imām Aḥmad, Sufyān al-Thawrī, ‘Abd Allāh ibn Idrīs, ‘Abd Allāh ibn Wahb, Wakī‘ ibn al-Jarrāḥ, Ṭāwūs, al-Awzā‘ī, Muḥammad ibn Aslam al-Ṭūsī, Sa‘īd ibn al-Musayyib, Sa‘īd ibn Jubayr, and many others. Meanwhile, some took up the resolve to enjoin good and forbid evil practically, rising up to confront tyranny, as did Imām al-Ḥusayn (may Allāh be pleased with him), the Qur’ān reciters who rose against al-Ḥajjāj, and Aḥmad ibn Naṣr al-Khuzā‘ī during the reign of the Abbasid Caliph al-Wāthiq. However, all those attempts did not lead to the removal of injustice for reasons that would take too long to explain. The righteous ultimately resorted to isolating themselves from the palaces and their rulers, speaking the truth, or withdrawing from them, preferring the safety of their religion.

This group includes those who practiced asceticism and Sufism, turning away from the world and its people, devoting themselves to the worship of Allāh and contemplation of His kingdom. Their souls were purified, and they were granted spiritual pleasure that no material pleasure could match. With this group began the era of Sufism as a phenomenon of rejecting the luxurious life and protesting against the prevalence of injustice and tyranny.

The phenomenon of injustice intensified during the second Abbasid era and multiplied with the division of power between the Caliphs and those who seized power. Methods of killing, blinding, blowing, bloodletting, mutilation, imprisonment in dungeons, torture, dying of thirst and hunger, being thrown under the feet of elephants, and being cast into the dens of lions were added. The Caliph or the conquering leader would choose one of these methods to kill someone.

The phenomenon of injustice intensified when the rule transitioned from the "biting kingship", as was the case with the Umayyads and Abbasids, to the stage of "compulsive kingship", as was the case with most of the rulers who seized power and the princes and kings of the independent states fighting for power and authority. Only a few shining exceptions of righteous kings and princes passed through the sky of the history of most kings and sultans, like gleaming stars in the sky of injustice and darkness.

The intensification of the phenomenon of injustice since the second Abbasid era led to the activity of Sufism and the rallying of the common people around the Sufis, finding solace and reassurance in them, and seeking in their company patience to bear injustice and consolation of the soul with Allāh's promise of vengeance for them. This was after the increasing separation between authority and the Qur'ān, as the Messenger of Allāh (peace and blessings be upon him) had foretold. As we enter our modern history, the era of the *ṭawāghīt* foretold by our Master, the Chosen One (peace and blessings be upon him), emerged, starting from the late Ottoman Empire, then

the colonial governments, and then the governments of what was called "independence." We reached a stage of confrontation between authority and the Qur'ān, not merely a separation between authority and the Qur'ān. Some evidence of this will be mentioned in the following chapters of the book, if Allāh wills and facilitates. To Allāh belongs the command, before and after.

## **Second: Marriage to Slave Women and Their Interference in Matters of Governance and Succession**

The wives and mothers of the Caliphs during the era of the Rightly Guided Caliphs were from noblewomen and of Arab lineage. The same was true of the Caliphs of the Umayyad era.

Only two Umayyad Caliphs deviated from this rule: Yazīd ibn al-Walīd ibn 'Abd al-Malik and Marwān ibn Muḥammad ibn al-Ḥakam, the last of the Umayyad Caliphs. Yazīd's mother was a Persian named Shāh Farand, daughter of Fīrūz ibn Yazdajird ibn Kistrā, the last Persian king. Marwān's mother was a Berber from the Nafzah tribe in the far Maghreb.

As for the wives and mothers of the Abbasid Caliphs, all were freed slave women, of Persian, Roman, Turkish, Armenian, and Berber origin, except for three: Abū al-'Abbās al-Saffāḥ, al-Mahdī, and al-Amīn. The same was true of the wives and mothers of the Umayyad princes and Caliphs in Andalusia. They were Christian women captured or gifted to the princes and Caliphs, including daughters of Christian kings and princes of Spain.

Among the most famous women in the Abbasid state were al-Khayzurān, wife of al-Mahdī and mother of his two sons Mūsā (al-Hādī) and Hārūn (al-Rashīd); Ṣabīḥah (al-Qabīḥah), wife of al-Mutawakkil and mother of his son al-Mu'tazz; and Shaghab, wife of al-Mu'taḍid and mother of his son al-Muqtadir. Among the most famous women in



the Andalusian state were Ṭarūb, wife of the Umayyad prince ‘Abd al-Raḥmān II and mother of his son ‘Abd Allāh; and Ṣubḥ, wife of the Umayyad Caliph al-Ḥakam al-Mustanṣir al-Andalusī and mother of his son Hishām (al-Mu‘ayyad).

This practice was followed by viziers, chamberlains, and the kings of the *Ṭawā’if*. Al-Manṣūr ibn Abī ‘Āmir married the daughter of Sancho II, King of Navarre, and then the daughter of Bermudo II, King of León. His marriages to them were for political purposes, intended to strengthen him through those he married against his enemies, whether other kings or Muslim princes who had rebelled against him. Al-Mu‘tamid ibn ‘Abbād, the Emir of Seville, married a slave woman from a slave trader named Ibn Rumayk, and she became known as al-Rumaykiyyah. The same was true of the Fatimid Caliphs.

Many of these slave mothers played a role in the state's politics, leading to conflict over the Caliphate and division among brothers and cousins. This was one of the reasons for the state's weakness and collapse.

An example is the influence of al-Khayzurān, wife of al-Mahdī, during her husband's reign. Ministers and dignitaries would stand at her door for their needs. When her son Mūsā (al-Hādī) became Caliph, he wanted to diminish her status and prevent her from interfering in state affairs, so she plotted to kill him, as it is said.

Qabiḥah, wife of al-Mutawakkil, incited her husband to favor her son al-Mu‘tazz over his brother al-Muntaṣir in the succession, which led to the killing of her husband, al-Mutawakkil.

As for Shaghab, she had her meddlings and the final say in the palace of al-Mu‘taḍid and his heir apparent, al-Muqtadir. It suffices to mention that her stewardess was in charge of handling grievances.

Ṭarūb attempted a conspiracy to kill her husband, ‘Abd al-Raḥmān ibn al-Ḥakam, to prevent her son ‘Abd Allāh from competing with his brother Muḥammad for their father's Caliphate. Her husband, ‘Abd al-Raḥmān, discovered the conspiracy but overlooked his wife's actions, remaining fond of her and informing her of his discovery due to his great love for her.

Ṣubḥ, wife of al-Ḥakam al-Mustanṣir, imposed her son Hishām as heir apparent when he was not yet eleven years old.

Al-Rumaykiyyah, wife of Ibn ‘Abbād, captivated her husband with her charm and beauty, and he composed tender, lyrical poetry for her. He even spread musk and camphor mixed with rosewater for her to make mud, when she desired to knead mud like the peasant women she had seen from the palace window! She diverted him from state affairs to amusement, which tempted Alfonso VI, the Spanish king, to attack him. Were it not for Yūsuf ibn Tāshfīn, leader of the Almoravids, who saved him, driving back the Spaniards and then seizing his kingdom. He exiled him to the far Maghreb with his wife and children to compose poetry in the prison of Aghmāt.

There is no doubt that the foreign mothers shaped their sons with their own morals and instilled in them the traditions they had grown up with. They raised to power sons who were not yet of age, and sons who lived in the luxury of palaces, dominated by amusement and debauchery. Rulers were aided by ministers and commanders who succumbed to their own ambitions and desires, becoming one of the reasons for the state's collapse. ‘Umar (may Allāh be pleased with him) spoke the truth.

It is reported in *Muṣannaf Ibn Abī Shaybah* from Kharashah ibn al-Ḥurr that ‘Umar said: "*The Arabs will perish when the sons of the daughters of Persia reach [maturity].*" Similarly, it is reported from ‘Abd Allāh ibn ‘Amr: "*The affairs of the Children of Israel remained moderate until there arose among them the sons of the captives of the nations,*

*who spoke among them with [their own] opinion, so they went astray and led others astray."*

### **Third: The Recruitment of Mawālī (Loyalists)**

When al-Mu'taṣim ibn al-Rashīd became Caliph, the Arab character of the army changed, and most of the soldiers became Turks. They were brought from Turkestan as children, where they were trained in warfare and fighting. Their status grew during the reign of Caliph al-Wāthiq and later al-Mutawakkil, and some of them rose to the rank of commanders.

From that time on, Islam was in a state of defense of the borders where the conquests of the Rightly Guided Caliphs and the Umayyads had stopped. The *mawālī* soldiers became mercenaries, who would band together if their provisions were delayed, threatening rebellion. They established rights for themselves upon the installation of a Caliph, known as the "custom of allegiance."

### **Fourth: A Life of Luxury and Extravagance**

Conquests continued and expanded until they reached their peak in the Umayyad era, and the world's blessings were spread upon the Muslims. In the Abbasid era, extravagance reached its peak among the Caliphs, princes, viziers, and the elite. Palaces were built tall, and houses expanded, with beautiful slave girls like *ḥūrīs* roaming their halls, from every race and color.

The palaces were filled with gatherings of entertainment, frequented by poets who competed in describing the amusement and frivolity that took place, receiving rewards according to their talents and eloquence. The accounts of those gatherings and the extravagance of amusement, debauchery, and even wine that took place in them have been recorded in the collections of poets and books of literature and history.

Among the scenes of amusement, frivolity, luxury, and extravagance is what is reported about the extravagance of Caliph al-Muqtadir. He was wasteful and inclined to pleasures. He distributed the Caliphate's jewels and treasures among his favorites. One of his forms of amusement was that one day he wanted to drink over narcissus flowers in the garden of his palace. It was the time for fertilizing the plants, so he replaced the fertilizer with musk, in the amount needed by the garden, and fertilized with it. He sat drinking all day and night, and continued the next morning. When he got up, he ordered the musk to be plundered, and the servants and workers in the garden plundered it, uprooting it from the narcissus roots, resulting in a great deal of wealth.

Among the scenes of luxury and extravagance were the expenses incurred in the weddings of the Caliphs. In the wedding of al-Rashīd to Zubaydah bint Ja'far ibn al-Manṣūr, al-Rashīd presented what had never been presented to a woman before in terms of jewels, ornaments, crowns, garlands, silver and gold domes, perfume, and clothing. The cost of this wedding from the public treasury – apart from what al-Rashīd spent – reached fifty million dirhams. In the wedding of al-Ma'mūn to Būrān bint al-Ḥasan ibn Sahl, slips of paper with the names of estates, palaces, and gifts were distributed. The slips were placed in pellets of musk and scattered before the bride. Whoever picked up something was entitled to it. The cost of that wedding was estimated at forty million dirhams, excluding what the bride's father spent.

Among the scenes of luxury and extravagance were the circumcisions of the Caliphs' sons. History has preserved for us a detailed description of Caliph al-Mutawakkil's celebration of his son al-Mu'tazz's circumcision. Its expenses reached eighty-six million dirhams. It was said that people had considered the expenses of al-Ma'mūn's wedding excessive, but what was spent on the circumcision of al-Mutawakkil's son overshadowed that.

Similar was what the Andalusian Caliph ‘Abd al-Raḥmān al-Nāṣir spent on the circumcision of his grandsons at the palace of al-Zahrā’.

Among the scenes of luxury and extravagance was gluttony in food and marriage. Delicious restaurants spread, and food was served in gold and silver vessels.

The sword of the executioner displaced the balance of justice, silencing the truth. Speaking the truth became a path to destruction, sought by those who desired martyrdom.

The gatherings of the Caliphs and those who followed their example among the sultans were not limited to scenes of luxury and extravagance, but were also filled with amusement and frivolity. Companions engaged in various forms of indecent amusement, and sometimes those present would shed the formality of royalty for more frivolity. The viziers and dignitaries followed their example, and their gatherings included various types of amusement and jokes.

## **Among the causes and factors of the successive collapse of Islamic states**

### **1. The Ascension of Young Kings to Power**

The *Ummah* was afflicted with what the Messenger of Allāh (peace and blessings be upon him) foretold of the "rule of young boys":

From Abū Hurayrah, he said: The Messenger of Allāh (peace and blessings be upon him) said: "*Seek refuge in Allāh from the year seventy, and from the rule of young boys.*"

Young kings ascended to power, some of them children and some of them adolescents. This began during the Umayyad era. As for the period we are discussing, we mention some of them below:

### **In the Abbasid State:**

- a. Al-Muqtadir succeeded his brother al-Muktafī in the year 295 AH at the age of thirteen.
- b. Al-Muqtadī succeeded his grandfather al-Qāsim bi-Amr Allāh in the year 467 AH at the age of sixteen.
- c. Al-Mustazhir succeeded his father al-Muqtadī in the year 487 AH at the age of seventeen.

### **In the Seljuk State:**

- a. Malik-Shāh II succeeded his father Barkiyāruq at the age of four!!
- b. Maḥmūd ibn Muḥammad ibn Malik-Shāh I succeeded his father at the age of fourteen.

### **In the Fatimid State:**

- a. Al-Zāhir ibn al-Ḥākim bi-Amr Allāh succeeded his father in the year 411 AH at the age of sixteen. His father, al-Ḥākim, had succeeded his father al-‘Azīz in the year 365 AH at the age of eleven!
- b. Al-Mustanṣir succeeded his father al-Zāhir in the year 427 AH at the age of seven.
- c. Al-Āmir bi-Aḥkām Allāh succeeded his father al-Musta‘lī in the year 495 AH at the age of five!! And I do not know by what laws such an infant would command?!
- d. Al-Zāfir succeeded his father al-Ḥāfiẓ in the year 544 AH at the age of seventeen.
- e. Al-Fā’iz succeeded his father al-Zāfir in the year 549 AH at the age of five!
- f. Al-‘Āḍid succeeded his grandfather al-Ḥāfiẓ in the year 555 AH at the age of eleven.

### **In the Atabeg State:**

- a. ‘Izz al-Dīn Mas‘ūd II succeeded his father Mawdūd ibn ‘Imād al-Dīn Zangī in the year 572 AH at the age of ten!
- b. Nūr al-Dīn Arslān succeeded his father ‘Izz al-Dīn Mas‘ūd in the year 589 AH at the age of ten!
- c. Al-Şāliḥ Ismā‘īl succeeded his father Nūr al-Dīn Maḥmūd ibn ‘Imād al-Dīn Zangī in the year 569 AH at the age of 11!

### **In the Ayyubid State:**

- a. Al-Manşūr Muḥammad, grandson of al-Nāşir Şalāḥ al-Dīn al-Ayyūbī, succeeded his father al-‘Azīz ‘Uthmān in the year 595 AH at the age of ten!
- b. Al-Ashraf Mūsā, grandson of al-Malik al-Kāmil I, succeeded his cousin Tūrān Shāh ibn al-Malik al-Şāliḥ Najm al-Dīn Ayyūb in the year 648 AH at the age of six!!
- c. Al-Malik al-‘Azīz Muḥammad succeeded his father al-Malik al-Zāhir Ghāzī ibn Şalāḥ al-Dīn al-Ayyūbī in the year 612 AH at the age of three!!
- d. Al-Nāşir Şalāḥ al-Dīn (II) Yūsuf ibn al-‘Azīz Muḥammad succeeded his father in the year 634 AH at the age of seven!

### **In the Mamluk State:**

- a. Al-Malik al-‘Ādil Salāmish succeeded his father al-Malik al-Zāhir Baybars in the year 678 AH at the age of seven.
- b. Al-Malik al-Nāşir Muḥammad ibn al-Malik al-Manşūr Qalāwūn succeeded his father (in his first reign) in the year 693 AH at the age of nine. In his second reign, he was fourteen.

c. Al-Malik al-Ashraf Kujuk succeeded his father al-Nāṣir Muḥammad ibn Qalāwūn at the age of seven!

d. Al-Malik al-Ṣāliḥ Ismāʿīl ibn al-Nāṣir Muḥammad ibn Qalāwūn succeeded his brother Shaʿbān at the age of seventeen.

e. Al-Malik al-Nāṣir Ḥasan succeeded his brother Sayf al-Dīn Ḥājjī ibn al-Nāṣir Muḥammad ibn Qalāwūn at the age of eleven.

#### **In the Umayyad State in Andalusia:**

Hishām II al-Muʿayyad ibn al-Ḥakam al-Mustanṣir succeeded his father in the year 366 AH at the age of ten.

#### **In the Almoravid State:**

Ishāq ibn ʿAlī ibn Yūsuf ibn Tāshfīn succeeded his nephew Ibrāhīm ibn Tāshfīn in the year 541 AH at the age of ten.

#### **In the Almohad State:**

Al-Mustanṣir Abū Yaʿqūb ibn Muḥammad al-Nāṣir succeeded his father in the year 611 AH at the age of sixteen.

The number of children, youths, and adolescents who ascended to power that we have mentioned is not exhaustive, but rather by way of example. The system of succession in the Islamic states allowed the son to succeed his father or brother even if he did not possess the qualifications for rule. This is not in accordance with the *Sharīʿah* of Islam, because the conditions for the Caliphate are that the selection of the Caliph should be based on the principle of *shūrā* and that he should be mature, of sound mind, and knowledgeable, in addition to other conditions.



The system of succession in the kingship and the ascension of young people to power led to competition among viziers and princes for guardianship over them or to act on their behalf. Because whoever attained that position would have the actual power in governance and in the disposal of the state's funds as he wished, becoming extremely wealthy. If one of them was chosen, a celebration of the Caliph's succession would be held, and he would be adorned with the regalia of kingship and clothed in its garments. If the Caliph was young, the appointed guardian would carry him and enter the place of celebration. The young one might be frightened by what he witnessed and start crying, and his distress might intensify, and something alarming might happen to him, as happened to al-Fā'iz al-Fāṭimī – who was five years old – when the vizier al-'Abbās ibn Abī al-Faraj al-Ṣanhājī carried him and entered the place of celebration. The boy was frightened by what he saw and urinated on the vizier's shoulder, showering His Excellency the Vizier with his generosity!!

If the Caliph was a youth, they would confine him to the palace after the celebration of his succession, shield him from the people, and gather young boys of his age to play with him. If the Caliph was an adolescent, they would distract him with slave girls and with all that would tempt someone of his age of various kinds of pleasures and indecent amusement, as happened to al-Zāfir ibn al-Ḥāfiẓ al-Fāṭimī when he was sworn in as Caliph after his father at the age of seventeen.

## **2. The Struggle for Power**

The fragmentation of the Islamic world into many small states led to conflict among their kings and a bitter struggle that led to their collapse and demise. The accession of young children and youths to the throne also led to their deputies (*atabegs*) monopolizing power and plotting against each other to seize this power and rule independently.

### **a. In the Seljuk State:**

Ṭughril Beg I, the founder of the Seljuk state, had appointed his nephew Sulaymān ibn Dāwūd as his successor. When Ṭughril Beg died in 455 AH, Alp Arslān ibn Dāwūd seized the Sultanate from his brother Sulaymān. Then his cousin Qutalmish ibn Arslān Bīghū rebelled against him. Alp Arslān fought him and killed him.

Malik-Shāh succeeded his father Alp Arslān after his death in 465 AH. Sulaymān ibn Qutalmish rebelled against him and managed to extend his influence over a large part of Asia Minor (Anatolia), as we have explained before. In 466 AH, Qāwurt ibn Dāwūd rebelled against his nephew Malik-Shāh. Malik-Shāh met him near Hamadān, captured him, and then killed him.

In 473 AH, Tutush ibn Alp Arslān rebelled against his nephew Malik-Shāh and seized some cities of Khorasan. Malik-Shāh made peace with him on the condition that Tutush would rule the lands of Syria. He ruled them and established a Seljuk state there, as we have previously explained.

In 486 AH, Malik-Shāh died and his son Barkiyāruq succeeded him as the supreme Sultan over the Seljuks. Tutush sought the Sultanate for himself and headed to Isfahan to fight Barkiyāruq for it. A decisive battle took place between them in 488 AH, in which Tutush was killed.

Barkiyāruq had barely finished fighting his uncle Tutush when his two brothers, Sanjar and Muḥammad, sons of Malik-Shāh, disputed the supreme Sultanate with him. Wars ensued between them, leading to weakness and decline, and ending with the Khwarazmian state seizing the Seljuk state in the East.

#### **b. In the Fatimid State:**

The Fatimid state reached its peak of prosperity and greatest extent during the reign of al-Muʿizz li-Dīn Allāh. It then began to decline and collapse during the reign of his

great-grandson al-Mustanşir ibn al-Zāhir ibn al-Ḥākim bi-Amr Allāh. This decline is due to the following factors:

a. The young age of al-Mustanşir. He was sworn in as Caliph after his father al-Zāhir in 427 AH at the age of seven. Slave girls and eunuchs took care of him and supervised him, and the affairs of state were left in the hands of his mother and his vizier Abū Manşūr Şadaqah ibn Yūsuf al-Fallāḥī.

Al-Mustanşir's mother was a black slave woman of a Jew named Abū Sa'd Ibrāhīm ibn Sahl al-Tustarī. Al-Zāhir had bought her from him and she bore his son al-Mustanşir.

When al-Mustanşir succeeded his father, Abū Manşūr Şadaqah al-Fallāḥī became his vizier. He was a Jew who then claimed to have converted to Islam. The status of Jews rose during his vizierate, and they were assigned positions in the state. Al-Mustanşir's mother appointed her master, Abū Sa'd al-Tustarī the Jew, as her advisor and entrusted him with managing her properties. The Jew began to persecute Muslims.

b. The vizier al-Fallāḥī and the advisor al-Tustarī began to dispute power. Al-Fallāḥī won over the Turkish soldiers, who killed al-Tustarī by his order. Al-Mustanşir's mother resented al-Fallāḥī and began buying black slaves, who killed al-Fallāḥī. Sedition broke out between the Turks and the slaves, and the commander Badr al-Jamālī, the Emir of Acre, was summoned. He came to Egypt in 455 AH and quelled the sedition.

c. Badr al-Jamālī died in 487 AH, and his son al-Afḍal Abū al-Qāsim Shāhanshāh succeeded him in the vizierate and as commander of the army. Al-Mustanşir had married al-Afḍal's sister and she bore him a son named Aḥmad. He had another son from another wife named Nizār, who was his eldest son and whom he had designated as his successor.

Al-Mustanşir died shortly after Badr al-Jamālī. Al-Afḍal appointed his sister's son Aḥmad as Caliph, giving him the title al-Mustaʿlī, and killed Nizār. This led to the splitting of the Fatimid Ismāʿīlīs into two factions: the Mustaʿlīs and the Nizārīs.

d. During the days of al-Mustaʿlī, the First Crusade swept through the Levant in 492 AH and seized Antioch and the coastal cities, which were independent emirates. Then they seized the city of Jerusalem in 493 AH. The Fatimid garrison was unable to defend it, so the Crusaders invaded it, and a great catastrophe befell it. The Crusaders established it as the capital of their kingdom there.

e. In 495 AH, al-Mustaʿlī died and his son ʿAlī succeeded him at the age of five. They gave him the title al-Āmir bi-Aḥkām Allāh, and al-Afḍal ibn Badr al-Jamālī took control of the government and ruled independently. When al-Āmir grew up, he became weary of him and decided to kill him. The killing was carried out by a man close to al-Āmir named Abū ʿAbd Allāh al-Baṭāʾihī, whom al-Āmir had promised the vizierate. He killed him and succeeded him in the vizierate in 515 AH, taking the title al-Maʾmūn.

f. Al-Āmir had a brother named Jaʿfar, who coveted the kingship. He conspired with al-Baṭāʾihī to kill his brother al-Āmir. Al-Āmir sensed this and killed al-Baṭāʾihī in 519 AH. Then al-Āmir met the same fate when a group of Nizārī Ismāʿīlīs (who were adversaries of the Mustaʿlī Ismāʿīlīs) ambushed him and killed him as he was crossing the bridge to Rawḍah Island. They were then arrested and killed.

During the days of al-Āmir, the Crusaders seized Tripoli in 502 AH and then seized ʿArqa, Bāniyās, Beirut, and Sidon. They surrendered the city of Tyre in 518 AH and attempted to invade Egypt.

g. After the killing of al-Āmir, ʿAbd al-Majīd ibn Muḥammad ibn al-Mustanşir succeeded him, taking the title al-Ḥāfiẓ. He appointed Aḥmad ibn al-Afḍal ibn Badr al-Jamālī as vizier. Aḥmad was soon assassinated, and al-Ḥāfiẓ appointed his son al-Ḥasan as vizier, who was his heir apparent. He misbehaved, killing many princes,

confiscating wealth, and threatening to kill those princes who had survived. His father, al-Ḥāfiẓ, killed him with poison.

h. Al-Ḥāfiẓ died in 544 AH, and his son Ismāʿīl succeeded him, taking the title al-Ẓāfir, at the age of seventeen. They appointed Sulaymān ibn Maṣār as his vizier. He remained in the vizierate for two months, and Abū al-Ḥasan ʿAlī ibn Sallār, the governor of Alexandria, rose against him and seized the vizierate from him, taking the title al-ʿĀdil Sayf al-Dīn.

In 548 AH, he was assassinated by his foster son, Naṣr ibn al-ʿAbbās ibn Abī al-Futūḥ al-Ṣanhājī. His father, al-ʿAbbās, assumed the vizierate. It is said that al-Ẓāfir was infatuated with his son Naṣr, so his father incited him to kill him. He killed him and threw him into a well. No one knew of his death, and al-ʿAbbās al-Ṣanhājī accused al-Ẓāfir's two brothers of killing him and killed them. He entered the palace and brought out ʿĪsā ibn al-Ẓāfir, who was five years old, carried him on his shoulder, and entered a council of dignitaries and scholars. They pledged allegiance to him, and he was given the title al-Fāʾiz. The child looked at the crowded scene and heard the noise of the people, became frightened, and urinated on the vizier's shoulder, as we mentioned before. Al-ʿAbbās al-Ṣanhājī assumed the vizierate, taking the title al-Afḍal Rukn al-Dīn. The affairs of state fell to him, and he ruled independently, violating lives and wealth. He was soon revolted against by the soldiers and the people, who sought the help of the Emir of Upper Egypt, Ṭalāʾiʿ ibn Ruzzīk. He headed to Cairo and managed to arrest al-ʿAbbās al-Ṣanhājī and his son Naṣr and kill them. He appointed Shāwar ibn Mujīr al-Saʿdī as his successor as Emir of Upper Egypt.

i. Ṭalāʾiʿ ibn Ruzzīk assumed the vizierate as successor to al-ʿAbbās al-Ṣanhājī, taking the title al-Malik al-Ṣāliḥ. He became independent in state affairs, selling governorships to princes and accumulating wealth. His conduct deteriorated, and the palace officials became weary of him, and the people were fed up with his actions. Al-Fāʾiz was under the guardianship of his great-aunt, who began to prepare to kill him.

When he learned of this, he hastened to kill her and transferred the guardianship of al-Fā'iz to his younger aunt.

In 555 AH, al-Fā'iz died at the age of ten, and Ṭalā'i' brought a grandson of al-Ḥāfiẓ al-Fāṭimī named 'Abd Allāh ibn Yūsuf ibn al-Ḥāfiẓ, who was a child of eleven years old. He was sworn in as Caliph and given the title al-'Āḍid, and Ṭalā'i' ibn Ruzzīk continued in the vizierate. Al-Fā'iz's younger aunt, who had taken care of him after the killing of her sister, had resolved to kill him and managed to send a group to assassinate him. They killed him, and his son Ruzzīk ibn Ṭalā'i' succeeded him in the vizierate.

j. Shāwar ibn Mujīr al-Sa'dī, the Emir of Upper Egypt, rebelled against Ruzzīk, coveting the vizierate. He headed to Cairo with a group of Bedouins from Upper Egypt, fought Ruzzīk, killed him, and seized the vizierate. Ḍirghām ibn 'Āmir al-Lakhmī, who was one of Ruzzīk's emirs and aides, disputed the vizierate with him and seized it from him.

k. Shāwar sought help from Nūr al-Dīn Maḥmūd ibn 'Imād al-Dīn Zangī, the ruler of Syria, in exchange for conditions he pledged. He prepared an army for him led by the commander Asad al-Dīn Shīrkūh, accompanied by his nephew Yūsuf ibn Ayyūb. The army headed to Cairo and fought Ḍirghām in a battle in which Ḍirghām was killed. Shāwar was restored to the vizierate, and Asad al-Dīn returned to Damascus. When Shāwar became independent in rule, he feared the ambitions of Nūr al-Dīn Maḥmūd, so he allied with the Crusaders and allowed them into Egyptian territory. Nūr al-Dīn sent an army to Egypt led by Asad al-Dīn Shīrkūh, accompanied by his nephew Yūsuf ibn Ayyūb. They expelled the Crusaders from it and arrested Shāwar and killed him.

l. The Fatimid Caliph al-'Āḍid assigned the vizierate to Asad al-Dīn Shīrkūh, who died six months later. The Caliph assigned the vizierate to his nephew Yūsuf, giving him the title al-Nāṣir li-Dīn Allāh Ṣalāḥ al-Dīn. Ṣalāḥ al-Dīn soon cut off the sermon for al-'Āḍid and gave the sermon for the Abbasid Caliph al-Mustaḍīr bi-Amr Allāh. Al-'Āḍid

died, and he was the last of the Fatimid Caliphs. Ṣalāḥ al-Dīn became independent in Egypt, and the Ayyubid state was established.

The Egyptian historian Ibn Taghrībirdī commented in his book *al-Nujūm al-Zāhirah* on the plotting and fighting that took place among those who coveted the vizierate in the Fatimid era: "... This is the way of those in positions of power. If one of them is replaced by another, he desires his destruction, even if the whole world perishes with him. This affliction has continued from those days until our present day."

### **c. In the Ayyubid State**

a. Before his death, Ṣalāḥ al-Dīn al-Ayyūbī divided his state, which included Egypt, the Levant, the Hejaz, Yemen, and al-Jazīrah, among his sons, his brothers and their sons, and the sons of his uncles. He gave Damascus and the coastal cities to his son al-Aḡḡal ‘Alī, his eldest son. He gave Egypt and southern Syria to his son al-Malik al-‘Azīz ‘Uthmān. He gave Aleppo and its territories to his son al-Malik al-Zāhir Ghāzī. He gave Jordan and al-Karak to his brother al-Malik al-‘Ādil (I). He gave Baalbek to his brother al-Malik al-Mu‘azzam Tūrān Shāh (I). He gave Yemen to his brother Sayf al-Islām Ṭughtakīn. He gave Hama to his nephew al-Malik al-Muzaḡffar Taqī al-Dīn ‘Umar ibn Nūr al-Dīn Shāhanshāh. He gave Homs to his cousin Nāṣir al-Dīn Muḡammad ibn Asad al-Dīn Shīrkūh.

b. These individuals soon began to dispute and quarrel. Al-Malik al-‘Azīz ‘Uthmān tried to wrest Damascus from his brother al-Aḡḡal ‘Alī. He succeeded in doing so in 591 AH, taking control of Damascus and appointing his uncle al-Malik al-‘Ādil as its governor and his brother ‘Alī as governor of Ṣarkhad.

c. In 595 AH, al-Malik al-‘Azīz ‘Uthmān died and was succeeded by his son al-Malik al-Manṣūr Muḡammad, who was ten years old. His uncle al-Malik al-Aḡḡal became his guardian and acted on his behalf.

d. In 596 AH, al-Malik al-Afdal prepared an army and headed to Damascus to seize it from his uncle al-Malik al-‘Ādil Sayf al-Dīn. Al-Malik al-‘Ādil defeated him and headed to Egypt, entering it and deposing the minor king al-Manṣūr Muḥammad. He seized Egypt and appointed his son al-Malik Nāṣir al-Dīn Muḥammad as its governor, giving him the title al-Malik al-Kāmil (I) and making him his heir apparent. He appointed his other son al-Malik al-Mu‘aẓẓam ‘Īsā as governor of Damascus. Thus, the Sultanate in Egypt and Syria was transferred from the sons of Ṣalāḥ al-Dīn to his brother al-Malik al-‘Ādil and his sons.

e. In 615 AH, al-Malik al-‘Ādil died and was succeeded by his son al-Malik al-Kāmil (I). In 624 AH, al-Malik al-Kāmil wanted to seize Damascus from his uncle al-Malik al-Mu‘aẓẓam ‘Īsā. He wrote to King Frederick II of Germany, seeking his help against his uncle and promising him that if he took Damascus, he would hand over Jerusalem to him. King Frederick was then in Cyprus with a Crusader army he had prepared to come to the Levant and reclaim Jerusalem from the Muslims. He had been delayed in preparing it and had been excommunicated by the Pope. Frederick responded to al-Malik al-Kāmil's request and came to the city of Acre in 626 AH. Al-Malik al-Mu‘aẓẓam ‘Īsā had died before his arrival and was succeeded in Damascus by his son al-Malik al-Nāṣir Dāwūd.

Al-Malik Dāwūd found that he was unable to fight his uncle with the Crusaders, so he ceded Damascus to him. Al-Malik al-Kāmil compensated him with al-Karak, Ṣarkhad, and al-Shawbak. Al-Malik al-Kāmil appointed his brother al-Malik al-Ṣāliḥ Ismā‘īl as governor of Damascus. Al-Malik al-Kāmil fulfilled his promise after taking Damascus and handed over Jerusalem to Frederick. He entered it and crowned himself king there in the Church of the Holy Sepulchre and returned to his country. Al-Malik al-Kāmil had concluded a peace treaty with him in Jaffa for ten years, stipulating that the Crusaders would not rebuild its ruins and would not build fortresses in it. In 637 AH,



al-Malik al-Nāṣir Dāwūd managed to seize Jerusalem and expel the Crusaders from it for violating the terms of the Jaffa treaty, and the period specified in it had expired.

f. In 635 AH, al-Malik al-Kāmil died and was succeeded by his son Sayf al-Dīn Abū Bakr, who took the title al-Malik al-‘Ādil (II). The news reached his brother al-Malik al-Ṣāliḥ Najm al-Dīn, the Emir of Āmid, al-Ruhā, and Ḥarrān. He refused to recognize his brother and headed to Egypt, gathering his father's Mamluks and deposing his brother, then killing him. The news reached al-Malik al-Ṣāliḥ Ismā‘īl, who resented his nephew Najm al-Dīn and arrested his son ‘Umar – who was in Damascus – and imprisoned him in the citadel of Damascus, where he died.

g. The conflict intensified between al-Malik al-Ṣāliḥ Najm al-Dīn and his uncle al-Malik al-Ṣāliḥ Ismā‘īl. Each of them prepared to fight the other. Al-Ṣāliḥ sought help from the Crusaders. The Crusaders answered al-Malik al-Ṣāliḥ Ismā‘īl's request in exchange for their taking over Jerusalem. He was joined by al-Malik al-Nāṣir Dāwūd and al-Malik al-Manṣūr Ibrāhīm ibn Shīrkūh II, the ruler of Homs. In the battle that took place near Gaza, something unexpected happened. The soldiers of al-Malik al-Ṣāliḥ Ismā‘īl, who were from the Khwarazmians who had fled from the Mongols and refused to fight with the Crusaders, joined the soldiers of al-Malik al-Ṣāliḥ Najm al-Dīn. The battle ended in a resounding defeat for the Crusaders, and many of them were captured.

h. In 643 AH, al-Malik al-Ṣāliḥ Najm al-Dīn took Damascus from his uncle al-Malik al-Ṣāliḥ Ismā‘īl and compensated him with Baalbek, Buṣrā, and their territories. The Khwarazmian soldiers – who had joined al-Malik al-Ṣāliḥ Najm al-Dīn – recaptured Jerusalem in that year and expelled the Crusaders from it. Jerusalem returned permanently to the Muslims, after being repeatedly occupied by the Crusaders four times: in 493, 627, 637, and 643 AH.

i. In 647 AH, al-Malik al-Ṣāliḥ Najm al-Dīn Ayyūb died during the Seventh Crusade, which was led by King Louis IX of France in 646 AH. The Crusaders were defeated, and the French king was captured. Najm al-Dīn Ayyūb was succeeded by his son Tūrān Shāh, who was a young man with youthful recklessness. He clashed with his father's wife, Shajarat al-Durr, and with his father's Mamluks. She conspired with four of them to kill him, and they killed him. Ibn Taghrībirdī says: "The ones who killed Tūrān Shāh are the same ones whom Najm al-Dīn Ayyūb had previously tasked with killing his brother Sayf al-Dīn Abū Bakr, so the death of his son was decreed at their hands." With the killing of Tūrān Shāh, the era of the Ayyubid state ended, and the Mamluk state (Baḥrī) was established after it.

#### **d. In the Baḥrī Mamluk State**

a. Al-Malik Najm al-Dīn Ayyūb had married a Turkish slave girl named Shajarat al-Durr, and she bore him a son named Khalīl, so she was called Umm Khalīl. She became Sultan after the killing of her husband's son, Tūrān Shāh. She then married the Mamluk commander ʿIzz al-Dīn Aybak and abdicated the Sultanate to him, making him the first Mamluk Sultan to assume the Sultanate in 648 AH.

b. In 655 AH, Shajarat al-Durr killed her husband ʿIzz al-Dīn Aybak because she learned that he intended to betroth the daughter of Prince Badr al-Dīn Lu'lu', the Emir of Mosul. She enlisted the help of her Mamluks to kill him, and they beat him to death with clogs. After his killing, his son ʿAlī was entrusted with his succession. He arrested her and ordered her to be beaten to death with clogs, as she had done to his father.

c. In 657 AH, the Mamluk commander Quṭuz deposed ʿAlī ibn ʿIzz al-Dīn Aybak and exiled him from Egypt with his family. He appointed the commander Baybars al-Bunduqdārī as Emir of the armies. The Mongols had invaded the Levant and were heading towards Egypt. Quṭuz advanced to meet them with an army led by Baybars. The encounter took place in a place called ʿAyn Jālūt, where the great battle took place.

Victory was written for the Mamluk army due to the great courage they showed and the skill in warfare displayed by their commander, Baybars. The Mongol army was scattered, and its commander, Kitbuqa Noyan, who was the son-in-law of Hulagu, the leader of the Mongols, was killed.

d. In the aftermath of that battle, the commander Baybars assassinated Sultan Quṭuz. He had been promised that he would be appointed to the kingdom of Aleppo after the Mongols were expelled from it and that he would be entrusted with the Sultanate after him. The Sultan broke his promise, so he assassinated him with a group of Mamluk commanders.

e. Baybars assumed the Sultanate and took the title al-Malik al-Ẓāhir. His Sultanate lasted eighteen years, during which he eliminated the Ayyubid emirates in the Levant and annexed the Levant to Egypt. He expelled the Crusaders from the coastal cities and liberated Antioch in 665 AH. He invaded Cilician Armenia and subjected it to his authority. In 676 AH, he invaded the lands of the Seljuks of Rūm, which were under the protection of the Mongols, and liberated them from them after a great battle that took place in a place called Albistān, where he shattered their army.

f. Al-Ẓāhir Baybars died in 676 AH in the aftermath of the Battle of Albistān. He was succeeded by his son Nāṣir al-Dīn Muḥammad Barakah, who took the title al-Malik al-Saʿīd, at the age of eighteen. Two years into his Sultanate, the Mamluks deposed him for his mismanagement. They appointed his brother, Prince Salāmish, who was seven years old, and gave him the title al-Malik al-ʿĀdil Badr al-Dīn, and they appointed the commander Qalāwūn as his deputy.

g. Qalāwūn soon deposed Badr al-Dīn Salāmish in 678 AH and assumed the Sultanate, taking the title al-Malik al-Muẓaffar Sayf al-Dīn. His Sultanate extended for eleven years, during which he liberated the remaining fortresses and strongholds in the Levant that were in the hands of the Crusaders, including the cities of Latakia and

Tripoli. In 689 AH, Qalāwūn died and was succeeded by his son Khalīl, who took the title Ṣalāḥ al-Dīn. He recovered from the Crusaders the fortress of Safed and the city of Tartus, then seized Acre after a fierce battle with the Crusaders.

h. In 693 AH, two Mamluk commanders, Baydarā and Lājīn, assassinated Sultan Ṣalāḥ al-Dīn Khalīl ibn Qalāwūn, and Baydarā succeeded him. He did not remain in the Sultanate for more than one day, as the commander Kitbughā killed him and those who participated in the assassination of Sultan Ṣalāḥ al-Dīn Khalīl. The Mamluks chose Muḥammad ibn Qalāwūn, Khalīl's brother, as Sultan. They pledged allegiance to him, and he was given the title al-Nāṣir, at the age of nine.

i. Kitbughā soon deposed Muḥammad ibn Qalāwūn, citing his young age, and assumed the Sultanate. The commander Lājīn attempted to assassinate Kitbughā. When he learned of this, he fled to Damascus and abdicated in 696 AH. Lājīn assumed the Sultanate, taking the title al-Manṣūr Ḥusām al-Dīn. Two years later, in 698 AH, he was assassinated, and Muḥammad ibn Qalāwūn was restored to the Sultanate, having reached the age of fourteen.

j. In 708 AH, Muḥammad ibn Qalāwūn was deposed, and a Mamluk commander named Baybars al-Jāshankīr assumed the Sultanate. He was then deposed after one year (709 AH), and Muḥammad ibn Qalāwūn was restored to the Sultanate for the third time, at the age of fifteen. He died in 741 AH, having ruled for 31 years. He was the longest-reigning Mamluk Sultan, the most awe-inspiring, the most intelligent, the best in politics, the most courageous, and the best in management. The Mamluk state reached its peak during his reign, and then his sons succeeded him, and its sun began to eclipse.

k. After Muḥammad ibn Qalāwūn, eight of his sons assumed the Sultanate. The first of them was Abū Bakr Sayf al-Dīn, who was given the title al-Manṣūr. He did not last more than one year and was deposed in 742 AH. He was succeeded by his brother

Kujuk, who took the title al-Malik al-Ashraf ‘Alā’ al-Dīn, at the age of five. He was deposed in less than a year, and was succeeded by his brother Aḥmad, who took the title al-Malik al-Nāṣir Shihāb al-Dīn. Two months into his Sultanate, his brother Ismā‘īl deposed him and killed him. He took the title al-Malik al-Ṣāliḥ ‘Imād al-Dīn. Ismā‘īl continued in the Sultanate for three years, after which he was killed in 746 AH.

His brother Sha‘bān (I) assumed the Sultanate and took the title al-Malik al-Kāmil Sayf al-Dīn. A year into his Sultanate, he was deposed, imprisoned, and killed in his prison. He was succeeded by his brother Ḥājjī (I), who took the title al-Malik al-Muẓaffar Sayf al-Dīn. In less than a year, he was deposed and killed by slaughter. His brother al-Ḥasan was appointed in 748 AH, and he took the title al-Malik al-Nāṣir Nāṣir al-Dīn. He was succeeded in 752 AH by his brother Ṣāliḥ, who took the title al-Malik al-Ṣāliḥ Ṣalāḥ al-Dīn. The Sultanate of the Baḥrī Mamluks extended after him until 784 AH, then it was transferred to the Burjī Mamluks, who, like the Baḥrīs, were Turkish and Circassian Mamluks. Their Sultanate ended with the Ottoman conquest in 922 AH.

#### **e. In the Almoravid State**

The Almoravid state reached its zenith during the reign of Yūsuf ibn Tāshfīn and his son ‘Alī (453-537 AH). Then the course of its events began to decline. Two kings who had not reached adulthood ruled the Almoravids in their last days: Ibrāhīm ibn Tāshfīn ibn ‘Alī ibn Yūsuf ibn Tāshfīn and his cousin Ishāq ibn ‘Alī ibn Yūsuf ibn Tāshfīn. The first was sworn in in 540 AH after the death of his father. The Almoravids were unable during his reign to repel the Almohads in a battle that ended in their defeat, the capture of Ibrāhīm, his killing, and the swearing of allegiance to the second after him in 541 AH. When the Almohads occupied Marrakesh, they killed him and the Almoravid princes they found with him, and they put an end to their state.

#### **f. The Almohad State**

This state reached its peak of power during the reign of its king Abū Yūsuf Ya‘qūb (580-595 AH), after his victory over Alfonso VIII, King of Castile, in the Battle of Alarcos in 591 AH. Then it began to decline during the reign of his son Muḥammad al-Nāṣir (595-611 AH) following the defeat of the Almohads before the Spaniards in the Battle of Las Navas de Tolosa in 609 AH, then their defeat in the Battle of Uclés in 614 AH during the reign of his son Yūsuf al-Mustaṣṣir (611-620 AH).

Weakness intensified in the state after the deposition of ‘Abd al-Wāḥid ibn Yūsuf I ibn Ya‘qūb in 621 AH and the appointment of Abū Muḥammad ‘Abd Allāh, the son of his brother Ya‘qūb al-Manṣūr, and his giving him the title al-Malik al-‘Ādil. Then he was deposed in 624 AH and killed, and Yaḥyā ibn Muḥammad al-Nāṣir was appointed and given the title al-Mu‘taṣim bi-Allāh. The weakness intensified when his uncle Abū al-‘Alā’ Idrīs ibn Ya‘qūb al-Manṣūr refused to recognize his pledge of allegiance, and the people of Andalusia pledged allegiance to him, and he took the title al-Ma’mūn. The Almohad state divided against itself: a state in Andalusia and a state in the Maghreb. Al-Ma’mūn headed to the Maghreb to seize the kingship from his nephew and to take revenge on those who had killed his brother al-Malik al-‘Ādil. He sought the help of an army of Spaniards, as his mother was one of them. The Spanish king Ferdinand III, King of Castile, provided him with it in exchange for conditions, including that he would give him ten fortresses adjacent to Seville, that he would build a church in Marrakesh for his Spanish soldiers if he entered it, and that if any of his soldiers converted to Islam, their conversion would not be accepted.

Al-Ma’mūn managed to storm Marrakesh, defeating his nephew Yaḥyā al-Mu‘taṣim bi-Allāh and killing the Almohad sheikhs who had pledged allegiance to him. Al-Ma’mūn fulfilled the conditions of the Spanish king, handing over the ten fortresses and building a church in Marrakesh for his Spanish soldiers. He was soon revolted against by his brother Abū Mūsā ‘Imrān ibn Ya‘qūb, the Emir of Ceuta. He headed to fight him and besieged him. In his absence during this siege, his nephew Yaḥyā

returned with crowds of Arabs and Berbers and entered Marrakesh. Al-Ma'mūn returned quickly and died on the way in 630 AH. 'Abd al-Wāḥid al-Rashīd was sworn in after him, and the conflict continued between the uncles and their sons until the Banū Marīn seized Marrakesh in 668 AH during the reign of the last Almohad king, Abū al-'Alā' Idrīs al-Wāthiq bi-Allāh, nicknamed Abū Dabbūs. With this, the Almohad state ended, and the Banū Marīn state was established on its ruins.

### **g. In the North African States**

After the elimination of the Almohad state, which controlled North Africa from Tunisia to Marrakech, three states arose: the Banū Marīn state in the far Maghreb, with its capital in Marrakesh; the Banū Ziyān state of the Banū 'Abd al-Wād in the central Maghreb (Algeria), with its capital in Tlemcen; and the Banū Ḥafṣ state in the near Maghreb (Tunisia), with its capital in the city of Tunis.

They were exhausted by wars, revolutions, and seditions that arose among them, distracting them from supporting their brothers in Andalusia. They handed them over to the Spaniards, and they themselves were subject to Spanish and Norman invasions until the Ottomans conquered Algeria in 962 AH, then Tunis in 982 AH. The Banū al-Ḥasan al-'Alawī state was established in Marrakesh in 916 AH.

### **3. Indulgence in Amusement and Debauchery**

In addition to those reasons that led to the fragmentation of the Islamic state, its division into states, then the acceleration of its collapse and its exposure to invasions that came from the East and the West, another reason is added, coming from the misconduct of some rulers and their indulgence in amusement and debauchery. These are often those who assumed the kingship as children, with deputies appointed over them who work to occupy them with amusement and divert them from the affairs of government so that they can rule independently without them. If the boy

reached the age of youth, his instincts were awakened, and he began to indulge in his desires, leaving the affairs of state to his viziers and deputies. There are many examples of this, and we present some of them.

Ibn Taghrībirdī narrated in his book *al-Nujūm al-Zāhirah* that "al-Mustaṣir al-Fāṭimī succeeded his father al-Zāhir at the age of seven and grew up loving amusement and debauchery. When he grew up, his affairs had diminished due to his preoccupation with amusement, drinking, and entertainment. It was his custom every year to ride on *nujub* (excellent camels) to a place near Cairo called Jubb ‘Umayrah, which was a place of recreation. He would go out to it pretending that he was going out for Hajj, by way of mockery and jest, with wine in *rawāyā* (containers) instead of water, and he would give it to the people to drink as the pilgrims are given to drink on the way to Mecca."

What can we say about a Caliph whose country was struck by drought for seven years until people ate the dead and the flesh of children, who does what is narrated about him and mocks a pillar of religion? We see him during his Caliphate having succumbed to the authority of his vizier Badr al-Jamālī, with no say in anything.

Similarly, Ibn Taghrībirdī narrates: "Al-Malik al-Mas‘ūd Yūsuf Ṣalāḥ al-Dīn II, known as Atsiz, the son of al-Malik al-Kāmil al-Ayyūbī, had been appointed by his father in 611 AH. He seized Mecca in 619 AH. He would sleep in the *Dār al-Mas‘ā* (House of Sa‘y) drunk, and his aides would go out to prevent people from shouting and making noise in the *Mas‘ā*."

Then, here is what Ibn al-Athīr narrates about Jalāl al-Dīn Mingburnu, the last of the Khwarazmian kings: "*This king loved a eunuch servant of his named Qalīj. It happened that the servant died, and the king showed such grief, panic, and distress over him that the like had never been heard of, not even for Majnūn Laylā. He ordered the soldiers and princes to walk in his funeral on foot. His death was in a place several farsakhs away*



*from Tabriz – the capital of the state. He walked behind his coffin on foot, and his princes forced him to ride. When he reached Tabriz, he sent to the people of the city, ordering them to go out to receive the coffin of the servant, and they did. He rebuked them for not showing more grief and crying than they did and wanted to punish them for that. His princes interceded for them, so he left them.*

*Then he did not bury the servant but rather took him with him wherever he went, slapping his face and crying, and refusing to eat or drink. If food was presented to him, he would say: 'Take it to so-and-so,' meaning the servant, and no one dared to say that he was dead. If it was said that he was dead, the speaker would be killed. So they would carry the food to him and say to the king: 'He kisses the ground and says, now I am better than I was.' Then his princes abandoned him, and he remained bewildered, not knowing what to do. He sent for his vizier and won him over, but when he came to him, he killed him."*

There is a report about al-Malik al-Nāṣir Ṣalāḥ al-Dīn II, the son of al-ʿAzīz Muḥammad, the son of al-Malik al-Zāhir Ghāzī, the ruler of Aleppo. He assumed the kingship at the age of seven and grew up loving amusement, leaving the affairs of state to his viziers. When the Mongols invaded Aleppo in 657 AH, he left it for Damascus.

The author of *Nafḥ al-Ṭīb* narrates that the Andalusian writer Mūsā al-ʿAnsī (d. 685 AH), when he traveled to the East, came to Damascus, where al-Nāṣir Ṣalāḥ al-Dīn, mentioned above, was. The Mongols had wreaked havoc in Aleppo with killing, captivity, and destruction. He entered upon al-Nāṣir Ṣalāḥ al-Dīn to console him for what the Mongols had done to the city of Aleppo and the calamities and tribulations that had befallen it. Al-Nāṣir ignored that and recited verses about a beloved slave of his who had been killed in that disaster. He was not weeping for the loss of his kingdom but rather weeping for the loss of his beloved. Then we see him wandering aimlessly until he took refuge with Hulagu, the king of the Mongols, accompanied by his brother al-Malik al-Zāhir Sayf al-Dīn Ghāzī (II) and other princes from the Ayyubid

house. Hulagu treated them well, but when he learned of the defeat of the Mongols at ‘Ayn Jālūt in 658 AH, he killed him and those who were with him of the princes.

Similarly, Ibn Ṭabāṭabā narrates in his book *Tārīkh al-Duwal al-Islāmiyyah* that Caliph al-Musta‘ṣim bi-Allāh, the last of the Abbasid Caliphs in Baghdad, was extremely fond of amusement and listening to songs. His gathering was rarely devoid of that for even an hour. His companions and his entourage were all immersed with him in enjoying pleasures, not caring for his well-being. Notes were written to him by the common people, containing various warnings, and poems were thrown at the doors of the Caliphate.

All this while he was devoted to listening to songs, and his kingdom had become weak in its foundations. It was famous about him that he wrote to Prince Badr al-Dīn Lu’lu’, the ruler of Mosul, asking him for a group of entertainers. At that time, Hulagu's messenger arrived, asking Badr al-Dīn for catapults and siege equipment to besiege Baghdad. Badr al-Dīn said: *"Look at what is being requested and weep for Islam."*

Turning to the Mamluk state, we find that some of its rulers were so infatuated with slave girls that they neglected the affairs of state, leaving them in the hands of their deputies. Among them was al-Malik al-Ṣāliḥ Ismā‘īl ibn al-Nāṣir Muḥammad ibn Qalāwūn. His obsession with slave girls consumed him, and they ultimately held sway over the state. Preoccupied with women and entertainment, he abandoned the responsibilities of ruling and showed a particular preference for black slave girls.

One black slave girl named Ittifāq, renowned for her skill in playing the lute and singing, captured his heart. He loved her deeply and even married her. His brother, al-Malik Sha‘bān, also fell in love with her. After al-Ṣāliḥ Ismā‘īl died in 746 AH, al-Malik Sha‘bān succeeded him—and shockingly consummated the marriage with Ittifāq on the very night of his brother's death.

When al-Malik al-Kāmil Shaʿbān was deposed and killed in 747 AH, his brother al-Malik al-Muẓaffar Ḥājī took the throne—and married Ittifāq on the night of his brother's deposition. She sang for him that night, and in return, he gifted her four gemstones and six pearls valued at four thousand dinars. Thus, Ittifāq became the wife of three successive sultans from the house of Muḥammad ibn Qalāwūn. Each time, a judge would officiate the marriage contract, despite knowing that it was legally invalid due to the required waiting period following the death of a husband.

This black slave girl attained a level of power and favor with the three brothers that no other woman of her time could match.

Why not? After all, the poet Majnūn Laylā once said of his black beloved:

*"They say you are black, Abyssinian...  
And were it not for the blackness of musk, it would not be sold dearly."*

It seems fitting for such a libertine to compose his own verse:  
*"Were it not for the blackness of tar..."*

To Allāh belong the affairs of His creation.

## **The Impact of the Foregoing Reasons on the Life of Islamic Society**

It was natural that these reasons would be reflected in the political, economic, and social life of Islamic society.

### **In Political Life: Division of the Word and the Enmity of Enemies**

The Islamic state lost its unity and began to disintegrate from the beginning of the first Abbasid era. Its disintegration increased in the second Abbasid era. In the East, the Buyid, Samanid, Ghaznavid, and Seljuk states arose. In Africa, the Idrisid state

arose in the far Maghreb, and the Fatimid state in the near Maghreb, Egypt, and the Levant. In Andalusia, the Umayyad state arose. The Caliphate was divided among these states: an Abbasid Caliph in Baghdad, an Idrisid Caliph in the far Maghreb, a Fatimid Caliph in Egypt, and an Umayyad Caliph in Cordoba, and princes who overpowered some regions and became independent in them. There was no lasting peace between those states and emirates. Rather, wars often erupted between them, in addition to the revolutions and uprisings that punctuated them. This ended in a state of weakness and frailty, unable to repel the Christian aggression that was watching them, encircling them from the East and the West. With the division of Muslims into warring states and their dispersal into hostile factions, they were unable to unite to face the aggression that befell them.

In the period between 477 and 493 AH, Alfonso VI, King of Spain, seized Toledo, and El Cid, the leader of the Spanish mercenaries, seized Valencia in 487 AH. Alfonso VI intended to seize Seville, but the Almoravids saved it, overthrew the rule of the *Ṭawāʾif* princes, and established a state for themselves in Andalusia.

In the period between 487 and 498 AH, Pope Urban II called upon the feudal lords of Europe to seize the Levant and save Jerusalem from the hands of the Muslims. One of the reasons for this was the Fatimid Caliph al-Ḥākim bi-Amr Allāh's demolition of the Church of the Holy Sepulchre in Jerusalem.

The Pope's call united their ranks, which had been divided by the wars that had broken out among them. They led the First Crusade. The conflict between the Seljuk kings, as we noted before, allowed them to cross the lands of Anatolia, to occupy the city of Nicaea and then the city of Konya, and to invade the Levant. There, they seized Maʿarrat al-Nuʿmān and Antioch. Then they followed the coast and seized Tripoli, then Haifa, Jaffa, Caesarea, and Ramla. Then they turned to the city of Jerusalem and seized it on April 23, 493 AH, the year in which the city of Toledo fell to the Spaniards.

In Jerusalem, the leader of the Crusader army, Godfrey of Bouillon, permitted the Crusaders to kill, plunder, and violate honor. They did not fall short in what was permitted to them. They installed their leader as king over Jerusalem. Then they headed to Damascus and besieged it. A delegation of the city's residents, headed by the judge of Damascus, Zayn al-Dīn Abū Sa'd al-Harawī, went to Baghdad to seek the help of Caliph al-Mustazhir bi-Allāh. The Caliph showed his helplessness and wept, and the delegation wept for his helplessness. The people of Damascus managed to repel the Crusaders.

The Crusaders then headed to Acre and Byblos and seized them. The Crusader campaigns continued, and they seized many sites in the Levant, where they built castles and fortresses. Ṣalāḥ al-Dīn al-Ayyūbī united the Muslim forces after his elimination of the Fatimid state, and the expulsion of the Crusaders was achieved at his hands.

## **In Economic Life**

The well-being of the economy depends on a fundamental factor: security. Without it, work, production, exchange, and trade cannot continue. The most hindering factor to security is revolutions. Many revolutions broke out in the Umayyad era and in the first Abbasid era, occupying the two states. However, they did not detract from the activity of economic life due to the availability of power to suppress them, and because people were enjoying a comfortable life from the bounties of the conquests. Those revolutions were not revolutions of the poor or the weak, but rather mostly political revolutions, with the conflict revolving around the Caliphate, or seditions stirred up by tribal fanaticism.

Nevertheless, the Islamic lands were afflicted in some of their regions by calamities, including drought and crop failure due to natural disasters, which led to famines and the spread of epidemics. However, this did not last long. As for the second Abbasid

era, the poor and the weak revolted against the injustice of the governors and tax collectors. There was the Zanj Rebellion, which lasted fifteen years, during which it killed many people, destroyed many cities, and deprived the land of the hands of the workers, who turned into rebels and destroyers.

This revolution was followed by the Qarmatian Rebellion, which lasted about seventy years. During it, security was disrupted, and thieves wreaked havoc in cities and villages, looting, plundering, and killing. The Bedouins of the deserts were active in attacking trade caravans and raiding pilgrim caravans. Trade stopped, and the pilgrimage was prevented for several years. All of this led to the disruption of economic life, compounded by successive natural disasters, including earthquakes, floods of rivers, and their overflowing onto agricultural lands, and the resulting droughts and famines, followed by epidemics that devastated the people and reaped them.

## **In Social Life**

What Islamic society suffered in its political and economic life from chaos and disorder was reflected in its social life. Political events humiliated it, economic events impoverished it, and its unity was shattered into small states. The life of Islamic society was thus reduced to an upper, luxurious class, gathered around overpowering kings and princes, who embellished their injustice for them to enjoy their gifts, and followed their behavior in what religion and morality deny. And a lower class in which poverty, misery, and deprivation prevailed, driving the humiliated needy to behave in ways that religion also does not permit.

In both classes, among the lower of them, the consumption of wine and the accompanying amusement and debauchery became widespread. It took place in the upper class with manifestations of luxury, and it took place in the lower class in manifestations of degradation and misery. Between the upper and lower classes was

the *khāṣṣah* class, the middle class. It included scholars of jurisprudence, *ḥadīth*, and interpretation, and the righteous from among the people of asceticism and piety. These, unlike their predecessors, had no position that brought them close to kings and princes, nor a listening ear for a blaming or advising word, nor any authority that enabled them to deter by force what was happening of indecencies. Many people openly drank wine, consuming it in taverns and in parks, and seeking its aged form in monasteries.

These are the general characteristics that marked Islamic society in the second Abbasid era and what followed it. The first Abbasid era paved the way for it, with the prevalence of manifestations of luxury, turning to pleasures, and openly displaying them with much amusement, debauchery, and defiance of religion and morality. This is what we see spread out in the poems of Abū Nuwās and his accounts with Muṭīʿ ibn Iyās, Ḥammād ʿAjrad, and Wālibah ibn al-Ḥubāb, and in the poems of Ibn Harmah, Muslim ibn al-Walīd, and other poets of that era from among the debauchees.

We also see it spread out in books of literature and history, such as *al-Aghānī*, *al-ʿIqd al-Farīd*, *Nihāyat al-Arab*, *al-Nujūm al-Zāhirah*, *ʿUyūn al-Akḥbār*, and other books of literature. We also see it scattered in books of history and accounts, such as al-Ṭabarī, Ibn al-Athīr, *Murūj al-Dhahab* by al-Masʿūdī, *Tārīkh Baghdād*, *Tārīkh Ibn Kathīr*, and other history books. All of them are witnesses – although they contain much interpolation and fabrication – to the laxity in implementing the teachings of Islam among the ruling class and those who gathered around it.

The first of the teachings of Islam to recede was justice. It was disrupted by the desires in which the struggle for kingship intensified, and the accompanying injustice and tyranny, practiced by the ruler according to his whim, whether Caliph, king, sultan, or prince. He would take people on suspicion, killing and confiscating wealth, with no one to counter his will. In this atmosphere saturated with injustice, the phenomenon of fear emerged, along with the phenomenon of hypocrisy.

Both are among the factors that disabled the mind from growing, so its giving dried up, its resolutions weakened, and the fearful became isolated from public life for fear of a denunciation by an informer, or exposure to what he feared. He followed the path of asceticism and Sufism in search of safety. Hypocrisy became widespread among the weak of soul, with which the hypocrites embellished the actions of the Sultan, increasing his tyranny, to gain his bounty. In what they do, they are his aides in injustice.

Reliable narrators documented what they witnessed of the phenomenon of injustice and oppression in the era in which they lived. Here is what the traveler Ibn Ḥawqal, who died in 367 AH, recorded in the introduction to his book *Ṣūrat al-Arḍ* (The Face of the Earth), in which he describes what he witnessed in Baghdad before his journey: *"... And what helped me to write this book was the continuation of travel and my displacement from my homeland, with what fate had previously decreed, especially sustenance and impact, and the desire to achieve my goal, with the injustice of the Sultan, the evil of the time, the continuation of hardships and aggression on the people of the East, the familiarity of its sultans with injustice and tyranny, the abundance of calamities and misfortunes, the succession of burdens and disasters, the disruption of blessings, and the drought of rains."*

Here is what the philosopher and historian Miskawayh recorded in his book *Tajārib al-Umam* (The Experiences of Nations), in which he explains the reasons for the weakness of authority and the collapse of rule in the Abbasid era:

*"Let the observer consider, were these kings afflicted except by their poor self-preservation, their preoccupation with their pleasures and desires instead of controlling and inspecting their affairs, their neglect of the matter of the news bearers and their failure to know the intentions of their viziers, commanders, and the affairs of their armies, their reliance on coincidences and states that cannot be trusted, and their lack of examining the conditions of the kings before them whose affairs were straightened,*



*how their conduct was, how they controlled their kingdoms and the intentions of their companions with various controls, firstly with the religion that preserves their order and possesses their innermost thoughts, then with trustworthy news bearers and vigilant eyes over those who manage their affairs, and inspecting them day by day and moment by moment, and avoiding antagonizing them as much as possible, and being diplomatic with those who must be treated diplomatically, and striking those who cannot be reformed and whose conduct has no remedy."*

Then here is what Imam al-Suyūṭī recorded in his history:

*"In the state of the Banū ‘Abbās, the word of Islam was divided, the name of the Arabs was dropped from the dīwān, the Turks were entered into the dīwān, and the Daylamites and then the Turks took control, and they had a great state. The kingdoms were divided into several parts, and in every region there was a ruler who took people by force and ruled them by power."*

The princes and Caliphs of Andalusia were no better off than the people of the East. They matched them in luxury, which distracted them from their enemy, who attacked them and expelled them from their homes. In 456 AH, a battle took place between the Muslims and the Spaniards in the village of Paterna, belonging to Valencia. The Spaniards overcame the Muslims, and from there they headed to occupy Valencia.

Ibn Bassām describes to us what happened to the people of Valencia when the Spaniards raided them:

*"The Franks descended upon Valencia while its people were unprepared for war. They had grown complacent, indulging in the pleasures of food and drink, and neglected the arts of combat and defense. The Franks initially showed signs of hesitation and weakness, which deceived the people of Valencia into a false sense of security. The Franks manipulated them, tempting them with feigned vulnerability—and the people took the bait. A group of Franks lay in ambush at strategic points around the city.*

*Unaware of the danger, the people of Valencia went out dressed in their finest clothes, accompanied by their prince, ‘Abd al-‘Azīz ibn ‘Āmir. Just as the people felt at ease, the Franks sprang their trap. They turned on them with ruthless efficiency, slaughtering many and taking others captive. Only those whose fate had spared them managed to escape the carnage. The prince himself narrowly survived.”*

Thus it happened to the people of Toledo – as Ibn Bassām says – for Alfonso VI prevailed over them, killed their masses, and among the spoils the Franks took from them, when they went out to them in finery, were a thousand *ghifārah* (head covering), apart from other things.

There is nothing more concise or eloquent in describing the state of Andalusia at that time, and the state of most of the Muslim kingdoms and emirates that were raided by the Crusaders and the Tatars shortly after that, than what the great Imam Ibn Ḥazm al-Andalusī described of the conditions of Andalusia in the fifth century AH, what the *Ṭawā’if* kings had brought about. He said, may Allāh have mercy on him, words that you feel the sorrow radiating from between their letters. The most amazing thing about them is that they are suitable for describing our conditions these days under our rulers and their cooperation with the Crusaders against each other and against their peoples.

Ibn Ḥazm said about the rulers of Andalusia in his time, in his book "Al-Talkhīs Fī Wujūh Al-Takhlīs":

\*"This is a trial we have been tested with; we ask Allāh for safety. It is a tribulation of evil that has destroyed religions except for those whom Allāh has protected, due to many reasons that would take too long to discuss. The main point is that every governor of a city or fortress in any part of our Andalusia, from beginning to end, is warring against Allāh and His Messenger (peace and blessings be upon him), and spreading corruption on earth. This is evident in their launching of raids on the

wealth of the Muslim subjects who are under the rule of those who oppose them, and their permitting their soldiers to engage in highway robbery. They impose jizyah, taxes, and levies on the necks of Muslims. They empower Jews and Christians over the main roads of the Muslims. They excuse themselves with a necessity that does not permit what Allāh has forbidden. Their aim is to maintain the execution of their commands and prohibitions.

So do not deceive yourselves, and do not be fooled by the evildoers and those who claim to be jurists, who wear the skins of sheep over the hearts of wolves, who beautify evil for the people of evil, and support them in their immorality.

The way out for us is to restrain our tongues completely and in detail, except for enjoining good or forbidding evil and condemning all of them. By Allāh, if they knew that worshipping crosses would facilitate their affairs, they would hasten to it. We see them seeking help from the Christians, enabling them to control the sacred places of the Muslims, and sometimes they willingly give them cities and fortresses, emptying them of Islam and filling them with church bells.

May Allāh curse all of them and send upon them a sword from His swords. As for the one who is unable to do that, I hope that dissimulation (taqiyyah) will suffice him, and that he denies it in his heart. This is despite the fact that if all those who deny it in their hearts were to unite, they would not be overpowered."\*

### **The Weakening of Religious Deterrent and its Effect on the Collapse of the Islamic State**

The faith of the early Muslims was pure, untainted by desires, and strong in its sense of justice and all noble morals. This led them to the great conquests, and people entered their religion in droves when they saw the sincerity of their call. They were an example to be followed. But when their successors indulged in the blessings of this

world and were excessive in it, they clung to its tails and turned to it with the eagerness of a lover whose guardian is absent.

It can be inferred from the foregoing that the weakening of the religious deterrent in the ruler and the majority of the subjects deviated the Muslims from the path of Islam. Islam established faith as a guardian over the actions of man and provided him with a keen sense in distinguishing between good and evil, between virtue and vice, and between justice and injustice. When desires overwhelm faith, the sense of good, justice, and virtue is lost.

When the oversight of faith over their actions diminished, injustice replaced justice, silencing the voice of truth. The sword of injustice suppressed its power, and strength became the ultimate ruler and the irrevocable judge. Falsehood emerged, strutting in the palaces of caliphs, princes, ministers, and the wealthy, cloaked in all forms of frivolity and debauchery. This distracted them from the interests of the *ummah*, and corruption spread in governance, judiciary, and administration. Hypocrites leaped to positions of power, some of whom used religion as a ladder to reach them. They contributed to the corruption, aided in injustice, and chaos prevailed, becoming prey for thieves and rogues. A state was established for them in Baghdad, protected by army commanders in exchange for a tribute they collected from what they plundered.

The common people lived in poverty, fear, oppression, and humiliation. Their strength waned, and they lost their ability to fight. Their spirit died down, and they became in a state of servitude, losing their ability to innovate. Time stopped them from progressing, and they watched other nations advance while they were tongue-tied and with shackled hands, unable to move. This was the state of the Muslims in all the countries where their state was fragmented, due to the similarity of the cause.

The Messenger of Allāh (peace and blessings be upon him) knew what they would become when he said to them: *"The nations are about to call each other [to attack] you*

*as diners call one another to a dish.” They said: “Will that be because of our small number at that time, O Messenger of Allāh?” He said: “No, rather, you will be numerous at that time, but you will be like scum, like the scum of the torrent. And Allāh will remove the fear of you from the hearts of your enemies and cast weakness (al-wahn) into your hearts.” They said: “What is al-wahn, O Messenger of Allāh?” He said: “Love of the world and hatred of death.”*

### **The Spread of the Phenomenon of Scholars of the Ruler During the Abbasid Period**

The corruption of religion and morals is fundamentally based on the corruption of two groups of people: scholars and rulers, as Ibn al-Mubārak (may Allāh have mercy on him) said:

*“Who corrupted the religion but kings, Evil scholars, and their monks?”*

The corruption of rulers is caused by the corruption of scholars, and the corruption of scholars is caused by clinging to the earth and the love of wealth and status. The Proof of Islam, Imām Abū Ḥāmid al-Ghazālī (may Allāh have mercy on him), describing the state of the scholars of his time, after mentioning the stances of the Salaf scholars and their sacrifices for the sake of truth and their disregard for the power of sultans. He lived in the fifth century and witnessed the Seljuk state and the independent kingdoms that existed alongside it, after the bonds of the Abbasid Caliphate had weakened:

*“As for now, greed has restrained the tongues of scholars, so they have remained silent. And if they speak, their actions do not support their words, so they do not succeed. If they were truthful and sought the truth of knowledge, they would have been successful. The corruption of the subjects is due to the corruption of the kings, the corruption of the*

*kings is due to the corruption of the scholars, and the corruption of the scholars is due to the dominance of the love of wealth and status. Whoever is dominated by the love of this world cannot hold the common people accountable, let alone the kings and the elite. Allāh is the One sought for help in every situation."* (Iḥyā' 'Ulūm al-Dīn, 7/92)

As for the great Imām Ibn Taymiyyah, he spent his life in conflict with those who were corrupted among the scholars of the sultans and the Imams of innovation. He was a contemporary of the Mamluk state in the eighth century during the reign of Muḥammad ibn Qalāwūn, while the attacks of the Tatars were ravaging the lands of the Levant. He reached the point of saying, due to what he saw of the hypocrisy of the scholars of the sultans and their compliance with the rulers in their injustice and the corruption of their conditions:

*"Whenever a scholar abandons what he knows of the Book of Allāh and the Sunnah of His Messenger (peace and blessings be upon him) and follows the ruling of a ruler that contradicts the ruling of Allāh and His Messenger, he is an apostate, a disbeliever who deserves punishment in this world and the Hereafter!"* (Al-Fatāwā, 35/372-373)

As for Ibn Ḥazm, who lived during the time of the kings of the *ṭawā'if* (petty kingdoms), his statement has already been mentioned, exposing the jurists of the palaces and the scholars of the sultan in his time:

*"...they empower Jews and Christians over the main roads of the Muslims. They excuse themselves with a necessity that does not permit what Allāh has forbidden. Their aim is to maintain the execution of their commands and prohibitions.*

So do not deceive yourselves, and do not be fooled by the evildoers and those who claim to be jurists, who wear the skins of sheep over the hearts of wolves, who beautify evil for the people of evil, and support them in their immorality..."\* The books of history are replete with what the scholars of truth and the Imams of guidance recorded, who distanced themselves from the train of injustice and misguidance, from

what they suffered and witnessed of the corruption of the class of scholars of the sultans and their compliance with the rulers.

This was one of the causes of the corruption of conditions that paved the way for the successive divinely ordained punishments, with the raids of the enemies sweeping through the heart of the Muslim lands. Allāh the Exalted said:

*{And when We intend to destroy a city, We command its affluent people, but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction.}* (Al-Isrā': 16)

Thus, the divine laws were carried out on those kingdoms and those who lived in them, rulers and subjects alike.

*{And thus is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe.}* (Hūd: 102)

Thus, nations passed away, and states vanished, but the bitter lesson remains, and the divine laws continue. Allāh the Exalted said:

*{And We had already sent [messengers] to nations before you, [O Muḥammad], and We seized them with poverty and hardship that perhaps they might humble themselves. So when they forgot that by which they had been reminded, We opened to them the doors of every [good] thing until, when they rejoiced in that which they were given, We seized them suddenly, and they were [then] in despair. So the people that committed wrong were eliminated. And praise to Allāh, Lord of the worlds.}* (Al-An'ām: 42-45)

Thus, the Romans and the Crusaders attacked the Muslim lands from the west, and the Mongols swept through them from the east. The lands of Islam and the Muslims fell under the hooves of the enemy's horses. History records for us horrors that make children's hair turn white and make bodies shiver, because of what people's hands earned, rulers and subjects alike. And to Allāh belongs the command before and after.

*{Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind].} (Qāf: 37)*

## **Foreign Invasion of the Islamic World**

In the midst of those events that prevailed in the Islamic world, from the division of its states and the acceleration of their collapse, the conflict between its kings, sultans, princes, and leaders, and their elimination of each other through wars in the struggle for power and its monopoly.

Amidst these events, the Islamic world was the target of aggression that poured upon it from the west and the east.

- From the west, Christian Europe launched seven Crusades against the Levant and Egypt over two centuries.

In Andalusia, the Spanish Crusades continued, and the Papacy was the instigator of these wars.

- From the east, the Mongol (Tatar) armies invaded the Islamic countries in Mesopotamia and beyond to Iran, Iraq, Asia Minor, and finally the Levant, heading towards Egypt.

The Ayyubid state, and later the Mamluk state, were able to repel these campaigns in two famous battles: Ḥiṭṭīn against the Crusaders and ‘Ayn Jālūt against the Tatars.

As for Andalusia, the conflict for the throne between the kings and their preoccupation with it, rather than the affairs of the conflicting statelets, was the



inevitable fate of the end that sealed the Islamic state after a rule that lasted eight hundred years.

### **The Normans Expel the Muslims from Southern Italy and Sicily**

In the year 212 AH, the Arabs conquered the island of Sicily under the leadership of the judge of Qayrawān, Asad ibn al-Furāt, during the reign of Ziyādat Allāh I al-Aghlabī, the Emir of Ifriqiya (Tunisia). Its conquest was completed in the year 248 AH, and the city of Palermo was established as its capital and annexed to the Aghlabid state in Tunisia.

In the year 226 AH, the Arabs crossed the sea from northern Sicily to southern Italy and conquered the city of Bari, annexing it to their state in Sicily.

In the year 297 AH, the Aghlabid state fell with the seizure of it by the Ubaydids under the leadership of Ubayd Allāh al-Mahdī, and they annexed it to their state, which they established in Tunisia until the year 336 AH, when the Kalbids in Sicily revolted against the rule of the Ubaydids and became independent under the leadership of al-Ḥasan ibn ‘Alī al-Kalbī.

In the year 432 AH, the Normans conquered southern Italy under the leadership of Tancred de Hauteville and established a Norman state there, expelling the Arabs from the city of Bari.

In the year 464 AH, the Normans crossed the sea to Sicily under the leadership of Robert Guiscard I and began to expel the Arabs from it. They completed the conquest in the year 480 AH, removing Arab rule and folding its banner, which had been flying for 270 years.

### **The Crusades: Their Causes and Factors**

These wars trace back to three combined factors: religious, political, and economic.

Following a speech delivered by Pope Urban II in the city of Clermont-Ferrand in France on November 26, 488 AH / 1095 AD, in which he responded to a call from the Byzantine Emperor Alexios Komnenos asking for help against the Seljuk Turks and declaring war on them. He wore the garb of an ascetic and became known as Peter the Hermit, and in it, he called for war against the Muslims and the recovery of Jerusalem from their hands.

Three groups responded to the Pope's call and the monk's cry: the poor and the serfs (slaves of the land), the feudal lords, and the merchants. The poor, who were the largest class, lived in poverty and deprivation, ravaged by epidemics that swept through Europe. The same was true of the serfs, who were slaves tied to the lands of the feudal lords, owned by the feudal lord along with the land. These people dreamed of a land with all the blessings and desired the Church's forgiveness for their sins, and this was the spiritual driving force for the war.

As for the feudal lords, they were of two types: a group that possessed the title and wealth, and a poor group that possessed the title but not the wealth. This was because the inheritance law in the feudal system stipulated that the eldest son inherit the title and wealth, while the other sons received the title without the wealth. They were called *sans avoir* (those who do not possess anything) or *sans terre* (those who do not possess land).

The feudal lords who owned the fiefdoms were in conflict with each other, and the call for the Crusade was a reason for them to make peace and turn the conflict into fighting the Muslims. As for the lords who did not possess anything, they earned their living by killing and fighting, resenting a society that deprived them. The call to fight the Muslims was a release for them and a turning point in their behavior, so their regiments joined it, hoping for land to own and spoils to enjoy. As for the merchants, they were the owners of the coastal cities who owned ships and dreamed of reaching the shores of the Levant to establish trade relations with its cities. The Italian cities of

Genoa, Pisa, and Venice achieved their dreams and reaped great profits in transporting the Crusades and trading with the lands of Egypt and the Levant. The Crusades occurred in seven campaigns over two hundred years:

#### **The First Crusade (491 AH / 1097 AD)**

It is divided into two parts:

**The People's Crusade:** It was led by Peter the Hermit and Bishop Monte, and it consisted of large, unorganized, and uncooperative crowds. Most of them were French, because the call to fight the Muslims came from a French Pope, issued from a French town, and proclaimed by a French monk. Therefore, the Muslims called the Crusaders the Franks, which was the old name for the French at that time, of commoners and rabble, who moved without preparation or arrangement, and relied on looting and plundering along their way. So people fought them along their path in the countries of Eastern Europe, then they passed through Constantinople and crossed from there to Asia Minor, where the Seljuks easily eliminated them.

**The Princes' Crusade:** It moved in its wake, and this campaign was composed of a mixture of European princes. French princes took charge of leading those crowds, heading with them by land and crossing the city of Constantinople. The campaign managed to cut its way to the border between eastern Anatolia and the Levant, where it split into three divisions. One division headed east and occupied the city of Edessa in 491 AH and established a Crusader emirate there under the leadership of Baldwin I.

Another division headed south and entered the Levant towards the Mediterranean coast, occupying the city of Antioch in 492 AH and establishing another Crusader emirate there under the leadership of Bohemond II the Norman. Then it headed towards Jerusalem, reaching it in 493 AH / 1099 AD and laying siege to it. The Fatimid garrison was unable to defend it, so it surrendered, and the Crusaders entered it on

July 15, 1099 AD. They committed massacres against its inhabitants, including Muslims, Jews, and Orthodox Christians. European historians acknowledge the horror of what the Crusaders did. The German historian Zoe Oldenburg says in her book on the Crusades: "The massacre that the Crusaders committed in their invasion of Jerusalem is considered one of the greatest crimes in history."

The Crusaders established a Crusader kingdom in Jerusalem under the leadership of the Duke of Lorraine, Godfrey de Bouillon. In 1100 AD, he headed to besiege Acre, where he was struck by an arrow and killed. He was succeeded by his brother, Baldwin.

### **The Second Crusade (539 AH / 1145 AD)**

In 539 AH / 1144 AD, the Emir of Mosul, 'Imād al-Dīn Zangī, recaptured the city of Edessa from the Crusaders and overthrew its emirate. As a result, a second Crusade was formed under the leadership of Conrad III, King of Germany, and Louis IX, King of France. However, 'Imād al-Dīn Zangī defeated them. After the Assassins assassinated 'Imād al-Dīn Zangī, his son, Nūr al-Dīn Zangī, carried the banner of Jihād against the Crusaders and managed to recapture the city of Antioch in 559 AH / 1163 AD. Thus, the Second Crusade returned after failing to besiege Damascus. Nūr al-Dīn continued his Jihād against them tirelessly throughout his life.

When Ṣalāḥ al-Dīn al-Ayyūbī inherited Nūr al-Dīn's kingdom and established the Ayyubid state, he carried the trust with zeal and dedication. His victories continued until he crowned them with the Battle of Ḥiṭṭīn (583 AH / 1187 AD), where he captured the Crusader King of Jerusalem, Guy de Lusignan, and the leading Crusader princes, and killed Raynald of Châtillon, who had blocked the pilgrimage route and was the cause of the breakdown of the truce between him and them. After Ḥiṭṭīn, Ṣalāḥ al-Dīn continued, recapturing Tiberias, Acre, Caesarea, Haifa, Jaffa, and Sidon, which caused the arrival of the Third Crusade.

### **The Third Crusade (583 AH / 1187 AD)**

As a result of Ṣalāḥ al-Dīn's victories, a third Crusade was formed under the leadership of Frederick Barbarossa I, King of Germany, Philip Augustus, King of France, and Richard the Lionheart, King of England.

Frederick took the land route and crossed Constantinople to the Anatolian mainland and drowned while crossing a river in Cilicia, and his campaign was dispersed. Philip Augustus returned to France after his disagreement with Richard the Lionheart, and they claimed that it was due to his illness. As for Richard the Lionheart, he continued his way, but Ṣalāḥ al-Dīn managed to conquer Jerusalem (583 AH / 1187 AD) and then made peace with Richard the Lionheart, called the Treaty of Ramla in 588 AH / 1192 AD. Richard returned to his country after that.

### **The Fourth Crusade (595 AH / 1198 AD)**

After the recapture of Jerusalem, Pope Innocent III called on the kings of Europe to recover Jerusalem. In 598 AH / 1202 AD, a Crusade was formed, prepared by French princes, including Baldwin IX, Count of Flanders, Theobald III, Count of Champagne, Louis, Count of Blois, and others. Egypt was their target. They agreed with the sailors of Venice to transport them to Alexandria. When King al-ʿĀdil al-Ayyūbī learned of this agreement, he granted the Venetians commercial privileges, and the leaders of the campaign turned to Constantinople, invaded it, and established a Latin state there in 600 AH / 1204 AD. They appointed Baldwin IX as king and declared the Catholic faith. This state continued to exist until 658 AH / 1260 AD. However, some of the campaign's soldiers continued their way and were joined by some Crusaders from the coasts of the Levant, and they attacked the city of Rosetta in the Nile Delta. They failed to enter it and returned disappointed, not achieving their goal as a Crusade.

### **The Children's Crusade (608 AH / 1212 AD)**

After the news of the fall of Jerusalem and the failure of the Fourth Crusade spread, discontent prevailed in the European middle class, and religious enthusiasm increased, even among children. One of them claimed that divine providence had entrusted him with leading the campaign, and some priests joined in promoting it. He headed with the children who led them to the ports of Italy, where ships carried them to the ports of the Levant, where it is said that slave traders betrayed them and sold them in the slave markets in the East.

#### **The Fifth Crusade (614 AH / 1212 AD)**

This campaign was formed in 615 AH / 1219 AD under the leadership of John of Brienne, King of Jerusalem, who wanted to protect his possessions in the Levant. The campaign headed to Egypt and captured the city of Damietta due to the illness of King al-Kāmil. Then they headed to the city of Faraskur, during the Nile flood, and the farmers opened the floodwaters on them. Then al-Kāmil's armies attacked them and seized most of their ships and weapons. The Egyptians then recaptured Damietta and expelled the campaign from Egypt.

#### **The Sixth Crusade (625 AH / 1228 AD)**

This campaign was prepared by King Frederick II of Germany, at the instigation of the Papacy. He headed with his campaign in 625 AH / 1228 AD to the Levant by sea. King al-Kāmil, the ruler of Egypt, had sought his help to support him against his brother, King al-Mu‘azzam ‘Īsā, in order to wrest Damascus from him according to agreed-upon conditions, including handing over Jerusalem. Frederick arrived with his campaign to Acre. King al-Mu‘azzam ‘Īsā had died and was succeeded by his son, King al-Manṣūr Dāwūd, who made peace with his uncle, King al-Kāmil, and handed over Damascus to him, where he gave him the cities of Salkhad, Shawbak, and Karak instead.

With King al-Kāmil taking control of Damascus, he fulfilled the terms of the agreement and handed over Jerusalem to Frederick, who entered it, crowned himself king, and returned to his country, thus ending the mission of the Crusade he led without a fight.

#### **The Seventh Crusade (647 AH / 1249 AD)**

This campaign was prepared by the French King Louis IX, nicknamed - for his piety - Saint Louis, and directed towards Egypt. He saw that recovering Jerusalem through Egypt was easier than recovering it through the Levant. He headed with a naval campaign to Egypt in 646 AH / 1249 AD and captured the city of Damietta due to the illness of King al-Ṣāliḥ Najm al-Dīn Ayyūb. Then he headed to besiege Mansoura. During the battle that took place there between him and the Muslims, King al-Ṣāliḥ Najm al-Dīn Ayyūb died, and his wife, Shajar al-Durr, concealed the news. Her son, Tūrān Shāh, and his father's commander and Mamluk, al-Mu'izz Aybak, led the battle, in which victory was written, and the French king was captured along with a number of the campaign's princes. They were imprisoned in the house of Ibn Luqmān and then released for a large ransom.

#### **A Crusader Attempt to Invade Egypt from Ifriqiya**

King Louis IX never ceased thinking about invading Egypt and was determined to implement his idea by invading it through Ifriqiya (Tunisia). He led a campaign to it in 669 AH / 1270 AD, but fate was stronger than him. His steed stumbled, and he perished. It is said that his death was due to the plague. Thus, his plan failed and was lost.

After this campaign, the Crusades on the Levant and Egypt stopped, and the princes of Europe turned to their internal wars there. However, the Crusaders' occupation of some of its cities and fortresses remained until the Mamluk state came. King al-Zāhir Baybars al-Bunduqdārī, and after him, King Qalāwūn, mobilized their armies against them and expelled them from the Levant. It was liberated from them after more than

two hundred years they spent in some of its regions. The year 648 AH / 1291 AD, the year of the fall of Acre, the last stronghold of the Crusaders in our lands, was the date of cleansing the coasts of the Levant from their defilement.

### **The Tatar (Mongol) Invasion of the Islamic World**

The Mongol state arose under the leadership of a Mongol named Temüjin. He managed to gather the remnants of his tribe and conquer China and Tibet and subdue the peoples surrounding his state. His tribe's elders called him Genghis Khan, meaning the conquering king, and he became known by this title.

He wanted to establish good neighborly relations with the Khwarazmian state, which was the largest Islamic state in the East, and its king at that time was 'Alā' al-Dīn Muḥammad, to secure trade exchange with his country and protect trade caravans with Islamic countries. He sent messengers to him carrying a letter from him requesting that he pledge to secure trade exchange and protect trade caravans. The Khwarazm Shah did not find in the wording of the letter what befits his status. He found that Genghis Khan was addressing him as he would address his son. He reluctantly agreed to his request and suppressed his anger until the incident occurred.

A large caravan carrying valuable goods headed out. When it crossed the borders of Khwarazm and entered the city of Utrar, its governor seized its members, killed them, and confiscated the caravan's goods. It is said that what he did was by order of the Shah of Khwarazm, 'Alā' al-Dīn. When Genghis Khan learned of the matter, he resolved to take revenge. In 614 AH, he headed at the head of a large army, invaded Khwarazm, destroyed its cities, including Samarkand and Bukhara, and killed the inhabitants. 'Alā' al-Dīn Khwarazm Shah could not resist this invasion, so he fled from the Mongols. They followed him and chased him until he reached the Caspian Sea, where he took refuge on an island, where he died in 617 AH, banished and forgotten.



He was succeeded by his son, Jalāl al-Dīn Mingburnu, who was more unfortunate than his father. He spent the period of his reign with the remnants of his soldiers, fleeing from one region to another, until he ended up in 629 AH in Mayyafariqin in the Jazira of Umar. He sought refuge in a nearby village, where someone who assassinated him entered upon him and killed him as a stray. With him, the Khwarazmian state ended.

Genghis Khan returned to his country, and his grandson, Hulagu, took command of the Mongol hordes, heading towards the East, raiding its cities and indulging in killing, captivity, and looting, until his armies surrounded Baghdad in the month of Safar in 656 AH. They invaded it, and his soldiers began destroying it and shedding the blood of its people. Caliph al-Mustaʿsim bi-llāh did not escape the Mongols' wrath, and they killed him with his family on the fourth day of the month of Safar of that year. With his killing, the Abbasid state in Baghdad ended.

### **Summary of the Conditions of Muslims During the Tatar Invasion According to the Narration of Ibn Kathīr**

I will provide a summary of it with some elaboration, due to the lessons, morals, and similarities with our conditions these days. And Allāh is the one sought for help.

Ibn Kathīr (may Allāh have mercy on him) said:

In the year 616 AH, the Tatars crossed the Oxus River, accompanied by their king, Genghis Khan, from their lands. They used to dwell in the Tamghaj Mountains of China. The reason for their entry into the Oxus River was that Genghis Khan sent his merchants with a lot of money to the lands of the Khwarazm Shah to purchase clothes for clothing. The deputy of Khwarazm wrote to the Khwarazm Shah, mentioning the large amount of money they had. He sent to him to kill them and take what they had, and he did so. When Genghis Khan learned of their news, he sent threatening the Khwarazm Shah. When he threatened him, those who advised the Khwarazm Shah to march towards them advised him, so he marched towards them while they were

preoccupied with fighting Kūshlū Khān. Khwarazm Shah plundered their wealth and captured their offspring and children. They advanced towards him, having been robbed. They fought him for four days, a battle the likes of which had never been heard. Those fought for their families, and the Muslims for themselves, knowing that if they turned away, they would be eradicated. Many were killed from both sides, to the extent that the horses would slip in the blood.

Among those killed from the Muslims were about twenty thousand, and from the Tatars, many times more. Then the two sides separated, and each of them turned to his country. Khwarazm Shah and his companions took refuge in Bukhara and Samarkand, fortified them, and exaggerated the number of fighters he left in them. He returned to his country to prepare.

large armies. The Tatars headed for Bukhara, where there were twenty thousand fighters. Genghis Khan besieged it for three days. Its people asked him for safety, and he granted them safety and entered it. He treated them well out of deception and trickery, but the fortress resisted him. They opened it, and he killed those who were in it. Then he returned to the city and chose the wealth of its merchants and permitted it to his soldiers. They killed a number of its people that only Allāh the Almighty knows, and they captured the offspring and women and committed fornication with them in the presence of their families. Some people fought for their families until they were killed, and some were captured and tortured with various types of torment. Weeping and wailing increased in the city from women, children, and men. Then the Tatars threw fire into the houses, schools, and mosques of Bukhara, and they burned until they became desolate ruins. Then they turned back, heading for.

In the year 617 AH: Calamity spread with Genghis Khan, called Temüjin, may Allāh curse him, and those with him from the Tatars, may Allāh disgrace them all. Their evil became widespread, and their corruption intensified from the furthest reaches of China until they reached the lands of Iraq and its surroundings, until they reached

Erbil and its territories. In one year, which is this year, they conquered all the kingdoms except Iraq, the Jazira, the Levant, and Egypt. They subdued all the groups in those regions, the Khwarazmians, the Qipchaqs, the Georgians, the Alans, the Khazars, and others. In this year, they killed people from various groups of Muslims and others in various countries, in large numbers that cannot be counted or described. In general, they did not enter a country except that they killed all those in it of fighters and men and many women and children. They destroyed what was in it by looting if they needed it and by burning if they did not need it. Most of what they burned were mosques and grand mosques.

The invaders would capture Muslim prisoners and force them to fight alongside them and participate in their sieges. If the prisoners did not fight with full sincerity, they would be executed. Ibn al-Athīr, in his book *al-Kāmil*, provides a detailed and comprehensive account of these events. He writes:

"We say that this is a chapter recounting a momentous calamity—an unprecedented disaster the likes of which have never been witnessed by day or night. It engulfed all creation but struck the Muslims with particular severity. If someone were to claim that the world, from the time Allāh created Adam until now, has never faced a trial of this magnitude, they would not be wrong. History contains nothing comparable to it or even close to it.

Among the most catastrophic events recorded in history is what Nebuchadnezzar inflicted upon the Children of Israel—the slaughter and destruction of Jerusalem. But what is Jerusalem compared to the countless cities these cursed ones have laid waste to, each larger and more populous than Jerusalem? And what are the casualties among the Children of Israel compared to the multitudes they have slain? The inhabitants of a single city they annihilated outnumbered the entire population of the Children of

Israel. Perhaps no event of this scale will ever be seen again until the end of the world—except for the coming of Gog and Magog."

As for the Antichrist, he will spare those who follow him and destroy those who oppose him. These did not spare anyone, but rather killed men, women, and children, and they ripped open the bellies of pregnant women and killed fetuses. We belong to Allāh and to Him we shall return. There is no power nor strength except with Allāh, the Most High, the Great, for this event whose sparks spread, whose harm became widespread, and which traveled through the lands like clouds driven by the wind. A people emerged from the edges of China and headed for the lands of Turkestan, such as Kashgar and Balasaghun, then from there to the lands beyond the river, such as Samarkand, Bukhara, and others. They conquered them and did to their people what we have mentioned. Then a group of them crossed to Khorasan, emptying it by conquest, destruction, killing, and looting. Then they went beyond it to Rayy, Hamadan, and the mountain region and what is in it of countries to the border of Iraq. Then they headed for the countries of Azerbaijan and Arran, destroying them and killing most of their people. Only the rare straggler survived in less than a year. This is something the likes of which has never been heard.

Then they marched to Darband Shirwan, conquered its cities, and only its fortress, in which their king was, survived. They crossed beyond it to the country of the Alans and the Lezgins and the various peoples in that region, inflicting on them killing, looting, and destruction. Then they headed for the lands of Qipchaq, who are the most numerous of the Turks. They killed all those who stood against them, and the rest fled to the thickets. They conquered their lands. Another group marched to Ghazna and its territories and what is adjacent to it of the lands of India, Sijistan, and Kerman, and they did in them deeds like these and worse.

This is an event the likes of which has never been heard before. Even Alexander the Great—whom historians agree ruled the world—did not achieve his conquests in a

single year. It took him nearly ten years to subdue the world, and he did so without widespread slaughter, being content with the people's obedience. But these invaders conquered most of the inhabited world—the finest, most prosperous lands, home to the most just and civilized people—in about a year. No one in the lands they had not yet reached felt secure; all lived in constant fear, anticipating their arrival. Despite their conquests, these people prostrate to the sun when it rises, forbidding nothing. They consume whatever they find—animals, carcasses, anything—without regard for purity or law. May Allāh curse them.

He said: This matter was established for them due to the lack of any deterrent, because Sultan Khwarazm Shah Muhammad had killed the kings from all the kingdoms and settled in affairs. When he was defeated by them last year and weakened against them, and they pursued him, he fled and did not know where he went and perished in some of the islands of the sea. The lands were empty and had no one to protect them:

*“That Allāh might accomplish a matter already destined. And to Allāh [all] matters will be returned”*

Then the Tatars turned toward Samarkand and besieged it at the beginning of Muharram of this year. There were fifty thousand soldiers stationed there, but they were intimidated. Seventy thousand civilians came out to confront the Tatars, but they were all killed in a single hour. The fifty thousand soldiers then surrendered, handing over their weapons and whatever means of resistance they had. The Tatars killed them that same day, plundered the city, killed all its inhabitants, seized their wealth, enslaved their women and children, burned the city, and left it in ruins. Indeed, we belong to Allah and to Him we shall return.

The accursed (Tatar leader) remained there and sent raiding parties to other lands. He sent one detachment to the lands of Khorasan, which the Tatars call Al-Maghriba

(the western lands), and sent another detachment in pursuit of Khwarazm Shah. The latter detachment numbered twenty thousand men, and they were instructed to capture him no matter where he fled, even if he clung to the sky. They pursued him and found him near the Jayhun River (Amu Darya). He felt secure because of the river's protection. However, the Tatars, finding no boats, constructed rafts to carry their weapons. Each warrior would send his horse into the water, hold onto its tail, and let the horse drag him and his weapon-laden raft across the river. They all crossed to the other side without detection. Khwarazm Shah only realized their presence when they were already among his ranks. He fled to Nishapur and then to other places, but they pursued him relentlessly, not giving him time to regroup his forces. Every time he attempted to gather his troops in a city, they would catch up with him, forcing him to flee once more. Eventually, he boarded a ship in the Caspian Sea and sailed to a fortress on an island where he later died.

It is said that after he boarded the ship, no one knew what became of him. He vanished, and his fate remained unknown. The Tatars seized his treasury and found within it ten thousand thousand dinars (ten million dinars). Then they marched toward Mazandaran and its fortresses — some of the strongest fortresses, which the Muslims themselves had only conquered in the year 90 AH during the reign of Sulayman ibn Abd al-Malik. Yet, the Tatars seized them in no time, plundered them, massacred their inhabitants, enslaved their women and children, and set the cities ablaze. Afterward, they marched toward Ray, where they encountered the mother of Khwarazm Shah, who had with her vast amounts of wealth, including rare and precious treasures the likes of which had never been seen. They seized it all.

Next, they attacked Ray, taking its inhabitants by surprise, killing them, and enslaving many others. From there, they advanced toward Hamadan, which they seized, then to Zanjan, where they killed and enslaved, and then toward Qazvin, where they plundered the city and killed approximately forty thousand of its inhabitants. They

then advanced toward Azerbaijan. The ruler of Azerbaijan, Uzbek ibn al-Bahlawan, sought peace with them by offering a tribute, as he was distracted by indulgence in drinking and sinful pleasures. The Tatars accepted the tribute and left him alone.

They then marched toward Mughan, where they encountered ten thousand Georgian fighters. The Georgians stood no chance before the Tatars and quickly fled. The Tatars pursued them and inflicted upon them a crushing and shameful defeat — the most disgraceful defeat imaginable.

Here, Ibn al-Athir remarked: "What has befallen at the hands of these Tatars is unprecedented in both ancient and modern times. A group that emerged from the borders of China managed, within a single year, to reach the borders of Armenia on one side and pass through Iraq from the side of Hamadan. By God, I have no doubt that those who come after us, when time has passed and they read about this event, will dismiss it as incredible and impossible. But the truth is clear — we have recorded it here, and all those who have compiled histories in our time have done the same. Everyone, whether learned or ignorant, knows about this catastrophe because of its sheer notoriety. May Allah grant the Muslims and Islam someone who will protect and defend them, for they have fallen from the rule of Muslim kings to those whose ambitions extend no further than their own bellies and private desires. The Muslim Sultan, Khwarazm Shah, is gone."

He said: This year ended, and they were in the lands of the Georgians. When they saw from them resistance and fighting that would prolong the matter for them, they turned to others, and this was their custom. They marched to Tabriz, and its people made peace with them in exchange for wealth. Then they marched to Maragheh, besieged it, and set up catapults against it, and they shielded themselves with prisoners from the Muslims. Over the city was a woman ("A people who entrust their affairs to a woman will never succeed"). They conquered the city after days and killed a number of its people that only Allāh the Almighty knows their number, and they

plundered a great deal from it and captured and enslaved according to their custom, may Allāh curse them with a curse that will enter them into the fire of Hell. The people used to fear them with a very great fear, to the extent that one of them entered an alley of this city, and in it were one hundred men. Not one of them was able to advance towards him, and he kept killing them one after another until he killed them all, and not one of them raised his hand against him. He looted that alley alone. A woman of theirs, dressed as a man, entered a house and killed everyone in that house alone. Then a prisoner with her realized that she was a woman, so he killed her, may Allāh curse her.

Then they headed for the city of Erbil, and the Muslims were distressed by that. The people of those regions said, "This is a difficult matter." The Caliph wrote to the people of Mosul and King al-Ashraf, the ruler of the Jazira, saying, "I have prepared an army, so be with it to fight these Tatars." Al-Ashraf sent apologizing to the Caliph, saying that he was heading towards his brother, al-Kāmil, to the Egyptian lands because of what had befallen the Muslims there from the Franks and their taking of Damietta, which, by their taking it, they had almost taken the entire Egyptian lands. His brother, al-Mu‘azzam, had come to him to Harran to seek his help for their brother, al-Kāmil, so that they could hold back the Franks at Damietta, and he was on the verge of marching to the Egyptian lands. The Caliph wrote to Muẓaffar al-Dīn, the ruler of Erbil, to be the commander of the armies that the Caliph would send, which were ten thousand fighters. Only eight hundred horsemen of them came to him, then they dispersed before they could gather. We belong to Allāh and to Him we shall return. But Allāh granted safety by diverting the Tatars' attention to the side of Hamadan, and its people made peace with them. The Tatars left a governor with them, then they agreed on their governor and returned to them, besieged them until they conquered them by force, and killed their inhabitants to the last of them.



Then they marched to Azerbaijan and conquered Ardabil, then Tabriz, then to Baylaqan, where they killed many of its inhabitants, a great number, and burned it. They used to fornicate with the women, then kill them and rip open their bellies to get the fetuses. Then they returned to the lands of the Georgians, and the Georgians had prepared for them. They fought with them, and they also broke them in a terrible defeat. Then they conquered many cities, killing their inhabitants, capturing their women, and taking as prisoners the men they would make fight the fortresses, making them a shield in front of them to protect them from arrows and other things. Whoever of them survived, they would kill him after the war ended.

Then they marched to the lands of the Alans and the Qipchaqs and fought with them a great battle. They broke them and headed for the largest of the Qipchaq cities, which is the city of Sudak, and in it were a great deal of goods, clothes, and merchandise of *bartāsī*, *qunduz*, and squirrel. The Qipchaqs took refuge in the lands of the Russians, who were Christians. They agreed with them to fight the Tatars. They met with them, and the Tatars broke them in a very terrible defeat. Then they marched towards Bulgar around the year 620. They finished all of that and returned towards their king, Genghis Khan, may Allāh curse him and them. This is what this western raiding party did.

Genghis Khan had sent a raiding party in this year to Termez, and they took it, and another to Fergana, and they conquered it. He prepared another army towards Khorasan and besieged Balkh, and its people made peace with him. Likewise, they made peace with many other cities until they reached Ṭālaqān, and its fortress, which was fortified, made them unable. They besieged it for six months until they were unable. They wrote to Genghis Khan, and he came himself and besieged it for another four months until he conquered it by force. Then he killed everyone in it and everyone in the entire city, private and public.

Then they headed for the city of Merv with Genghis Khan. He encamped outside it with about two hundred thousand fighters from the Arabs and others. They fought with him a great battle until the Muslims were broken! We belong to Allāh and to Him we shall return. Then they besieged the city for five days and tricked its deputy into surrendering, then they betrayed him and the people of the city. They killed them, plundered them, looted them, and punished them with various types of torment, to the extent that they killed in one day seven hundred thousand people.

Then they marched to Nishapur and did in it something similar to what they did to the people of Merv. Then to Tus, where they killed and destroyed the shrine of Ali ibn Musa and al-Rashid and left it in ruins. Then they marched to Herat, where they killed people and appointed a deputy over it. Then they marched to Ghazna, where Jalāl al-Dīn ibn Khwarazm Shah fought them and broke them. They returned to Herat, and its people had revolted, so they killed them to the last of them. Then they returned to their king, Genghis Khan - may Allāh curse him and them. Genghis Khan sent another group to the city of Khwarazm and besieged it until they conquered the city by force. They killed in it in a brutal manner, looted it, and captured its people. They broke the bridge that prevented the water of the Oxus River from reaching it, so its houses were flooded, and all its inhabitants perished.

Then they returned to their king, Genghis Khan, who was encamped on Ṭālaqān. He prepared a group of them for Ghazna, and Jalāl al-Dīn ibn Khwarazm Shah fought with them. Jalāl al-Dīn broke them in a great defeat and rescued from them a number of Muslim prisoners. Then he wrote to Genghis Khan, asking him to come out himself to fight him. Genghis Khan headed for him, and they faced each other - and some of Jalāl al-Dīn's army had dispersed from him - and there was no avoiding the fight. They fought for three days, the likes of which had never been seen before in their fighting. Then the companions of Sultan Jalāl al-Dīn ibn Khwarazm Shah weakened and went

away. They rode in the Indian Sea. The Tatars marched to Ghazna and took it without effort or resistance. All of this or most of it occurred in this year.

In the year 618:

The Tatars conquered many cities, such as Maragheh, Hamadan, Ardabil, Tabriz, and Ganja, killing their inhabitants, looting what was in them, and capturing their offspring. They approached Baghdad, and the Caliph was disturbed by that. He fortified Baghdad and employed soldiers, and the people prayed in supplications and litanies.

In it, they subdued the Georgians and the Alans, then they fought the Qipchaqs and broke them, as well as the Russians, and they looted what they could. Then they fought them and captured their women and offspring.

In the year 621 AH:

A raiding party from Genghis Khan, other than the first two, arrived at Rayy, which had been rebuilt a little. They killed its inhabitants as well. Then they marched to Saveh, then to Qom and Kashan, which had not been reached except this time. They did in them as before, of killing and captivity. Then they marched to Hamadan, where they also killed and captured. Then they marched to the remnants of the Khwarazmians to Azerbaijan and broke them and killed many of them. They fled from them to Tabriz, and they caught up with them. They wrote to Ibn al-Pahlawan, "If you are making peace with us, then send us the Khwarazmians, otherwise you are like them." He killed many of them and sent their heads to them with many gifts and presents. All of this, and this raiding party was only three thousand, and the Khwarazmians and the companions of al-Pahlawan were many times more than them, but Allāh the Almighty cast upon them abandonment and failure. We belong to Allāh and to Him we shall return.

In the year 622: The Khwarazmians wreaked havoc when they came with Jalāl al-Dīn ibn Khwarazm Shah from the lands of Ghazna, defeated by the Tatars, to the lands of Khuzestan and the regions of Iraq. They corrupted it, besieged its cities, and looted its villages.

In it, Jalāl al-Dīn ibn Khwarazm Shah took control of the lands of Azerbaijan and many of the lands of the Georgians. He broke the Georgians, who were seventy thousand fighters, and killed twenty thousand of the fighters. His affair became very great, and his status magnified. He conquered Tbilisi and killed thirty thousand of it. Abu Shama claimed that he killed seventy thousand of the Georgians in the battle and killed from Tbilisi a full one hundred thousand. He was preoccupied with this battle instead of heading for Baghdad, because when he besieged Daquqa, its people insulted him. He conquered it by force, killed many of its people, destroyed its wall, and resolved to head for the Caliph in Baghdad, because he, he claimed, had plotted against his father until he perished and the Tatars conquered the lands. He wrote to al-Mu‘azzam ibn al-‘Ādil, calling him to fight the Caliph and inciting him to do so. Al-Mu‘azzam refused to do so. When the Caliph learned of Jalāl al-Dīn ibn Khwarazm Shah's intention to head for Baghdad, he was disturbed by that, fortified Baghdad, employed armies and soldiers, and spent on the people one million dinars. Jalāl al-Dīn had sent an army to the Georgians, and they wrote to him, "Reach us before we perish to the last of us, and Baghdad will not escape." He marched to them, and his affair was as we have mentioned.

In the year 623:

King Jalāl al-Dīn ibn Khwarazm Shah al-Khwarazmi met with the Georgians and broke them in a great defeat. He headed for their largest stronghold, Tbilisi, and conquered it by force. He killed the infidels in it and captured their offspring, and he did not harm any of the Muslims who were there.

His rule over it was established, and the Georgians had taken it from the Muslims in the year 515, and it had been in their hands until now, until Jalāl al-Dīn rescued it from them. It was a great conquest, and praise be to Allāh.

In it, he marched to Khilat to take it from the deputy of King al-Ashraf, but he was unable to take it, and its people fought him a great battle. He returned from them because of his preoccupation with the rebellion of his deputy in the city of Kerman and his opposition to him, so he marched to them and left them.

In the year 624:

In it, most of the people of Tbilisi corresponded with the Georgians, and they came to them and entered it. They killed the common people and the elite, looted, captured, destroyed, burned, and went out with zeal. This reached Jalāl al-Dīn, and he marched quickly to catch up with them, but he did not catch up with them.

In it, the Ismailis killed a great emir from the deputies of Jalāl al-Dīn ibn Khwarazm Shah. He marched to their lands, killed many of them, destroyed their city, captured their offspring, and looted their wealth. They, may Allāh disgrace them, had been one of the greatest aids against the Muslims when the Tatars came to the people, and they were more harmful to the people than them.

In it, Jalāl al-Dīn and a large group of Tatars clashed, and he defeated them and inflicted on them killing and captivity. He pursued them for days, killing them until he reached Rayy. He learned that a group had come to target him, so he stayed waiting for them.

**And among those who died in this year:**

**Genghis Khan**

The greatest sultan among the Tatars, and the father of their kings today. They trace their lineage to him, and say. He is the one who established for them the Yasaq that they judge by and rule by, and most of it contradicts the laws of Allāh the Almighty and His books. It is something he suggested from himself, and they followed him in that. His mother claimed that she conceived him from a ray of the sun, so he does not have a known father, and he is of unknown lineage.

I have seen a volume compiled by the minister in Baghdad, ‘Alā’ al-Dīn al-Juwaynī, in his biography. He mentioned in it his life and what it contained of political intellect, generosity, courage, and good management of the kingdom, the subjects, and wars. He mentioned that in the beginning of his affair, he was a favorite of King Uzbek Khan, and he was a handsome young man at that time. His name was first Temüjin, then when he became great, he called himself Genghis Khan. This king had brought him close and favored him. The great men of the kingdom envied him and slandered him to him until they turned him against him, but he did not kill him and did not find a way to harm him because of a fault. He was in that situation when the king became angry with two young slaves, and they fled from him and took refuge with Genghis Khan. He honored them and treated them well. They informed him of what King Uzbek Khan was harboring of killing him. He took his precautions and moved to a state, and tribes of the Tatars followed him. Many of Uzbek Khan's companions began to defect to him and come to him, and he would honor them and give them, until his power became strong and his soldiers multiplied. Then after that, he fought Uzbek Khan, conquered him, killed him, and took control of his kingdom and his dominion, and his numbers and his numbers were added to him. His affair became great, and his reputation spread far and wide. The Turkish tribes in the lands of Tamghaj all submitted to him, until he rode in about eight hundred thousand fighters, and most of the tribes were his tribe, which he was from, called Qiyan. Then the closest tribes to him after them were two large tribes, Azan and Qunquran. He used to hunt for three months of the year and the rest for war and ruling.

Then war broke out between him and King ‘Alā’ al-Dīn Khwarazm Shah, the ruler of the lands of Khorasan, Iraq, Azerbaijan, and other regions and kingdoms. Genghis Khan subdued him, broke him, defeated him, plundered him, and took control of all his lands himself and with his children in the easiest time, as we have mentioned that in the events.

The beginning of Genghis Khan's reign was in the year 599, and his fighting with Khwarazm Shah was around the year 616, and Khwarazm Shah died in the year 617, as we have mentioned. At that time, he took control of the kingdoms without a rival or opponent.

His death was in the year 624. They placed him in a coffin of iron, tied it with chains, and hung it between two mountains there. As for his book, the Yasaq, it is written in two volumes in thick script and carried on a camel, and it is greatly revered by them.

Some of them have mentioned that he used to ascend a mountain, then descend, then ascend, then descend repeatedly until he became weary and fell unconscious, and he would order those with him to write what was cast on his tongue at that time. If this is the case, then it is apparent that Satan was speaking on his tongue with what was in it.

Al-Juwaynī mentioned that some of their worshippers used to climb the mountains in the severe cold for worship, and he heard someone saying to him, "We have given Genghis Khan and his descendants dominion over the face of the earth." Al-Juwaynī said, "The Mongol sheikhs believe in this and accept it as certain."

Then al-Juwaynī mentioned snippets from the Yasaq, from that: Whoever commits adultery is killed, whether he is married or not. Likewise, whoever commits sodomy is killed. Whoever intentionally lies is killed. Whoever practices magic is killed. Whoever spies is killed. Whoever enters between two disputing parties and helps one of them is killed. Whoever urinates in standing water is killed. Whoever immerses

himself in it is killed. Whoever feeds a prisoner, gives him drink, or clothes him without the permission of his people is killed. Whoever finds a runaway and does not return him is killed. Whoever feeds a prisoner or throws something edible to someone is killed, but rather he hands it to him from his hand to his hand. Whoever feeds someone something, let him eat from it first, even if the one being fed is a prince, not a prisoner. Whoever eats and does not feed those with him is killed. Whoever slaughters an animal, let him be slaughtered like it, but rather let him split open its belly and take its heart in his hand and extract it from its belly first!!

In all of that is a contradiction of the laws of Allāh revealed to His servants the prophets, peace and blessings be upon them. Whoever abandons the established law revealed to Muhammad ibn Abdullah, the Seal of the Prophets, and judges by other than it, from the abrogated laws, has disbelieved. So how about someone who judges by the Yasaq and gives it precedence over it? Whoever does that has disbelieved by the consensus of the Muslims. Allāh the Almighty said:

*{Do they then seek the judgement of [the time of] ignorance? But who is better than Allāh in judgement for a people who are certain [in faith]?} And Allāh the Almighty said: {But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.}*

Among their manners is obedience to their sultan with the utmost ability, and that they present to him their beautiful virgins so that he may choose for himself and for whomever he wishes of his entourage whomever he wishes of them. It is their custom to address the king by his name, and whoever passes by people eating, he has the right to eat with them without asking permission, and he does not step over the fire pit or the food plate, and he does not stand on the threshold. They do not wash their clothes



until their dirt appears, and they do not burden the scholars with anything of the crimes mentioned, and they do not touch the wealth of the deceased.

‘Alā’ al-Dīn al-Juwaynī mentioned a large part of the news of Genghis Khan and the noble deeds he used to do out of his nature and what his mind led him to - even though he was a polytheist who worshipped others with Allāh. He killed a number of creatures whose number is not known except by the One who created them. But the beginning was from Khwarazm Shah, for when Genghis Khan sent merchants from his side with a lot of merchandise from his country, they reached Iran, and its deputy from the side of Khwarazm Shah, who was the father of his wife's Kūshlū Khān, killed them and took all that was with them. Genghis Khan sent to Khwarazm Shah, employing him, did this matter occur with his consent or did he not know about it? He denied it and said to him in what he sent to him of the custom of kings, that merchants are not killed because they are the builders of the regions, and they are the ones who bring to the kings what contains gifts and precious things. Moreover, these merchants were of your religion, and your deputy killed them. If it was a command you commanded, we seek their blood. Otherwise, you deny it and take retribution from your deputy. When Khwarazm Shah heard that from Genghis Khan's messenger, he had no answer except that he ordered his neck to be struck, so he mismanaged.

He had become senile and old. The hadith has come, "Leave the Turks alone as long as they leave you alone." When that reached Genghis Khan, he prepared to fight him and take his country. By the decree of Allāh the Almighty, what happened of matters the strangest and most heinous of which has never been heard.

He said: When Genghis Khan was dying, he advised his children to be united and not to be divided. He gave them examples in that, and he brought before him arrows. He took an arrow and gave it to one of them, and he broke it. Then he brought a bundle and gave it to them together, and they were unable to break it. He said, "This is like you if you are united and agree, and that is like you if you are alone and disagree."

In the year 625:

There were many wars between Jalāl al-Dīn and the Tatars. They broke him several times, then after all that, he broke them in a great defeat and killed a number of them and nations that cannot be counted. These Tatars had separated and rebelled against Genghis Khan. Genghis Khan wrote to Jalāl al-Dīn, saying to him, "These are not from us, and we have distanced them, but you will see from us what you cannot withstand."

In the year 628:

This year began with King al-Ashraf Musa ibn al-ʿĀdil residing in the Jazira, preoccupied with repairing what Jalāl al-Dīn al-Khwarazmi had corrupted of his lands. The Tatars came in this year to the Jazira and Diyar Bakr, wreaking havoc to the right and left. They killed, looted, and captured according to their custom - may Allāh abandon them.

In the year 629:

In it, a group of Tatars came and reached Shahrazur. The Caliph appointed the ruler of Erbil, Muḏaffar al-Dīn Kōkburi ibn Zayn al-Dīn, and added to him armies from his side. They marched towards them, and the Tatars fled from them. They stayed facing them for months, then Muḏaffar al-Dīn fell ill and returned to his country, Erbil, and the armies retreated to their countries.

In the year 634:

In it, the Tatars besieged Erbil with catapults and dug under the walls until they conquered it by force. They killed its inhabitants and captured their offspring.

In the year 638:

In it, a messenger came from the king of the Tatars, Tului ibn Genghis Khan, to the kings of Islam, calling them to obey him and ordering them to destroy the walls of their countries. The title of the letter:

From the Deputy of the Lord of the Sky, the Eraser of the Face of the Earth, the King of the East and the West, Khaqan. The letter was with a Muslim man from the people of Isfahan.

In the year 642 AH:

{And look at the state of the Muslim kings and the Tatars at the gates of their lands and their capital!!}:

In it, Caliph al-Mustaʿsim bi-llāh appointed as vizier Muʿayyid al-Dīn Abū Ṭālib Muḥammad ibn Aḥmad ibn ʿAlī ibn Muḥammad al-ʿAlqamī, the ill-omened for himself and for the people of Baghdad, who did not protect al-Mustaʿsim in his vizierate. He was not a truthful vizier, nor was his way pleasing. He is the one who helped against the Muslims in the matter of Hulagu and his soldiers - may Allāh disgrace him and them.

In it, there was a great battle between the Khwarazmians, whom al-Ṣāliḥ Ayyūb, the ruler of Egypt, had brought to seek their help against al-Ṣāliḥ Ismāʿīl Abū al-Ḥasan, the ruler of Damascus. They encamped on Gaza, and al-Ṣāliḥ Ayyūb sent to them robes of honor, wealth, fabrics, and armies. Al-Ṣāliḥ Ismāʿīl, al-Nāṣir Dāwūd, the ruler of Karak, and al-Manṣūr, the ruler of Homs, agreed with the Franks and fought with the Khwarazmians a severe battle. The Khwarazmians defeated them in a terrible and heinous defeat. The Franks were defeated with their crosses and their banners high above the heads of the Muslim students. Cups of wine were circulating among the armies, and cups of death took the place of cups of *zarjun*. More than thirty thousand of the Franks were killed in one day, and a group of their kings, priests, and bishops were captured, and a number of Muslim princes. They sent the prisoners to al-Ṣāliḥ

Ayyūb in Egypt. It was a witnessed day and a commendable matter, and praise be to Allāh.

One of the Muslim princes said, "I knew that when we stood under the crosses of the Franks, we would not succeed." The Khwarazmians plundered from the Franks and those with them a great deal. Al-Ṣāliḥ Ayyūb sent to Damascus to besiege it. Al-Ṣāliḥ Ismāʿīl fortified it and destroyed many quarters around it. He broke the bridge of Bab Tuma, and the river flowed, and the water receded until it became a lake from Bab Tuma and Bab al-Salama. Everything that was between them of buildings was flooded, and many people became poor - We belong to Allāh and to Him we shall return.

In the year 642 AH:

It is the year of the Khwarazmians, and that is because al-Ṣāliḥ Ayyūb ibn al-Kāmil, the ruler of Egypt, sent the Khwarazmians, and with them their king, Barakat Khan, in the company of Muʿīn al-Dīn Ibn al-Sheikh. They surrounded Damascus, besieging his uncle, al-Ṣāliḥ Abū al-Jaysh, the ruler of Damascus. He burned the palace of Hajjaj, the orchard of al-Summaq, the mosque of Jarrah outside Bab al-Saghir, and many mosques. He set up a catapult at Bab al-Saghir and at Bab al-Jabiya, and two catapults were set up inside the city as well. The two sides faced each other. Al-Ṣāliḥ Ismāʿīl sent to Emir Muʿīn al-Dīn ibn al-Sheikh a prayer rug, a crutch, and a jug. He sent saying, "Your occupation with this is better than your occupation with besieging kings." Al-Muʿīn sent to him a *zumr*, a *jank*, and a red and yellow silk garment. He sent saying, "As for the prayer rug, it is suitable for me, but as for you, this is more appropriate for you." Then Ibn al-Sheikh woke up, and the siege of Damascus intensified. Al-Ṣāliḥ Ismāʿīl sent and burned the palace of his father, al-ʿĀdil, and the fire spread in the alley of al-Rumman to al-Aqabiya, and it was burned in its entirety. The rivers were cut off, prices soared, roads were feared, and very ugly things happened in Damascus that had never happened before. The siege lasted for months from this year until Jumada al-Ula.

Then the situation was agreed upon that al-Ṣāliḥ Ismāʿīl would go out to Baalbek and hand over Damascus to al-Ṣāliḥ Ayyūb. The people rejoiced at that, and al-Ṣāliḥ Ismāʿīl went out to Baalbek.

As for the Khwarazmians, they were not present at the time of the peace. When they learned of the peace, they became angry and marched towards Dariya, looted it, and headed towards the lands of the East. They corresponded with al-Ṣāliḥ Ismāʿīl and allied with him against al-Ṣāliḥ Ayyūb. He rejoiced at that and broke the peace that had occurred from him. The Khwarazmians returned and besieged Damascus, and al-Ṣāliḥ Ismāʿīl came to them from Baalbek. The situation became difficult for the Damascenes. Wealth was lacking, and prices soared greatly, to the extent that the price of a *ghirarah* reached one thousand six hundred, and a *qintar* of flour nine hundred, and bread, every two *uqiyyas* less a quarter, for a dirham, and a *ratl* of meat for seven. Properties were sold for flour, and cats, dogs, carcasses, and carrion were eaten. People died in the streets, and they were unable to wash, shroud, and bury them. They would throw their dead in wells until the city stank, and the people were distressed - We belong to Allāh and to Him we shall return.

Ibn al-Subt said: Despite this, wine was circulating, immorality was apparent, and taxes were as they were. Sheikh Shihab al-Din mentioned that prices soared greatly in this year, and the poor perished in the streets. They used to ask for a morsel, then they started asking for a *lubaba* (the soft part of bread), then they descended to a *fiṣ* to buy bran to wet and eat like chickens. He said, "I witnessed that." He mentioned the details of prices and their high cost in food and other things.

When al-Ṣāliḥ Ayyūb learned that the Khwarazmians had sided with him and made peace with his uncle, al-Ṣāliḥ Ismāʿīl, he wrote to King al-Manṣūr Ibrāhīm ibn Asad al-Dīn Shirkuh, the ruler of Homs, and won him over to his side. The side of the deputy of Damascus, Muʿīn al-Dīn Husayn Ibn al-Sheikh, became strong, but he died in Ramadan of this year. When al-Manṣūr, the ruler of Homs, returned from his

allegiance to al-Ṣāliḥ Ismāʿīl, he began to gather armies from the Aleppans, the Turkmens, and the Arabs to rescue Damascus from the Khwarazmians and their siege of it. This reached the Khwarazmians, and they feared the consequences of that. They said, "Damascus will not escape, and the solution is to fight him at his country." They marched to the lake of Homs, and al-Nāṣir Dāwūd sent his army to al-Ṣāliḥ Ismāʿīl with the Khwarazmians. The army of Damascus marched and joined the ruler of Homs. They met with the Khwarazmians at the lake of Homs. It was a witnessed day in which most of the Khwarazmians were killed, and their king, Barakat Khan, was killed, and his head was brought on a spear. Their ranks were dispersed, and they were scattered. Al-Manṣūr, the ruler of Homs, marched to Baalbek and al-Ṣāliḥ Ayyūb took control of it. He came to Damascus and encamped in the garden of Sama in service of al-Ṣāliḥ Ayyūb. Then he had the idea of taking it, and he fell ill and died - may Allāh have mercy on him - in the following year. The deputies of al-Ṣāliḥ Ayyūb took control of Baalbek and Bosra, and al-Ṣāliḥ Ismāʿīl had no country to take refuge in, no family, no children, no wealth. Rather, all his wealth was taken, and his family was transported under guard to the Egyptian lands. He went and sought refuge with King al-Nāṣir ibn al-ʿAzīz ibn al-Zāhir Ghāzī, the ruler of Aleppo, who sheltered him, honored him, and respected him. The Atabeg Luʿluʾ al-Halabi said to Ibn Ustadh, al-Nāṣir, who was a young man, "Look at the consequence of injustice."

In this year, there was a great battle between the Caliph's army and the Tatars, may Allāh curse them. The Muslims inflicted a crushing defeat upon them, scattered their ranks, and routed them before them. However, they did not pursue or follow them, fearing their cunning treachery and acting upon the saying of the Prophet (peace and blessings be upon him): *"Leave the Turks as long as they leave you."*

Then the year six hundred and forty-eight began.

**In the year 648 AH:**

On the third of Muharram, a Wednesday, the Magnificent Tūrānshāh achieved a major victory against the Franks at the fort of Damiāt, killing thirty thousand of them, and it is said: one hundred thousand. They seized a vast amount of spoils, praise be to Allāh. Then, a group of the emirs who had been imprisoned were killed. Among those captured was the King of the French and his brother. The king of the French's armor was sent to Damascus, and its governor wore it on the day of the procession. It was made of red *saqrlāt* with a squirrel fur lining underneath. However, before the month of Muharram was over, the emirs killed their master's son, Tūrānshāh, and buried him beside the Nile on the other side, may Allāh have mercy on him and on his ancestors, by His grace and generosity.

### **The Magnificent King Tūrānshāh bin al-Ṣāliḥ Ayyūb bin al-Kāmil bin al-ʿĀdil:**

He was initially the ruler of Ḥiṣn Kayfā during his father's lifetime, and his father used to summon him to him during his days, but he would not respond. When his father passed away, as we mentioned, the emirs summoned him, and he responded to them and came to them, and they made him their king, then they killed him as we mentioned. That was on Monday, the twenty-seventh of Muharram. It has been said that he was dissolute and unfit for kingship.

### **In the year 650 AH:**

In this year, the Tatars reached the Jazīrah, Surūj, Ra's al-ʿAyn, and the regions adjacent to these lands. They killed, captured, plundered, and destroyed. Truly, to Allāh we belong and to Him we shall return. They attacked merchants traveling between Ḥarrān and Ra's al-ʿAyn, seizing from them six hundred loads of sugar and *maʿmūl* from Egyptian lands and six hundred thousand dinars. The number of those killed in this year from the people of the Jazīrah was about ten thousand, and they captured a similar number of children and women. Truly, to Allāh we belong and to Him we shall return.

### **In the year 651 AH:**

In this year, Shaykh Najm al-Dīn al-Bādhārā'ī, the messenger of the Caliph, intervened between the ruler of Egypt and the ruler of Syria and reconciled the two armies. War had intensified between them and broken out, and the Egyptian army had allied with the Franks, promising to hand over Jerusalem to them if they helped them against the Syrians. Many serious events occurred, but he reconciled them and freed a group of royal households from Egyptian lands, including the children of al-Ṣāliḥ Ismā'īl and the daughter of al-Ashraf and others from the children of the ruler of Ḥimṣ and others. May Allāh reward him with good.

### **In the year 655 AH:**

In this year, the Magnificent King of Egypt, 'Izz al-Dīn Aybak al-Turkmānī, was found dead in his house. He had assumed kingship after his master al-Ṣāliḥ Najm al-Dīn Ayyūb for a few months, during which the reign of Tūrānshāh the Magnificent bin al-Ṣāliḥ occurred. Then, Shajar al-Durr, Umm Khalīl, succeeded him for a period of three months, after which he was established as king, along with al-Malik al-Ashraf Mūsā bin al-Nāṣir Yūsuf bin Aqsīs bin al-Kāmil for a period. Then, he became independent in kingship without contest and defeated al-Nāṣir when he intended to seize the Egyptian lands and killed the knight Aqtāy in the year six hundred and fifty-two. After that, he deposed al-Ashraf and became the sole ruler. Then he married Shajar al-Durr, Umm Khalīl. He was generous, brave, wise, and religious. His death occurred on Tuesday, the twenty-third of Rabī' al-Awwal, while he was at the al-Mu'izziyyah School in Egypt, and its *majāz* (courtyard or passage) is among the finest things, though it is internal and not exceptionally grand.

Some said about it: "This is a *majāz* with no reality to it." When he was killed, may Allāh have mercy on him, his *mamālīk* accused his wife, Umm Khalīl, known as Shajar al-Durr, of killing him. He had resolved to marry the daughter of the ruler of Mosul,



Badr al-Dīn Lu'lu', so she ordered her female servants to seize him for her. She continued to beat him with her *qabāqīb* (wooden clogs), and the servants scraped at his exposed parts until he died in that state. When his *mamālīk* heard of this, they came, accompanied by his senior *mamlūk*, Sayf al-Dīn Quṭuz, and killed her. They threw her onto a garbage dump, her *ʿawrah* (private parts) not covered, after her imposing veil and high status. She had her name mentioned on decrees and signatures, and the *khuṭbah* (sermon) of the *khaṭībs* (preachers) was in her name, and currency was minted with her emblem. Then she was gone, and no one knew her traces or features after that.

*{Say, "O Allāh, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humiliate whom You will. In Your hand is [all] good. Indeed, You are over all things competent."}*

In this year, there was a great *fitnah* (strife) in Baghdad between the Rāfiḍah (Shīʿa) and the Ahl al-Sunnah (Sunnis). Al-Karkh and the houses of the Rāfiḍah were plundered, even the houses of the relatives of the vizier Ibn al-ʿAlqamī. This was one of the strongest reasons for his colluding with the Tatars.

In Dhū al-Ḥijjah of this year, a few days after the death of al-Bādharāʾī, the Tatars descended upon Baghdad as the vanguard for their king Hūlākū bin Tūlī bin Genghis Khan, may the curses of al-Raḥmān be upon them. Their conquest of it and their atrocities against it began at the beginning of the following year.

In the year 656 AH:

In this year, the Tatars seized Baghdad and killed most of its inhabitants, even the Caliph, and the state of Banū al-ʿAbbās ended in it.

This year began with the Tatar armies besieging Baghdad, accompanied by the two commanders at the forefront of the army of the Tatar Sultan Hūlākū Khān. Reinforcements from the ruler of Mosul came to them, assisting them against the people of Baghdad with provisions, gifts, and treasures, all out of fear for himself from the Tatars and to appease them, may Allāh disgrace them. Baghdad was fortified, and *majānīq* (siege engines), *‘arrādāt* (catapults), and other instruments of defense were installed in it, which cannot repel anything from the decree of Allāh the Glorified and Exalted.

Reflect! Truly, to Allāh we belong and to Him we shall return:

The Tatars surrounded the House of the Caliphate, showering it with arrows from every direction, until a slave girl who was playing and entertaining the Caliph was struck. She was among his concubines, a *muwalladah* (born in captivity), named ‘Arfah. An arrow came through one of the windows and killed her while she was dancing before the Caliph. The Caliph was disturbed by that and became extremely frightened. He brought the arrow that struck her before him, and it was written on it: "When Allāh wills to execute His judgment and decree, He takes away the minds of the wise." Thereupon, the Caliph ordered increased precautions and more curtains for the House of the Caliphate.

The arrival of Hūlākū Khān with his entire army—estimated to be around two hundred thousand fighters—to Baghdad was on the twelfth of Muharram of this year. He was fiercely angry with the Caliph because of what had preceded of the matter that Allāh decreed, ordained, executed, and carried out. When Hūlākū Khān first set out from Hamadhān, heading towards Iraq, the vizier Mu’ayyad al-Dīn Muḥammad bin al-‘Alqamī suggested to the Caliph that he send him lavish gifts as a means of appeasing him concerning his intention to invade their land. However, the Caliph was dissuaded from this by Duwaydār al-Ṣaghīr Aybak and others, who said: "The vizier only intends by this to appease the King of the Tatars with the wealth he sends to him." They

suggested sending something insignificant, so he sent some gifts, which Hūlākū Khān scorned. He sent to the Caliph requesting Duwaydār and Sulaymān Shāh, but he did not send them to him and paid him no heed, until his arrival drew near and he reached Baghdad with his vast, infidel, wicked, unjust, and treacherous armies, those who do not believe in Allāh or the Last Day.

They surrounded Baghdad from its western and eastern sides. The army of Baghdad was extremely small and utterly humiliated, not even reaching ten thousand horsemen, and they were in extreme weakness. The rest of the army had been dismissed from their *iqṭā'āt* (land grants), to the extent that many of them were begging in the markets and at the doors of mosques. Poets recited poems about them, lamenting them and mourning for Islam and its people.

All of this was due to the opinions of the vizier Ibn al-'Alqamī al-Rāfiḍī. In the previous year, there had been a fierce war between the Ahl al-Sunnah and the Rāfiḍah, during which al-Karkh and the Rāfiḍah quarter were plundered, even the houses of the vizier's relatives. This intensified his anger, which incited him to plot against Islam and its people, leading to the horrific event, the likes of which had not been recorded as more atrocious since Baghdad was built until these times. Therefore, he was the first to go out to the Tatars. He went out with his family, companions, servants, and retinue, and met with Sultan Hūlākū Khān, may Allāh curse him. Then he returned and advised the Caliph to go out to him and appear before him so that reconciliation could be reached, with the agreement that half of the revenue of Iraq would be for them and half for the Caliph. So, the Caliph was compelled to go out in a procession of seven hundred riders, including judges, *fuqahā'*, Sufis, heads of emirs, state officials, and notables. When they approached the residence of Sultan Hūlākū Khān, they were prevented from seeing the Caliph except for seventeen people. The Caliph proceeded with these mentioned individuals, and the rest were dismounted, their mounts were plundered, and they were killed to the last man. The Caliph was brought before

Hūlākū, who questioned him about many things. It is said that the Caliph's speech faltered due to the horror of what he saw of humiliation and tyranny.

Then he returned to Baghdad, accompanied by Khwāja Naṣīr al-Dīn al-Ṭūsī, may Allāh curse him, the vizier Ibn al-ʿAlqamī, and others, while the Caliph was under guard and being subjected to confiscation. A vast amount of gold, jewelry, ornaments, gems, and precious items were brought from the House of the Caliphate. Those Rāfiḍah assembly, may Allāh curse them, and other hypocrites advised Hūlākū Khān not to reconcile with the Caliph. The vizier said: "If a peace agreement is made based on equal division, this will not last for more than a year or two, and then the situation will revert to what it was before." They persuaded him to kill the Caliph. When the Caliph returned to Sultan Hūlākū, he ordered his killing. It is said that those who advised his killing were the vizier Ibn al-ʿAlqamī and Naṣīr al-Ṭūsī. Naṣīr had been in Hūlākū's service ever since he accompanied him in the conquest of the fortresses of Alamūt and their seizure from the hands of the Ismāʿīliyyah. Naṣīr had been a vizier to Shams al-Shumūs and to his father before him, ʿAlāʾ al-Dīn bin Jalāl al-Dīn, and they claimed lineage to Nizār bin al-Mustanṣir al-ʿUbaydī. Hūlākū Khān chose Naṣīr to be in his service as a vizier and advisor. When Hūlākū Khān arrived and hesitated to kill the Caliph, the two viziers made it seem easy to him. So, they killed him by kicking and stamping on him while he was in a burlap sack, lest any of his blood fall to the ground, fearing that revenge would be taken for him, as was said to them. It is also said that he was strangled, and it is also said that he was drowned. Allāh knows best. Thus, they incurred his sin and the sin of those who were with him from the eminent scholars, judges, dignitaries, leaders, emirs, and those in authority in Baghdad.

He (the Caliph), may Allāh have mercy on him, was a Sunni, following the way of the *Salaf* and the belief of the *Jamāʿah*, just as his father and grandfather were. However, he had leniency, a lack of vigilance, and a love for wealth and its accumulation. Among his faults was that he embezzled a deposit that al-Nāṣir Dāwūd bin al-Muʿaẓẓam had

entrusted to him, which was worth about a hundred thousand dinars. This was reprehensible for someone like the Caliph, and it is reprehensible for anyone far lesser than him. Indeed, among the People of the Book, " *some of whom, if you entrust them with a quintal of gold, they will pay it back to you,*" as Allāh the Exalted said:

*{And among them are those who, if you entrust them with a dinar, will not pay it back to you unless you are constantly standing over them.}*

I say: And I do not know how it can be true that someone who embezzles a deposit and amuses himself with a dancer while the state of Islam is collapsing, can be following the way of the *Salaf*!! What *Salaf* are these whose way such a fallen Caliph followed?!

Ibn Kathīr, may Allāh have mercy on him, continues:

The Tatars killed him unjustly and oppressively on Wednesday, the fourteenth of Ṣafar of that year. He was forty-six years and four months old, and his caliphate lasted fifteen years, eight months, and some days. May Allāh have mercy on him, honor his resting place, and moisten his soil with mercy. After him, his two sons were killed, and the third was captured along with three daughters from his lineage.

*{And I do not know who oppressed this oppressed man as well? Were they the Tatars, or was he oppressing himself and his subjects?! And glory be to our Lord who said: "So We seized each of them for their sin; and among them were those upon whom We sent a storm of stones, and among them were those who were seized by the blast [of the trumpet], and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And Allāh would not have wronged them, but it was they who were wronging themselves."}* (Al-ʿAnkabūt: 40).

They turned to the city and killed everyone they could find of men, women, children, elderly, adults, and youth.

Many people went into wells, latrines, and sewage canals and hid there for days without appearing. Groups of people gathered in *khānāt* (inns) and locked the doors on themselves, but the Tatars would open them, either by breaking them or by fire. Then they would enter upon them, and people would flee from them to the upper levels, and they would kill them on the rooftops until the gutters ran with blood in the alleys. Truly, to Allāh we belong and to Him we shall return. The same happened in mosques, congregational mosques, and *ribāṭs* (hospices). No one was spared except the *Ahl al-Dhimma* (protected non-Muslims) from the Jews and Christians and those who sought refuge with them and in the house of the vizier Ibn al-‘Alqamī al-Rāfiḍī, and a group of merchants who obtained *amān* (safe conduct) for a large sum of money until they and their wealth were safe. Baghdad, after being the most vibrant of all cities, became like ruins, with only a few people in it, and they were in fear, hunger, humiliation, and scarcity.

The vizier Ibn al-‘Alqamī had, before this incident, been striving to dismiss the armies and remove their stipends from the *dīwān* (registry). The armies at the end of al-Mustanṣir's days were close to a hundred thousand fighters, among them emirs who were like great kings. He continued to strive to reduce them until only ten thousand remained. Then he corresponded with the Tatars and tempted them to seize the lands, making it easy for them, and revealing to them the reality of the situation and exposing the weakness of the men. All of this was out of his desire to completely eliminate the Sunnah, to make the Rāfiḍī *bid‘ah* (innovation) prevail, to establish a Caliph from the Fāṭimids, and to exterminate the scholars and *muftīs* (jurisconsults). But Allāh is dominant over His affair, and He turned his plot back against him, humiliated him after his utmost might, and made him a doorkeeper for the Tatars after he had been a vizier to the Caliphs. He earned the sin of those killed in the city of Baghdad, men, women, and children. Judgment belongs to Allāh, the Most High, the Great, Lord of the earth and the heavens.

People have differed on the number of Muslims killed in Baghdad. It is said: eight hundred thousand. It is said: one million and eight hundred thousand. It is said: the number of dead reached two million souls. Truly, to Allāh we belong and to Him we shall return. And there is no power nor might except with Allāh, the Most High, the Magnificent.

Their entry into Baghdad was at the end of Muharram, and the sword continued to kill its inhabitants for forty mornings. The killing of Caliph al-Musta‘ṣim bi-’llāh, Commander of the Believers, was on Wednesday, the fourteenth of Ṣafar. May his grave be pardoned. He was forty-six years and four months old at the time, and his caliphate lasted fifteen years, eight months, and some days. His eldest son Abū al-‘Abbās Aḥmad, who was twenty-five years old, was killed with him. Then his middle son Abū al-Faḍl ‘Abd al-Raḥmān, who was twenty-three years old, was killed. His youngest son Mubārak was captured, and his three sisters Fāṭimah, Khadījah, and Maryam were captured. It is said that nearly a thousand virgins were captured from the House of the Caliphate, and Allāh knows best. Truly, to Allāh we belong and to Him we shall return.

The *ustāddār* (chamberlain) of the Caliphate, Shaykh Muḥyī al-Dīn Yūsuf bin Shaykh Abī al-Faraj Ibn al-Jawzī, who was an enemy of the vizier, was killed, as well as his three sons, ‘Abd al-Raḥmān, ‘Abd Allāh, and ‘Abd al-Karīm. And the dignitaries of the state, one after another, including Duwaydār al-Ṣaghīr Mujāhid al-Dīn Aybak, Shihāb al-Dīn Sulaymān Shāh, and a group of Sunni emirs and notables of the city.

A man from the House of the Caliphate, from Banū al-‘Abbās, would be summoned, and he would come out with his children and women. He would be taken to the al-Khallāl cemetery facing al-Manẓarah and slaughtered like a sheep. Those whom they chose from his daughters and slave girls would be captured.

Shaykh al-Shuyūkh Mu'addib al-Khalīfah Ṣadr al-Dīn 'Alī bin al-Nayyār, the preachers, imams, and bearers of the Qur'ān were killed. Mosques and congregational prayers and Friday prayers were suspended for months in Baghdad. The vizier Ibn al-'Alqamī, may Allāh disgrace him and curse him, wanted to close down the mosques, schools, and *ribāṭs* in Baghdad and to maintain the *mashāhid* (shrines) and Rāfiḍī sites and to build a massive school for the Rāfiḍah to propagate their knowledge and 'ilm (knowledge) in it and upon it. But Allāh the Exalted did not enable him to do that. Rather, He removed His favor from him and cut short his life a few months after this incident, and followed him with his son. They gathered—Allāh knows best—in the lowest depths of Hellfire.

When the allotted time and the forty days ended, Baghdad remained desolate on its foundations, with no one in it except a few scattered people. The dead lay in the streets like mounds. Rain fell upon them, changing their appearances, and the city reeked from their corpses, and the air changed, causing a severe epidemic. It spread through the air to the lands of the Levant, and many creatures died from the change of climate and the corruption of the air. Famine, epidemic, annihilation, stabbing, and plague gathered upon the people. Truly, to Allāh we belong and to Him we shall return.

When the *amān* (safe conduct) was proclaimed in Baghdad, those who were in underground cellars, canals, and caves emerged as if they were the dead when they are resurrected from their graves. Some of them did not recognize each other. A father did not recognize his son, nor a brother his brother. The severe epidemic seized them, and they perished and joined those who preceded them of the killed, and they gathered in decay under the soil by the command of the One who knows the secret and what is more hidden. Allāh, there is no deity except Him; to Him belong the best names.



Sultan al-Musaltaṭ (the dominant Sultan) Hūlākū Khān departed from Baghdad in Jumādā al-Ūlā of that year to his royal residence, entrusting the affairs of Baghdad to Emir ‘Alī Bahādur, entrusting him with the *shiḥnakiyyah* (military governorship) there, and to the vizier Mu’ayyad al-Dīn bin al-‘Alqamī. But Allāh did not delay him or neglect him. Rather, He seized him with the seizure of the Mighty, the Powerful, at the beginning of Jumādā al-Ākhirah, at the age of sixty-three. He possessed excellence in composition and had literary merit, but he was a staunch, malicious, Rāfiḍī Shī‘ī. He died of grief, sorrow, sadness, and regret, "to where Umm Qash‘am cast her saddle." After him, his son ‘Izz al-Dīn Abū al-Faḍl Muḥammad assumed the vizierate, but Allāh caused him to join his father in the remainder of that year, praise and favor be to Allāh.

Abū Shāmah, our Shaykh Abū ‘Abd Allāh al-Dhahabī, and Quṭb al-Dīn al-Yūnīnī mentioned that a severe epidemic afflicted the people in the Levant in that year, and they mentioned that the cause of that was the corruption of the air and the climate, which became corrupted from the large number of dead in the lands of Iraq and spread until it reached the lands of the Levant. And Allāh knows best.

{Reflect on the state of the neighbors of the disaster from the emirs..!}

In this year, the Egyptians fought with the ruler of al-Karak, al-Malik al-Mughīth ‘Umar bin al-‘Ādil bin Abī Bakr bin al-‘Ādil al-Kabīr. In his army was a group of the *Baḥriyyah* emirs, including Rukn al-Dīn Baybars al-Bunduqdārī. The Egyptians defeated them, plundered what they had of baggage and wealth, and captured a group of leading emirs, who were executed by crucifixion. They returned to al-Karak in the worst and most shameful state and began to spread corruption in the land and wreak havoc in the regions. Allāh sent al-Nāṣir, the ruler of Damascus, who dispatched an army to restrain them from that, but the *Baḥriyyah* defeated them and sought help. Al-Nāṣir himself went out to them, but they paid him no attention and cut the ropes of his tent in which he was in, at the instigation of Rukn al-Dīn Baybars mentioned. Wars and

serious events occurred, the details of which are lengthy, and Allāh is the One whose help is sought.

In the year 657 AH:

This year began with no Caliph for the Muslims. The Sultan of Damascus and Aleppo was al-Malik al-Nāṣir Ṣalāḥ al-Dīn Yūsuf bin al-‘Azīz Muḥammad bin Abī al-Zāhir Ghāzī bin al-Nāṣir, the conqueror of Jerusalem. A conflict existed between him and the Egyptians, who had made Nūr al-Dīn ‘Alī bin al-Mu‘izz Aybak al-Turkmānī their king and given him the title al-Manṣūr. The oppressive king Hūlākū Khān sent to al-Malik al-Nāṣir in Damascus summoning him to him. He sent to him his son al-‘Azīz, who was young, accompanied by many gifts and treasures, but Hūlākū did not pay him much attention and became angry with his father for not coming to him and said: "I am the one who will march to his lands myself." Al-Nāṣir was disturbed by this and sent his womenfolk and family to al-Karak to fortify them there. The people of Damascus were in great fear when they heard that the Tatars had crossed the Euphrates. Many of them went to the Egyptian lands during the winter, and many of them died, and others were plundered. Truly, to Allāh we belong and to Him we shall return.

Hūlākū advanced, heading towards the Levant with his armies and forces. Mayyāfāriqīn had resisted the Tatars for a year and a half, so he sent his son Ashmūṭ to it, who conquered it by force and brought down its ruler al-Kāmil bin al-Shihāb Ghāzī bin al-‘Ādil and sent him to his father while he was besieging Aleppo, and he killed him before his eyes. He appointed some of al-Ashraf's *mamālīk* as governor over it, and the head of al-Kāmil was paraded in the lands and brought into Damascus and placed on the Bāb al-Farādīs (Paradise Gate).

And reflect on the relief of Allāh and its causes, and on the revival and its beginnings  
and how it might be!

In this year, the judge and vizier Kamāl al-Dīn ‘Umar bin Abī Jarādah, known as Ibn

al-‘Adīm, arrived in the Egyptian lands as a messenger from the ruler of Damascus al-Nāṣir bin al-‘Azīz, seeking aid from the Egyptians in fighting the Tatars, stating that their arrival in the Levant was imminent and that they had seized the lands of the Jazīrah, Ḥarrān, and others, and that Ashmūṭ bin Hūlākū had crossed the Euphrates and was approaching the city of Aleppo. Thereupon, a council was convened before al-Manṣūr bin al-Mu‘izz al-Turkmānī, and the judge of Egypt Badr al-Dīn al-Sinjārī and Shaykh ‘Izz al-Dīn bin ‘Abd al-Salām were present. They elaborated on the matter of taking some of the public funds to assist the soldiers, and the main reliance was on what {the Sultan of Scholars} ‘Izz al-Dīn bin ‘Abd al-Salām said. His conclusion was:

"If nothing remains in the *bayt al-māl* (treasury) and you have spent the savings of gold and other ornaments and you have become equal to the common people in clothing except for war instruments, and nothing remains for the soldier except his horse that he rides, then it is permissible to take something from people's wealth to repel the enemies, because if the enemy attacks, it is obligatory upon all people to repel them with their wealth and lives."

The Reign of al-Malik al-Muṣaffar Quṭuz:

In this year, Emir Sayf al-Dīn Quṭuz seized ‘Alī, the son of his master Nūr al-Dīn ‘Alī, titled al-Manṣūr. This occurred during the absence of most of the emirs from his father's *mamālīk* and others on a hunting expedition. He apprehended him and sent him with his mother, his two sons, and his brothers to the lands of al-Ashkarī, and he seized power himself and named himself al-Malik al-Muṣaffar. This was from the mercy of Allāh upon the Muslims, for he was the one through whom the defeat of the Tatars was facilitated, as will be explained, Allāh willing. This is what he justified his action with, saying: "The people must have a strong sultan who fights the Tatars, and this is a young boy who does not know how to manage the kingdom."

In this year, al-Malik al-Nāṣir, the ruler of Damascus, marched to Waṭ'ah Barzah with vast armies of soldiers, volunteers, Bedouins, and others. When he realized their weakness to resist the Mongols, that gathering dispersed and neither he nor they persevered. Truly, to Allāh we belong and to Him we shall return.

In the year 658 AH:

This year began on Thursday, with no Caliph for the people. The King of Iraq and Khurasan and other lands of the East was Sultan Hūlākū Khān, the King of the Tatars, son of Tūlī bin Genghis Khan. The Sultan of Egypt was al-Malik al-Muẓaffar Sayf al-Dīn Quṭuz, *mamlūk* of al-Mu'izz Aybak al-Turkmānī. The Sultan of Damascus and Aleppo was al-Malik al-Nāṣir bin al-ʿAzīz bin al-Zāhir Ghāzī bin al-Nāṣir, the conqueror of Jerusalem. The lands of al-Karak and al-Shawbak belonged to al-Malik al-Mughīth bin al-ʿĀdil Abī Bakr bin al-Kāmil Muḥammad bin al-ʿĀdil Abī Bakr bin Ayyūb, and he was allied with al-Nāṣir, the ruler of Damascus, against the Egyptians, and with them was Emir Rukn al-Dīn Baybars al-Bunduqdārī. They had resolved to fight the Egyptians and seize the country from them!!

The Tatars Seize Aleppo and Damascus:

While the people were in this state, and news of the Tatars' intention to invade the Levant was widespread, the Mongol army entered accompanied by their king Hūlākū. They crossed the Euphrates on bridges they had built and reached Aleppo on the second of Ṣafar of this year. They besieged it for seven days, then conquered it by *amān* (safe conduct), but they betrayed them and killed a multitude that only Allāh the Exalted knows, and plundered wealth and captured women and children. What happened to them was similar to what happened to the people of Baghdad. They roamed through the houses and made the honorable people of the city despicable. Truly, to Allāh we belong and to Him we shall return.

Their citadel resisted them for a month, then they took it by *amān* and destroyed the walls of the city and the walls of the citadel. Aleppo remained as if it were a mangy donkey. Its governor was al-Malik al-Mu‘azzam Tūrān Shāh bin Ṣalāḥ al-Dīn, and he was wise and resolute, but the army did not agree with him on reconciliation, but they rushed into action, and Allāh's command was a decree destined. Sultan Hūlākū had sent to the people of the city, saying to them when he arrived with his forces: "We have only come to fight al-Malik al-Nāṣir in Damascus, and we want you to place a garrison in the citadel. If victory is ours, then all the lands will be under our rule, and if it is against us, then if you wish, you can accept the garrison, and if you wish, you can release them." They replied: "You will get nothing from us but the sword." He was astonished by their weakness and their response in this way, so he then advanced towards them and surrounded the city, and what happened happened by the decree and predestination of Allāh. When Aleppo was conquered, the ruler of Ḥamāh sent its keys to him, and he appointed a man from the Persians as governor over it, claiming to be from the descendants of Khālīd bin al-Walīd, named Khusrawshāh. He destroyed its walls as he had done to the city of Aleppo.

While Hūlākū was encamped on Aleppo, he sent an army with an emir from the senior ranks of his state named Kitbughā Nūyān. They reached Damascus at the end of Ṣafar and seized it quickly without resistance or defense. Rather, its notables welcomed them with open arms. Sultan Hūlākū had written with them a *firmān* (decree) of *amān* for the people of the city, which was read in al-Maydān al-Akhḍar (Green Square) and proclaimed in the city, so people felt safe, wary of betrayal as had happened to the people of Aleppo. This occurred while the citadel was resisting and fortified, and *majānīq* were erected on its high points. They set up *majānīq* against the citadel from its west side and destroyed many walls. Its governor responded to them at the end of that day for reconciliation, so they opened it and destroyed every building in it, and killed its governor and handed it over to one of their emirs named ʿĪl Sabān.

He, may Allāh curse him, greatly honored the Christian religion, and their bishops and priests gathered with him, and he greatly honored them and visited their churches. So, they had power, influence, and authority because of him, may Allāh curse them the Exalted. A group of Christians went to Hūlakū with gifts and treasures and returned from him with a *firmān* of *amān* from his side and entered the city from Bāb Tūmā (Thomas Gate), carrying a erected cross, carrying it on people's heads, and they were proclaiming their slogans and saying, "The true religion has appeared, the religion of Christ."

They were denouncing the religion of Islam and its people, and with them were vessels containing wine. They did not pass by the door of a mosque without sprinkling wine at it. Jugs full of wine they sprinkled on people's faces and ordered everyone they passed by in the markets and streets to stand for their cross. They entered from Darb al-Ḥajar and stopped at the *ribāṭ* of Shaykh Abī al-Bayān and sprinkled wine at it, and likewise at the door of Masjid Darb al-Ḥajar al-Ṣaghīr and al-Kabīr. They passed through the market until they reached Darb al-Rayḥān or close to it. The Muslims gathered against them in large numbers, and they pushed them back to the market of the Church of Mary. Their preacher stood at the platform of a shop in a corner of the market there and mentioned in his sermon praise for the Christian religion and denigration of the religion of Islam and its people. Truly, to Allāh we belong and to Him we shall return. Then they entered the Church of Mary, which was still thriving then, but this was the cause of its ruin, praise be to Allāh.

He said: And it was mentioned that they entered the congregational mosque with wine, and they intended, if the Tatar rule lasted long, to destroy many of the mosques and others, but Allāh sufficed their evil. When this occurred in the city, the judges of the Muslims, witnesses, and *fuqahā'* gathered and entered the citadel, complaining about this situation to its governor ʿĪl Sabān. They were insulted and driven away, and

the words of the Christian leaders were given precedence over them. Truly, to Allāh we belong and to Him we shall return.

At the beginning of this year, the Sultan of Syria, al-Nāṣir bin al-‘Azīz, had stayed in Waṭ’ah Barzah with a large number of armies, emirs, and sons of kings to engage the Tatars if they advanced upon them. Among those with him was Emir Baybars al-Bunduqdārī with a group of the *Baḥriyyah*, and the word among the armies was divided and not unified, due to what Allāh the Exalted willed.

A group of emirs resolved to depose al-Malik al-Nāṣir and imprison him and pledge allegiance to his full brother al-Malik al-Zāhir ‘Alī. When al-Nāṣir sensed that, he fled to the al-Manṣūrah Citadel, and the armies scattered in disarray. Emir Rukn al-Dīn Baybars al-Bunduqdārī and his companions proceeded towards the area of Gaza. Al-Malik al-Muẓaffar Quṭuz summoned him to him and brought him to his presence and granted him Qalyūb as an *iqṭā‘* and housed him in the vizierate's residence and elevated his status with him, but his demise was in fact at his hands.

### **Battle of ‘Ayn Jālūt, 27 Ramaḍān 658 AH:**

It so happened that all of this occurred in the last ten days of Ramaḍān of this year. Only three days had passed when the glad tidings of the Muslims' victory over the Tatars at ‘Ayn Jālūt came, praise be to Allāh. This was because al-Malik al-Muẓaffar Quṭuz, the ruler of Egypt, when news reached him of what the Tatars had done in the Levant, as mentioned, and that they had plundered all the lands until they reached Gaza and had resolved to enter the Egyptian lands, and al-Malik al-Nāṣir, the ruler of Damascus, had resolved to travel to Egypt—if only he had done so. With him was al-Malik al-Manṣūr, the ruler of Ḥamāh, and a multitude of emirs and sons of kings. He had reached Quṭayyah, and al-Malik al-Muẓaffar prepared to meet him and sent to him and to al-Manṣūr urging them on and sent to him saying: "Advance so that we may be shoulder to shoulder against the Tatars."

But he imagined something from that and feared that he would prevail over him, so he turned back... and the Tatars pursued al-Nāṣir until they captured and imprisoned him at Birkat Zayzā' and sent him with his son al-ʿAzīz, who was young, and his brother to their king Hūlākū, who was encamped on Aleppo, and they remained in his captivity until he killed them in the following year, as we will mention.

The point is that when al-Muẓaffar received news of what had occurred regarding the Tatars in the guarded Levant and that they were determined to enter the Egyptian lands after consolidating their kingdom in the Levant, he preempted them before they preempted him and advanced towards them, may Allāh support him, and marched upon them before they marched upon him. He set out with the Egyptian armies, and the word was united upon him, until he reached with his army al-Manṣūrah to the Levant, and the Mongol army awoke to him, and their commander was Kitbughā Nūyān, who was then in al-Biqā'. He consulted al-Ashraf, the ruler of Ḥimṣ, and Judge Muġīr al-Dīn bin al-Zakī about meeting al-Muẓaffar. Some of them advised that he was no match for al-Muẓaffar until he received reinforcements from Hūlākū, but he refused except to engage him quickly. They clashed, and their meeting was at ʿAyn Jālūt on Friday, the twenty-fifth of Ramaḍān. They fought a mighty and fierce battle, and victory, praise be to Allāh, was for Islam and its people. The Muslims inflicted a devastating defeat upon them, and Kitbughā Nūyān and a group from his household were killed. It is said that the one who killed Kitbughā Nūyān was Emir Jamāl al-Dīn Āqūsh al-Shamsī. The Islamic army pursued them, killing them in every place and in every tight spot. Al-Malik al-Manṣūr, the ruler of Ḥamāh, fought alongside al-Malik al-Muẓaffar in this battle a great fight, and likewise Emir Fāris al-Dīn Aqtāy al-Mustaʿrib, who was the *atābak* of the army. Among those captured from Kitbughā Nūyān's group was al-Malik al-Saʿīd bin al-ʿAzīz bin al-ʿĀdil, and al-Muẓaffar ordered his beheading. Al-Ashraf, the ruler of Ḥimṣ, who had been with the Tatars and whom Hūlākū had made governor over the entire Levant, sought *amān* and al-Muẓaffar granted him *amān* and returned Ḥimṣ to him, and likewise returned Ḥamāh to al-Manṣūr and



added al-Ma‘arrāh and other areas, and released Salamiyyah to Emir Sharaf al-Dīn ‘Īsā bin Muhannā bin Mānī‘, the emir of the Arabs. Emir Rukn al-Dīn Baybars al-Bunduqdārī and a group of brave men pursued the Tatars, killing them in every place, until they reached their rearguard to Aleppo. Those in Damascus fled from them, and their flight from it was on Sunday, the twenty-seventh of Ramaḍān, on the morning of the victory when the glad tidings of victory at ‘Ayn Jālūt arrived. The Muslims pursued them from Damascus, killing, capturing, and plundering wealth from them, and forcibly rescuing the captives from their hands, praise and favors be to Allāh for His restoration of Islam and His treatment of them with His gracious kindness.

The joyful tidings came, and they were answered by joyful tidings from the al-Manṣūrah Citadel. The believers rejoiced on that day at Allāh's victory, a great joy, and Allāh supported Islam and its people with support, and suppressed the enemies of Allāh, the Christians, Jews, and hypocrites, and the religion of Allāh prevailed, even though they disliked it, and Allāh aided His religion and His Prophet, even if the disbelievers disliked it. Thereupon, the Muslims rushed to the Christian church from which the cross had been taken out, and they plundered what was in it and burned it and set fire to what was around it, and many houses of Christians burned, and may Allāh fill their houses and graves with fire. Part of a Jacobite church burned, and a group intended to plunder the Jews, but it was said to them: "They did not exhibit the same outward tyranny as those who worship the crosses." The common people killed in the middle of the congregational mosque a Rāfiḍī shaykh who had been colluding with the Tatars regarding people's wealth, named al-Fakhr Muḥammad bin Yūsuf al-Kunjī. He was of malicious intent, an orientalist, colluding with them against the wealth of the Muslims, may Allāh disgrace him. And they killed a group like him from the hypocrites who were colluding against the Muslims.

*{So the people of injustice were eliminated. And praise to Allāh, Lord of the worlds.}* (Al-An‘ām: 45).

When al-Malik al-Muẓaffar Quṭuz defeated the Tatar armies at ‘Ayn Jālūt, he pursued them and entered Damascus in magnificent splendor. The people rejoiced greatly at his arrival and prayed for him extensively. He confirmed al-Malik al-Ashraf, the ruler of Ḥimṣ, in his city, and likewise al-Manṣūr, the ruler of Ḥamāh. He also recovered Aleppo from the hands of the Tatars, restoring justice and establishing order. He had sent ahead of him Emir Rukn al-Dīn Baybars al-Bunduqdārī to expel the Tatars and take possession of the city of Aleppo, promising him its governorship. However, when he drove them out of it, expelled them from it, and the Muslims took possession of it, he appointed someone else as governor over it, namely ‘Alā’ al-Dīn, the son of the ruler of Mosul. This was the cause of the estrangement that occurred between them and led to the swift assassination of al-Malik al-Muẓaffar Quṭuz. To Allāh belongs the command.

### **Mention of the Sultanate of al-Malik al-Ẓāhir, who is the Fierce Lion, Baybars al-Bunduqdārī**

When Sultan al-Malik al-Muẓaffar Quṭuz returned with the armies, heading towards the Egyptian lands, and reached the area between al-Ghurābī and al-Ṣāliḥiyyah, the emirs attacked him and killed him there. He was a righteous man, who frequently prayed in congregation and did not indulge in alcohol or anything that kings typically indulge in. His reign lasted from the time he deposed the son of his master, al-Manṣūr ‘Alī bin al-Mu‘izz al-Turkmānī, until this time, which was the end of Dhū al-Qa‘dah, about a year, may Allāh have mercy on him and reward him for Islam and its people.

Emir Rukn al-Dīn Baybars al-Bunduqdārī had conspired with a group of emirs to kill him. They threw him from his horse and showered him with arrows until they finished him off. They unanimously agreed to pledge allegiance to Emir Rukn al-Dīn Baybars al-Bunduqdārī. He was not among the senior leaders among them, but they wanted to test him and gave him the title al-Malik al-Ẓāhir. He ascended the throne of kingship and sat on its seat, and he ruled justly, deciding matters decisively and fairly.

He was courageous and brave, and Allāh established him for the people due to their dire need for him in this difficult and arduous time. He then proceeded to apprehend those he perceived as aspiring to leadership among the senior emirs until he consolidated the kingdom as he desired, and Allāh is witness over all things.

When Sultan Hūlākū Khān received news of what had befallen his army at ‘Ayn Jālūt, he sent a large contingent of his army to the Levant to reclaim it from the hands of the army of Islam. However, they were prevented from achieving what they desired and returned to him disappointed and defeated. This was because the Lion, the Breaker, and the Sharp Sword, Sultan al-Malik al-Mu’ayyad al-Ẓāhir, rose to confront them. He arrived in Damascus and dispatched armies from every side to guard the frontiers and strongholds with complete armaments and forces. The Tatars were unable to approach him or advance upon him. At that point, their devils retreated on their heels and turned back in utter defeat, praise be to Allāh, by whose grace good deeds are accomplished and joys are perfected in this worldly life and after death.

In the year 660 AH:

In Dhū al-Ḥijjah, numerous delegations of Tatars came to al-Malik al-Ẓāhir seeking *amān* (safe conduct). He honored them, treated them well, and granted them good *iqṭā‘āt* (land grants). He did likewise with the children of the ruler of Mosul and arranged sufficient stipends for their brothers.

In this year, Hūlākū sent a detachment of his soldiers, about ten thousand, who besieged Mosul and set up twenty-four *manjānīq* (siege engines) against it, and provisions became scarce in it.

In this year, discord occurred between Hūlākū and Sultan Barakah, his cousin. Barakah sent to him demanding a share of what he had conquered of lands, as was their custom. He killed his messengers, so Barakah’s anger intensified, and he corresponded with al-Ẓāhir to agree on a plan against Hūlākū.

In the year 661 AH:

In this year, Barakah Khān and Hūlākū met, each with vast armies, and they fought. Hūlākū was inflicted with a terrible defeat, and most of his companions were killed, and most of those who remained drowned. He fled with a small remnant of his companions, praise be to Allāh. When Barakah Khān observed the large number of dead, he said: "It grieves me that the Mongols kill each other, but what is the remedy for one who changes the *sunnah* (tradition) of Genghis Khan?!" Then Barakah Khān raided the lands of Constantinople, and its ruler made peace with him. Al-Zāhir sent great gifts and numerous magnificent treasures to Barakah.

In the year 662 AH:

In this year, messengers of King Barakah Khān arrived to al-Malik al-Zāhir, accompanied by al-Ashraf bin Shihāb Ghāzī bin al-‘Ādil, and they brought letters and verbal messages that brought joy to Islam and its people regarding what had befallen Hūlākū and his people.

In this year, Naṣīr al-Dīn al-Ṭūsī came to Baghdad from Sultan Hūlākū Khān. He inspected the *awqāf* (endowments) and the state of the city and took many books from various schools, transferring them to the observatory he built in Marāghah. Then he descended to Wāsiṭ and Basra.

In this year, King Hūlākū Khān, the King of the Tatars, summoned al-Zayn al-Ḥāfiẓī, who was Sulaymān ibn al-Mu’ayyad bin ‘Āmir al-‘Aqrabānī, known as al-Zayn al-Ḥāfiẓī, and said to him: "Your treachery has been proven to me." This deceived man, when the Tatars came with Hūlākū to Damascus and elsewhere, sided with them against the Muslims and harmed them, and pointed out their vulnerabilities, until Allāh subjected him to various punishments and exemplary retributions; *{And thus do We give power to some wrongdoers over others}*. In general, whoever aids an oppressor is subjected to him, for Allāh takes revenge on the oppressor by means of

another oppressor, then He takes revenge on all the oppressors. We ask Allāh for safety from His vengeance, His wrath, His punishment, and the evil of His servants.

In the year 663 AH:

In this year, Sultan al-Malik al-Zāhir equipped a large and dense army to the region of the Euphrates to expel the Tatars stationed at al-Bīrah. When they heard that the Zāhirī armies were approaching, they turned on their heels in defeat, praise be to Allāh, Lord of the worlds. That region became pleasant and that trade route became secure. Before that, it was uninhabitable due to the prevalence of corruption and fear in it, but it was repopulated and became safe, praise be to Allāh.

In this year, Hūlākū Khān bin Tūlī Khān bin Genghis Khan perished:

The king of the Tatars, son of the king of the Tatars, son of the king of the Tatars, and he was the father of their kings. He was a tyrannical and stubborn king who killed Muslims in the east and west in numbers known only to their Creator, and He will recompense him for that with the worst of punishments. He, may Allāh curse him, was not bound by any religion. However, his wife Zafar Khātūn had converted to Christianity and favored the Christians. He, may Allāh curse him, pretended to love rationality, but did not grasp anything from it. His people from the offspring of philosophers had prestige and status with him. His ambition was only in managing his kingdom and gradually conquering lands until Allāh destroyed him in this year, or it is said: in the year six hundred and sixty-three. He was buried in the city of Tila, may Allāh not have mercy on him, and He is sufficient for us, and the best disposer of affairs.

Among those who died in it from the notables:

Sultan Barakah Khān bin Tūlī bin Genghis Khan bin Khāqān

He was the cousin of Hūlākū. This Barakah Khān had embraced Islam and loved scholars and righteous people. Among his greatest good deeds was his defeat of Hūlākū and the scattering of his armies. He was sincere in advising al-Malik al-Zāhir and revered him, honored his messengers to him, and released much wealth to them. Some of his household succeeded him in kingship, namely Mankūtimur bin Ṭaghān bin Batu bin Tūlī bin Genghis Khan, and he followed his path and manner, praise be to Allāh. End quote.

The calamity of the Tatars did not entirely end with that, as their raids continued, and the affliction upon them intensified in the east of the Muslim lands and into the Levant during the time of Timur Lenk and his descendants, until the Muslims triumphed over them, and they retreated to their lands. Islam had spread widely among them, and they established Tatar kingdoms in Central Asia, and their conquests extended until they encompassed most of North and East Asia. Thus, they conquered lands with Islam after the religion of Allāh conquered them and invaded their hearts, in a unique historical phenomenon where the victors followed the religion of the vanquished.

## **Comments and Quick Notes on the Course of Islamic History from the Banū Umayyah to the Rise of the Ottoman State**

One who follows the course of the history of Islamic states and kingdoms, of which we have presented a brief overview, arrives at a clear conclusion. Such a course, and such a path, from the rulers first, and from their scholars second, and from the subjects third... according to the *sunan* (established patterns/ways) of *Sharīʿah* and divine decree, as well as rationally and logically and by the rules of politics and the struggle for survival between powers... could only lead to the outcome that it did.

However, there is concern that whoever reads history, especially brief summaries of it, and particularly those contemporary ones written by modern secularists and students of orientalist, might emerge with a distorted picture of our glorious Islamic

history. He might think that all Muslim kings and emirs were tyrannical oppressors, devoid of goodness, wicked libertines, preoccupied with singing girls and slave women, devoted to debauchery and indulgence in both what Allāh has permitted and what He has forbidden!

And that all or most Muslim scholars were negligent in fulfilling their trust, sitting idly by from enjoining good and forbidding evil and *Jihād*, lining up at the doors of emirs waiting for grants and gifts!

And he might think that most of the subjects were immersed in straying and depravity, wicked people following the religion of their kings, not recognizing good nor denouncing evil nor striving in the way of Allāh.

Such a conclusion is contrary to the reality of the detailed facts, even though what we have narrated, summarized from history books, is generally true. The greatest evidence for its truth is the dark outcome to which the affairs of the *ummah* deteriorated at the end of that decline and these are the historical roots of what we suffer from today of shameful calamities.

One who reads Islamic history in contemporary books, or in the textbooks approved in most or all Muslim countries, must be aware that most of these writings have been penned by secular pens from students of orientalist or those who were raised and studied under them. These books have adopted an approach that relies on forgery and fabrication in order to undermine our glorious history, to weaken our connection to our heritage, to distort the history of *Jihād* of our great ancestors from various components of the ethnic fabric of the nations of Islam, Arabs and non-Arabs, and to sow the seeds of *fitnah* between those components.

I recall from what we studied in various educational stages, from what was written by Arab nationalist writers, enormous amounts of that fabrication and forgery, which is too extensive to enumerate its examples here. I also recall, as an example of that,

that when I studied in the Department of History at Beirut Arab University, we studied many strange things in our curricula, including that those who set the curricula had divided our Islamic history into what they called The Arab State – which includes the Prophetic State and the Banū Umayyah State then The Persian State – which includes the early Abbasid era then The Turkish State – which includes the rest of the Abbasid era then the history of some independent kingdoms. They also classified the Ottoman State as “The Ottoman Occupation of the Arab Lands”. They also presented the Islamic conquests since the Prophetic State and thereafter as political enticement and not as its true nature, a methodology of religion and a *Sharī‘ah* obligation to spread the global religion and the final message to the worlds. We also studied European history as much as or more than we studied our own history, not to mention highlighting the history of heretics and renegades from kings, revolutionaries, philosophers, misguided scholars, and famous poets of debauchery, wine, and depravity, and making them famous figures like the Qarāmiṭah and the Zanj and their leaders, and from notable figures like al-Fārābī, Ibn Sīnā, Abū al-‘Alā’ al-Ma‘arrī, Bashshār, and Abū Nuwās (before his repentance) and al-Iṣfahānī, the heretic author of the *Kitāb al-Aghānī* (Book of Songs) filled with lies and fabrications against the biographies of the Caliphs and what it contains of fabricated stories of debauchery... and much else besides. As for the deliberate forgery due to the national identity of the university and its secularism. There is no limit to the cheap tampering with the history of Muslims and their civilization and the evaluation of their curricula and men. This is a well-thought-out plan for intellectual invasion, and this is not the place to discuss it.

As for today, in the shadows of the war of ideas waged against us by the American crusader campaigns led by Bush, Rumsfeld, and Condoleezza Rice etc, and implemented by UNESCO and the United Nations, the calamity has gone to extremes in re-forging the forged from the history of Muslims into areas aimed at completely removing Muslims from their religion and stripping them completely of their



history... Therefore, one must pay attention to the sources of history and scrutinize the identity of its writers and those behind them.

However, in order for the picture to be complete, correct, and comprehensive regarding what I summarized earlier from our Islamic history, we must also mention the bright aspects of Islamic civilization and history, whose virtues have left their mark on the forehead of humanity.

With this, we understand the logic of *sunan* summarized in fixed rules and patterns that explain to us the reasons for strength and numerous victories, and the reasons for weakness, enemy dominance, and the undeniable defeats that have befallen and continue to befall us. Such as what Allāh the Exalted said: *{O you who have believed, if you support Allāh, He will support you and make your feet firm}* (Muḥammad: 7). And as the Almighty said: *{And when a disaster struck you, although you had struck [the enemy in a battle like] twice as much, you said, "From where is this?" Say, "It is from yourselves." Indeed, Allāh is over all things competent}* (Āl ‘Imrān: 165).

And His saying, the Exalted: *{And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind." He will say, "My Lord, why have you gathered me blind, while I was seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot them; and thus will you be forgotten today."}* (Ṭāhā: 124-126).

And other than that in the Book of Allāh from the numerous divine *sunan* and laws... explained and detailed in the *Sunnah* of the Messenger of Allāh (peace and blessings be upon him), and from that is his saying:

*{O company of Muhājirīn, five traits, I seek refuge with Allāh lest you reach them:*

- *Immorality never appears in people to the point that they openly declare it, except that they are afflicted with plagues and pains that were not in their ancestors who passed before them.*

- *And no people cheat in measures except that they are afflicted with years of scarcity, severity of livelihood, and the injustice of the ruler.*

- *And no people withhold the Zakāh of their wealth except that they are withheld rain from the sky, and were it not for the animals, they would not be rained upon.*

- *And no people break their covenant except that Allāh empowers an enemy over them from other than themselves, who takes some of what is in their hands.*

- *And as long as their leaders do not rule according to what Allāh has revealed in His Book, Allāh will cause them to fight among themselves).*

This is not the place to exhaustively detail those evidences and the abundance of principles and *sunan* in understanding the course of history and the rise and fall of kingdoms.

So, it is upon us to understand these *sunan* in order to respect them and act upon the best of them and move with insight from the guidance of our Lord.

And in conclusion, everyone who turns away from the *Sharī'ah* of Allāh and takes His commands behind his back must understand His saying to Banū Isrā'īl when they disobeyed Allāh and His messengers and punishment befell them: *{If you do good, you do good for yourselves; and if you do evil, [it is] for yourselves...}* until His saying, the Exalted: *{Perhaps your Lord will have mercy upon you. But if you return [to sin], We will return [to punishment]. And We have made Hell for the disbelievers a prison-mat}* (Al-Isrā': 8). For there is no lineage or affinity between Allāh and any of His creation, and Allāh the Great has spoken truthfully: *{And the retribution for an evil act is an evil one like it}* (Al-Shūrā: 40).

The most important observations that we must mention and take into consideration as we study our glorious history are the following points:

**Firstly:** That the *Sharīʿah* of Allāh the Blessed and Exalted was the respected reference for all classes of rulers and ruled in all those kingdoms and societies. It was the ruler over them all. It was the supreme constitution of the state and the source of all its detailed laws. If a ruler or ruled deviated from it, it was out of wickedness, disobedience, slip, and deficiency, and those who committed them—rulers and ruled—knew that they were deficient and sinful. Alteration and change did not enter into the *Sharīʿah* of Allāh in terms of legislation and ruling by other than what Allāh revealed, out of disdain for the *Sharīʿah* of Allāh or preferring something else over it, or finding its rulings tedious, or feeling that it is possible to compare it favorably with something else, except belatedly, in the last quarter of the Ottoman State, as we will see in reviewing its history. Or what happened from some independent kingdoms that were originally established on apostasy from the religion of Allāh, as was the case with the ʿUbaydiyyah Fāṭimid State that arose in the Maghreb, Egypt, then the Levant, and was fundamentally established on heresy, magic, philosophy, sorcery, and false doctrines. Our scholars from the imams of its era ruled on its disbelief and apostasy from the religion. Likewise, what happened from some Tatar kings who claimed Islam and judged according to the *Sharīʿah* of their leader Genghis Khan, which he left for them codified in what was known as *al-Yāsā* or *al-Yāsaq*, and the definition of them has passed, such as Timur Lenk and his descendants... They are not evidence for what we are concerned with from the kingdoms that were afflicted by deviation, but they did not depart from the principle of referring to the *Sharīʿah* of Allāh, so the deviation did not exceed injustice and wickedness to apostasy and disbelief as happened later. Even though those kingdoms and states—with their rulers and ruled—received their inevitable divine punishment by the rule of *sunan*, in proportion to their injustice, wickedness, and disobedience.

**Secondly:** The vast majority of those wayward kings and princes, even the most corrupt, immoral, and those who fought for power, were engaged in Jihād against the enemies of Islām, the disbelievers, both defensively and offensively. This was especially true in defending the lands, lives, and sanctities of the Muslims, as we have seen in the many examples mentioned. We saw this from the corrupt tyrants of the Umayyads, as well as from the Abbasids, down to the kings of the independent kingdoms. The Hamdanids—despite being Shiites, and despite the innovations and injustices they were afflicted with—were among those who fought the Romans and performed admirably. The Seljuk Turks, despite their oppression, tyranny, and aggression against the caliphs and the subjects, stood as a strong barrier against the Romans, and they had great battles. The Zangid Atabegs and their righteous king Nūr al-Dīn, may Allāh have mercy on him, followed. Then the Ayyubids and the founder of their state, the mujāhid al-Nāṣir Ṣalāḥ al-Dīn, and others, even Baybars the Mamluk, who killed the Amīr of the Muslims after the great victory at ‘Ayn Jālūt for the sake of kingship and leadership. He was subsequently oppressive, cruel, and tyrannical, yet he did not dismount from his horse for twenty-seven years, during which he fought the Romans and the Tatars, who were his cousins, and he fought the Crusaders until he expelled them from most of the lands. Then the Mamluks who succeeded him took over the task until they completed it. Similar things can be said about the rest of the kingdoms, from the Ghaznavids and their righteous king Maḥmūd Sabuktakin, the Seljuks and their mujāhid Sultan Alp Arslān, the Ghurids and the Muslim Mongols in Asia and India, and about the kingdoms of North Africa, from the Aghlabid conquerors and mujāhids in Tunisia, to the Almoravids and Almohads in Morocco, and everywhere else where an Islamic kingdom was established.

Only individuals from the later generations of those kingdoms defected to the trench of inaction, treachery, and collaboration with the enemy, such as the wicked King al-Ṣāliḥ Ismā‘īl al-Ayyūbī, who allied with the Crusaders, and some of the "Kings of the Ṭawā’if in Andalusia," and others, upon whom history has recorded its curses. Most

of them were overthrown by their families or by neighboring kingdoms. Their actions were considered reprehensible by the rulers, scholars, and subjects of that time.

**Thirdly:** Most of the prominent and famous Muslim scholars were either people of determination, so they held the kings and princes accountable, enjoining good and forbidding evil. History has recorded magnificent stories, written in gold and letters of light, from the time kingship appeared among the Umayyads until recently. The list of names of these righteous predecessors (Salaf) is long and filled with achievements. Or, if they were not people of determination, they isolated themselves from the palaces and their inhabitants, staying away from the rulers' affairs and dedicating themselves to knowledge and asceticism. They did not wallow in the mire of hypocrisy towards the sultans. Only a few stragglers among the prominent scholars, those who had fallen into the mire of the world, or scoundrels among those who were counted as scholars, deviated from this. We were not afflicted by the general corruption of scholars, except for a very few, whom Allāh protected, as is the case in our time, except in later periods of our long history. The scholars were also exemplary in Jihād, especially during crises and major calamities. They would go out for conquests, both defensively and offensively, with the Imāms of the Muslims, both the righteous and the immoral, against the enemies of the Muslims from among the disbelievers. This was before the time of dish-dashes overshadowed us, bellies drooped, and the honors of turbans and beards sought after money and hashish.

**Fourthly:** The majority of the immoral princes and their tyrants, even the most oppressive among them, who were known for their might and cruelty, would take heed and humble themselves when admonished by the scholars, the people of accountability, and those who enjoyed good and forbade evil. They might even be affected, weep, and retract an injustice or a mistake, even if they later returned to their evil deeds. Religion had authority over their souls, and the sincere scholars—even those who stood against them—were respected and revered. Despite their

tyranny, immorality, struggle for power, and injustices, they combined this good trait with a love for goodness, charity, benevolence, and various forms of righteousness and kindness, to atone for their transgressions and due to the nobility of their character. They built mosques and hospices, and established endowments for various charitable purposes, in addition to their Jihād and their rule, fundamentally based on the Shari‘ah of Allāh.

**Fifthly:** The majority of the Muslim subjects were originally righteous and respectful of religion. They followed the righteous scholars, supporting them in their positions, which encouraged the scholars to rise up on many occasions. They would go out for Jihād, mobilization, and to the frontier outposts. Good and evil were mixed in those times, but things did not reach the level of the widespread manifestation of disbelief, immorality, and disobedience that has become prevalent in later times. We ask Allāh for safety.

**Sixthly:** Goodness was never cut off throughout our history, and the banner of Islām, righteousness, and glory continued to be passed between different hands and the various components of the Ummah's fabric, including Arabs, non-Arabs, Turks, Persians, Berbers, Mongols, Africans, and others. Whenever Islām weakened in one place, it would rise in another. The last example was the establishment of the Ottoman state, which preserved the symbolic Caliphate that united the Muslims, after those who preceded them had passed, and Allāh replaced them with others.

Seventhly: The enduring miracle of the Messenger (peace and blessings be upon him) in his informing us that a group fighting in the way of Allāh has always existed and will continue to exist:

From Jābir ibn Samurah (may Allāh be pleased with him), who attributed it to the Prophet (peace and blessings be upon him), that he said:

*"This religion will continue to stand, with a group of Muslims fighting for it until the Hour is established." (Narrated by Muslim) And from Mu'āwiyah, who also attributed it to him: "Whomever Allāh intends good for, He gives him understanding in the religion, and a group of Muslims will continue to fight for the truth, victorious over those who oppose them, until the Day of Judgment." (Narrated by Muslim)*

And in another narration from him: *"The Hour will not be established except that a group from my Ummah will be victorious over the people, not caring who betrays them or who supports them." (Narrated by Ibn Mājah)*

Thus, the victorious group, this group of Jihād and defense, remained and continues to exist, fighting throughout the ages, and even to this day, praise and thanks be to Allāh.

The evidence for the observations I have mentioned is abundant in the history books. Perhaps Allāh will enable us to mention some of it in a separate book about our glorious history and its magnificent anecdotes. I had intended to quote some of what I have collected here, but I refrained from doing so, fearing that it would take us too long from the purpose of this historical overview in the context of this book.

### **In summary:**

The "elements of righteousness inherent in the Ummah" in the rulers, scholars, and the ruled throughout those eras led to the continuation of goodness contending with the faces of evil and corruption in the Ummah. This extended the life of its civilization for more than thirteen centuries. All the fierce attacks that crashed against the steadfast rocks of Islamic states were shattered, and Islām remained towering, and the Muslims remained mighty. Every state, kingdom, and nation met its destiny according to the divine laws, in accordance with the amount of righteousness and corruption it possessed.

Until the last decades of the twentieth century began, and the majority of the masses of the Ummah, rulers and ruled alike, began to shed the Sharī'ah of their Lord. The enemy's plots succeeded in separating them from their religion, in belief and practice, except for the minority whom Allāh had mercy on. Thus began to befall us what we see today of the collapse, unprecedented in our history, where the invaders are fighting the Ummah with its own sons and those who (nominally) belong to it. We will detail the causes and evidence of this in the following chapters, Allāh willing. And we will search for solutions for it, hoping that they will benefit the victorious group, and hoping that we will be among them, Allāh willing.

### **Back to the beginning**

We resume from where we left off in a brief overview of our history, after having reviewed the most important raids that our Islamic world was subjected to in our ancient history, namely the Crusades and the Mongol raids. We had presented the independent states, after mentioning a brief account of the history of the Prophetic state, the Rightly-Guided Caliphate, the Umayyad state, and the Abbasid state.

In the early tenth century AH (Hijri), and the beginning of the sixteenth century CE (Gregorian). The "House of Uthmān" (Ottomans), the descendants of the Seljuks in the Anatolian plateau, had risen and established a kingdom, which expanded gradually from western Anatolia, and transformed into a powerful sultanate. They managed to conquer Constantinople, the capital of the Byzantine Romans, in the year 1453 CE, which caused a global historical shift, as that event was considered by Western historians as the end of the Middle Ages and the beginning of the modern era.

After the Ottomans conquered Constantinople, they moved north and west in Europe, and conquered the lands of Crimea and the Black Sea region, the Caucasus, Eastern Europe, and the Balkans, reaching central Austria and northern Italy. They also moved south, extending their control over the Levant, Iraq, Egypt, the Hijaz, Yemen,



then the central part of North Africa, and most of the Mediterranean islands. After conquering Egypt, they transferred the Caliphate to themselves, taking it from the last symbolic Abbasid caliphs who were in Cairo under the protection of the Mamluk state in the year 922 AH. Since that time, the Ottoman Caliphate was established, which reunited the dispersed Muslims under its banner and authority, and carried the banner of Jihād, defensively and offensively, in the face of the European states and kingdoms that inherited the banner of the Romans after the fall of Constantinople. Whatever the opinions of historians may be about that Caliphate and the Ottoman state, there is no doubt that it was an extension of the state of Islām, its banner, and its civilization. And an extension of the name of the Islamic Caliphate, which disappeared with the demise of the Ottoman state and its fall at the hands of the European states in 1924 CE.

Because of the importance of this period of modern Muslim history, indeed the history of the intense conflict between Muslims and the contemporary Romans (European states), we also present a brief account of the history of the Ottoman state. We will expand on it somewhat (approximately 80 pages), summarizing hundreds of pages from its sources, because it represents the early stages of the modern conflict between Muslims and European states. It also constitutes the beginnings of the emergence of the modern international system based on the system of conflict of interests and international alliances.

The reader will see that what we are experiencing today from the intrigues of the various modern Roman states: (Europe, Russia, and America) is nothing but a repetition of what happened during the past two centuries. The mention of that history—which is repeating itself now—is full of many extremely important lessons for the leading vanguard that will lead our current and future Jihād, with Allāh's help.

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# **The Roots of the International Order**

**(Part II)**

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## **The Islamic State During the Reign of the Ottoman Caliphate**

A Brief History of the Ottoman State (1300 - 1924 CE)

*As I mentioned at the beginning of the history chapter, I relied on the book "History of the Ottoman State" – with summarization, adaptation, and additions – by the author "Farid Bey, the Lawyer". He appears to be an Egyptian of Turkish origin who wrote his book in 1910. His Masonic tendencies, his hatred for Sultan Abdul Hamid (may Allāh have mercy on him), his Turkish nationalist sentiment, and his support for the Jewish-Masonic Committee of Union and Progress are evident. His book is published in the well-known Alfiya program. The author's bias did not significantly affect his objectivity, except in his account of Sultan Abdul Hamid's era and his conflict with the Masons, and his account of the later stages since the Masons began their activities. As for the earlier stages, the author's sentiment is relatively objective, acceptable, and rich in information on the history of the Ottomans, to whose state the author showed great loyalty.*

*I apologize for not having had the time to correct the non-native accent in the author's writing style, taken from the CD-ROM – except for a little – but I may do so in a subsequent edition, God willing.*

The founder of this state was Ertuğrul bin Süleyman Şah, the Turkmen leader of one of the Turkish tribes migrating from the plains of Western Asia to the lands of Asia Minor.

In the middle of the seventh century AH, Ertuğrul supported King Alaeddin, the Sultan of Konya, against his enemies. Konya was one of the Seljuk emirates established after the dissolution of the Seljuk state upon the death of Sultan Melik Şah on the 15th of Shawwal, 485 AH / 1092 CE.

King Alaeddin rewarded him for his assistance by granting him several regions and cities. He then titled his tribe "the Sultan's Vanguard" because they were always at the forefront of the armies.

### **Sultan Osman, Founder of the Ottoman State (1300 - 1317 CE)**

When Ertuğrul died in 687 AH, corresponding to 1288 CE, King Alaeddin appointed his eldest son, Osman, the founder of the Ottoman state, in his place.

In approximately 1300 CE, corresponding to 699 AH, Tatar hordes attacked the lands of Asia Minor. This coincided with the death of Alaeddin, the last of the Seljuks in Konya, opening the way for Osman. He took possession of the lands granted to him and titled himself *Padişah-ı Âl-i Osman*. Then he began to expand his domain.

He then sent to all the Roman princes in Asia Minor, giving them the choice of three things: Islam, *jizyah*, or war. Some of them embraced Islam and joined him, some accepted paying tribute, and the rest sought the help of the Tatars against Sultan Osman. After defeating the Tatars, he returned quickly to besiege the city of Bursa in 717 AH, corresponding to 1317 CE. Its ruler, Evrenos, embraced Islam, was given the title Bey, and became one of the famous Ottoman commanders. Shortly after that, Osman died, having bequeathed the kingdom to his second son, Orhan.

### **Sultan Ghazi Orhan I (1317 - 1360 CE)**

His first act was to move the seat of government to Bursa.

In 1355, the Roman king in Constantinople sent a delegation requesting his help in repelling the raids of Dušan, the king of Serbia. When the Ottomans landed on the coast of Europe, they realized the weakness of the Roman kingdom and its state of disintegration. Sultan Orhan began to secretly prepare battalions to cross the sea and occupy some points on the European shore to serve as centers for Ottoman

operations in Europe. Fate aided them when a section of the walls of Gallipoli collapsed following a severe earthquake. The Ottomans entered it without much difficulty and occupied several other cities, including Ipsala and Rodosto.

### **Establishment of the Professional Ottoman Army: The Janissaries**

Orhan was assisted by his brother, Alaeddin, in internal administration. One of Alaeddin's most important acts was to order the minting of silver and gold coins and to establish a system for the victorious armies, making them permanent. Previously, they were only assembled during wartime and disbanded afterward. He then feared that each faction of the soldiers would align with its respective tribe, breaking the bonds of Ottoman unity, which they had striven to create. One of the prominent figures of that time, named Kara Halil, who later became the first vizier under the name Hayreddin Pasha, suggested taking young men from the prisoners of war, separating them from anything that reminded them of their ethnicity and origin, and raising them with an Islamic Ottoman upbringing so that they would know no father but the Sultan and no profession but *jihād* in the way of Allāh. Since they had no relatives among the populace, there was no fear of them aligning with them. Sultan Orhan was impressed by this idea and ordered its implementation. When he had a considerable number of them, he took them to Hacı Bektaş, the sheikh of the Bektaşî order in Amasya, to pray for their well-being. This sheikh prayed for their victory over their enemies and said, "Let their name be *Yeni Çeri*," which is written in Turkish as *Yeniçeri*, meaning "new army," and was later dubbed in Arabic to *İnkışari* (Janissary). This army then advanced in organization and increased in number until it became the sole reliance in wars. It was one of the greatest and most important factors in the expansion of the Ottoman state's authority. However, they later overstepped their boundaries, transgressed, and became despotic, causing unrest in the state until Sultan Mahmud II abolished the Janissaries after killing most of them

in 1241 AH because they resisted the reforms of the sultans, rebelled against them, and infringed upon their rights.

In 761 AH (1360 CE), Sultan Orhan Ghazi died at the age of 81, after a reign of 35 years, having strengthened the state with his new conquests and numerous reforms. He was buried in the city of Bursa.

### **Sultan Ghazi Murad Khan I (1360 - 1389 CE)**

His reign lasted 35 years. His first act was the occupation of Ankara, the seat of the Karaman Sultanate. In Europe, he conquered Edirne in 1361 CE, which remained the capital of the Ottomans until the conquest of Constantinople in 1453 CE. He also conquered Philippopolis (modern Plovdiv), the capital of Eastern Rumelia. Evrenos Bey conquered the cities of Vardar and Kolgjumina in the name of the Ottoman Sultan. Thus, Constantinople became surrounded from the European side by Ottoman possessions and was separated from the remaining small Christian emirates that the Balkan Peninsula was divided among. The Sublime State became adjacent to the emirates of Serbia, Bulgaria, and Albania.

The Romans sought help from the Pope, who answered their plea and wrote to all the kings to prepare for war against the Muslims, inciting them to a religious war to protect Christianity from Islamic conquests.

Ourok V, who appointed the Grand Master of the Knights of Hungary, did not wait and marched with them to attack Edirne, the capital of the Ottoman territories. They did not last long before retreating, which occurred in 866 AH, 1363 CE.

When the state grew in stature, its neighbors, especially the weaker ones, feared it. In 1365, the Republic of Ragusa sent envoys to Sultan Murad, who concluded a treaty of friendship and trade with them. They pledged to pay an annual *jizyah* of

500 gold ducats. This was the first treaty concluded between the Ottomans and Christian states.

In 1379 CE, Lazar Grbljanovic, who ascended to the throne of the Serbian kingdom, allied with Sisman, the prince of Bulgaria, to fight the Ottomans. They then realized their inability and made peace with the Sultan on the condition that the Sultan marry the daughter of the Bulgarian prince and that the two princes pay him a fixed annual tribute. At the beginning of 1381 CE, conquests began again and resumed their previous course. The Sultan forced the prince of the Hamid region to cede his lands to him and conquered the cities of Monastir, Prilep, and Štip. The city of Sofia fell into Ottoman hands after a siege that lasted three years, from 1381 CE to 1383 CE. Following this, Grand Vizier Hayreddin Pasha conquered the famous city of Thessaloniki. In 1389 CE, fighting broke out between the Serbs and the Ottomans. In this important battle, the Ottomans prevailed, and Serbian independence was lost, as Bulgaria, Rumelia, and Anatolia had lost their independence before. While Sultan Murad was passing among the dead, a Serbian soldier arose from among them and stabbed the Sultan with a dagger, a fatal blow.

### **Sultan Ghazi Bayezid Khan I (1389 - 1402 CE)**

The pillars of the state agreed on his succession. He had a slightly younger brother named Yaqub, characterized by courage, boldness, and high ambition. There was fear for the kingdom that he might claim the throne, so he was killed by the agreement of the state's princes and army commanders. European historians claim that his killing was based on a legal *fatwā* issued by the scholars of that time to prevent the occurrence of sedition (*fitnah*), based on Allāh's saying: { "*And fitnah is worse than killing.*" } This heinous act was the first precedent set by the Ottoman Sultans for themselves, killing the Sultan's brothers upon his succession, to ward off sedition according to their flawed reasoning – according to historians, if the widespread claim about them is true.

Sultan Bayezid I began his actions by appointing Prince Stefan, son of Lazar, King of Serbia, as ruler over it, marrying his sister (Olivera), and allowing him to govern his country according to their laws, on the condition of paying a fixed *jizyah* and providing a certain number of soldiers to join the royal armies in wartime. When security prevailed in Europe, he turned to Asia and conquered the city of Alāşehir, known to Europeans as Philadelphia, in 1391 CE. It was the last remaining city of the Romans in Asia. Thus, the eastern part of the Sea of Marmara became purely Ottoman.

When Sigismund, King of Hungary, learned of what had befallen the lands of Bulgaria, he feared for his kingdom, as it had become adjacent to the Sublime State at several points. He sought help from Europe, and the Pope assisted him, declaring a religious war among the peoples of Western Europe. The Duke of Burgundy answered the call and sent his son, Count de Nevers, with six thousand warriors, most of whom were French nobles, including many relatives of the King of France himself. As he marched to Hungary, he was joined by the princes of Bavaria, Styria, the Knights Hospitaller, and Saint John of Jerusalem, and many Germans. This army then crossed the Danube River.

Sultan Bayezid marched towards them with two hundred thousand fighters, including many Serbs under the leadership of their prince, Stefan, son of Lazar, and others from the Christian nations subject to Ottoman rule. He fought them fiercely. On the 23rd of Dhū al-Qa‘dah, 798 AH / September 27, 1396 CE, the battle resulted in the victory of the Ottomans over the allied armies. Many French nobles were captured, including Count de Nevers himself, and most of them were killed. The rest and Count de Nevers were released after paying an agreed-upon ransom.

He then tightened the siege on Constantinople. Had it not been for the Mongol raids on Asia Minor, he might have been able to conquer it, but matters are contingent upon their times. He settled for concluding a peace treaty with its king this time, on

the condition of paying ten thousand gold coins annually in the currency of that time, allowing Muslims to build a mosque there to perform the rituals of the true religion, and establishing a Sharī'ah court to adjudicate the cases of Muslims residing there.

### **Timur's Raid on Asia Minor**

Timur raided Asia Minor with his vast armies and conquered the city of Sivas in Armenia. Therefore, Sultan Bayezid gathered his armies and marched to fight Timur the Lame. The two armies met on the plain of Ankara. He fell captive to the Mongols, along with his son Musa, on the 19th of Dhū al-Ḥijjah, 804 AH / July 20, 1402 CE. He died in captivity.

After the death of Sultan Bayezid, the state fragmented into several small emirates, as happened after the fall of the Seljuk state, because Timur restored to the princes of Kastamonu, Saruhan, Germiyan, Aydin, Menteşe, and Karaman the lands they had lost. During this period, Bulgaria, Serbia, and Wallachia became independent, and only a few countries remained under Ottoman rule. What added to the danger to this state was the disagreement of Bayezid's sons on appointing one of them. Each of them claimed the right for himself, so some of them allied with the Romans, and some with Timur. Eventually, the matter came to one of them, named Mehmed, and he took sole control of what remained of the Ottoman lands.

### **Sultan Mehmed Çelebi Ghazi (1410 - 1421 CE)**

The reign of Sultan Mehmed was entirely consumed by internal wars to restore the emirates that had become independent during the period of chaos that followed the death of Sultan Bayezid in captivity. He maintained the alliance with the Roman king, without whose assistance the bonds of the Sublime State might have been broken. It is noteworthy about this Sultan that he used firmness with gentleness in

dealing with those he conquered. He was occupied with suppressing sedition and arranging the affairs of the state until death suddenly came upon him in 824 AH, 1421 CE, in the city of Edirne. He passed away at the age of 43, having bequeathed the kingdom to his son Murad. Sultan Mehmed was known for his love of science and the arts. He was the first Ottoman king to send the annual gift to the Emir of Mecca, called the *surra*. It consisted of a specific amount of money sent to the Emir to distribute to the poor of Mecca and Medina.

### **Sultan Murad Khan II (1421 - 1451 CE)**

He took over at the age of eighteen and began his actions by concluding peace with the Emir of Karaman and agreeing with the King of Hungary on a five-year truce so that he could devote himself to restoring those who had broken the bond of obedience from the provinces of Asia. However, something happened that distracted him from this, as some of his relatives allied with the Roman king.

In 1430, the Sultan reconquered Thessaloniki. After that, Sultan Murad wanted to conquer the remaining lands of Serbia, Albania (*Arnavutluk*), and Wallachia before turning again on Constantinople, so that it would have no supporter from these provinces. Sultan Murad fought many wars with the Serbs, Bulgarians, and Albanians. He abdicated the Sultanate to his son Mehmed, to devote himself to seclusion. He died on February 7, 1451, at the age of 49, after a reign of 30 years. He was succeeded by his son, Sultan Abu al-Fath Mehmed II.

### **Sultan Ghazi Mehmed II, Conqueror of Constantinople (1451 - 1481 CE)**

He was the seventh Sultan. When he took over the kingdom after his father, there was no territory in Asia Minor outside his control except for part of the Karaman lands, the city of Sinop, and the Empire of Trebizond. The Eastern Roman Empire was limited to the city of Constantinople and its environs. The region of Morea was



divided between the Venetians and several small emirates ruled by some Roman or European notables who had remained after the end of the Crusades, and the lands of the *Arnavut* (Bosnia). Historians claim that he ordered the killing of his infant brother named Ahmed and the return of Princess Mara of Serbia – his father's concubine – to her father. He then began to prepare to complete the conquest of the remaining Balkan lands and Constantinople so that all his possessions would be connected.

### **Conquest of Constantinople (857 AH - 1453 CE)**

The Sultan besieged the city in early April 1453 from the land side with an army of two hundred and fifty thousand soldiers and from the sea side with a fleet of one hundred and eighty ships. He set up fourteen artillery batteries around the city, placing in them huge cannons made for him by a famous Hungarian craftsman named Orban. They could throw stone balls weighing twelve *qintars* each to a distance of one mile. During the siege, the tomb of Abu Ayyub al-Ansari, who was martyred during the siege of Constantinople in 52 AH during the caliphate of Muawiyah ibn Abi Sufyan (may Allāh be pleased with him), was discovered. After the conquest, he built a mosque for him, and it became customary after that for every Sultan who took over to be girded with the sword of Osman Ghazi I in this mosque.

When Constantine, the last of the Roman kings, saw these preparations, he sought help from Europe. The people of Genoa answered his request and sent him a fleet. Ottoman ships confronted it, and a huge battle erupted between them. It ended with the victory of the Genoese fleet and its entry into the harbor after the besieged raised the iron chains that had been placed to prevent Ottoman ships from reaching it. They were then lowered again after its passage, so the Ottoman ships could not pursue it. It delivered supplies to the city. After that, the Sultan began to think of a way for his ships to enter the harbor to complete the siege by land and sea. He came

up with an ingenious idea: to transport the ships over land to bypass the chains placed to prevent him. This surprising feat was accomplished by paving a road on land for a distance of two *farsakhs*, or six miles (10 km), and placing wooden planks on it, onto which oil and grease were poured to facilitate the sliding of the ships. In this way, about seventy ships with their loads and cannons were transported to the other side of the gulf in one night! When morning came and the besieged saw them, they were certain that there was no escape from the victory of the Ottomans over them. The Sultan then ordered his armies to prepare for the attack on the 20th of Jumada al-Awwal, 857 AH / May 29, 1453 CE. On the night before the appointed day, the Ottoman soldiers lit lights in front of their tents to celebrate their imminent victory and spent the whole night chanting "There is no god but Allāh" and "Allāh is the greatest". When dawn broke, orders were issued to them to attack. One hundred and fifty thousand soldiers attacked, climbed the walls, and entered the city from every crevice. They put the sword to those who opposed them and entered the Hagia Sophia Church, where the patriarch was praying with a large number of people. The Romans believe to this day that the wall of the church split open and the patriarch and the holy images entered it. They believe that the wall will split again on the day the Turks leave Constantinople, and the patriarch will emerge from it and complete his prayer, which was interrupted when the Ottomans entered upon him during the conquest!

The city was named *Islambol*, meaning the City of Islam, and was made the capital of the state. We mention here that the Muslims besieged Constantinople eleven times before this last time, seven of which were in the first two centuries of Islam:

Muawiyah besieged it during the caliphate of our master Ali (may Allāh be pleased with him) in 34 AH / 654 CE.

Yazid ibn Muawiyah besieged it in 47 AH / 667 CE during the caliphate of our master Ali as well.

Sufyan ibn Awf besieged it during the caliphate of Muawiyah in 52 AH / 672 CE and in 97 AH / 715 CE.

Maslama ibn Abd al-Malik besieged it during the time of Caliph Umar ibn Abd al-Aziz (may Allāh be pleased with him).

It was also besieged during the caliphate of Hisham ibn Abd al-Malik in 121 AH / 739 CE.

In the seventh time, Caliph Harun al-Rashid besieged it in 182 AH / 798 CE.

Then the Sultan entered the city and found the soldiers engaged in looting and plundering. He issued orders to prevent all aggression, and security prevailed immediately. He then visited the Hagia Sophia Church and ordered that the call to prayer be made in it, declaring it a mosque for Muslims. After the conquest was completed in this manner, he announced in all areas that he did not oppose the practice of the Christian religion, but rather guaranteed them freedom of religion and the preservation of their property. Those Christians who had migrated returned. He imposed the payment of tribute on them, exempting only the religious leaders.

After completing these arrangements and rebuilding the destroyed city walls and fortifying them, he traveled with his armies to conquer new lands:

He headed for Morea, but its two princes, Demetrius and Thomas, brothers of Constantine, did not await his arrival but sent to him, informing him of their acceptance to pay an annual *jizyah* of twelve thousand ducats. The Sultan accepted this.

He changed his direction towards Serbia. The Serbian prince made peace with Sultan Mehmed II on the condition that he pay him eighty thousand ducats annually in 1454.

In the following year, he reached the city of Belgrade, located on the Danube River, and besieged it from the land and river sides. He then sent Grand Vizier Mahmud Pasha to complete the conquest of Serbia, which he completed from 1458 to 1460.

During this time, Morea was conquered. In 1458, the Sultan conquered the city of Corinth and the surrounding Greek lands until he stripped Thomas Palaiologos, brother of Constantine, of all his lands, leaving the region of Morea to his brother Demetrius only on the condition of paying *jizyah*.

At that time, the islands of Thasos, Lemnos, and others of the Aegean Sea were conquered.

Then the Sultan raided and reached the city of Bucharest in the shortest time.

In 1462, the Sultan fought the lands of Bosnia because its prince refused to pay tribute. He captured him after a fierce battle, along with his son, and ordered their execution. Thus, all the lands of the Bosniaks and the people of Bosnia submitted to him.

In 1463, they captured the city of Argos and others. Then, after a truce that lasted one year, wars resumed between the Ottomans and the Venetians. The result was that the Ottomans conquered the island of Negroponte, called Euboea in Turkish books, the center of Venetian colonies in the Aegean Islands. Its conquest was completed in 1470. After security prevailed throughout Europe, the Sultan turned his attention to the Karaman lands in Asia Minor.

The Venetians then preferred to conclude a new peace treaty with the Sultan and cede Shkodër in exchange for some trade privileges. Peace was concluded between the two parties on this basis, and a treaty was signed between them in January 1479. This was the first step taken by the Ottoman state to intervene in the affairs of

Europe, as the Republic of Venice was then the most important European state in maritime trade, matched only by the Republic of Genoa.

### **Conquest of the Greek Islands and the City of Otranto**

After peace was concluded with the Venetians, the armies were directed to Hungary. In 1480, the Greek islands located between Greece and Italy were conquered. After that, the commander Gedik Ahmed Pasha sailed with his ships to conquer the city of Otranto in Italy, which the Sultan intended to conquer entirely. It is said that he swore to tie his horse in the Church of Saint Peter in Rome, the seat of the Pope. The city of Otranto was conquered by force in August 1480 CE.

In 1481 CE, Abu al-Fath Sultan Mehmed II Ghazi died at the age of fifty-three. His reign lasted 31 years, during which he fulfilled the aims of his ancestors. He conquered Constantinople and added to it the conquest of the Empire of Trebizond, Serbia, Bosnia, Albania (*Arnavutluk*), and all the regions of Asia Minor. Only the city of Belgrade, belonging to Hungary, and some islands belonging to the Venetians remained in the Balkans. He was buried in the special burial ground he established in one of the mosques he founded in Istanbul. May Allāh have mercy on him and reward him well on behalf of Islam.

It is narrated that he made many administrative arrangements, including: establishing the first principles of civil law and penal law, replacing physical punishments, i.e., a tooth for a tooth and an eye for an eye, with monetary fines in a clear manner, which Sultan Suleiman the Magnificent completed, who expanded on secular legislation, consequently – if the report is true – this would be the first step on the path of disbelief, ruin, and the causes of this nation's defeat. May Allāh curse – those who alter His laws – Allāh the Exalted said:

*{And whoever does not judge by what Allāh has revealed – then it is those who are the disbelievers.} (Al-Mā'idah: 44).*

## **Sultan Ghazi Bayezid Khan II (1481 - 1512 CE)**

Sultan Abu al-Fath Mehmed II died, leaving behind two sons, the eldest being Bayezid, who was governor of Amasya, and the second being Cem, famous in European books as Prince Zizim, who was governor of Karaman. Many disturbances occurred between the two brothers, in which the Pope and Christian kings intervened. They ended with the death of Prince Cem, poisoned while in the care of the King of France.

No significant conquests took place during the reign of Bayezid II, but relations expanded during his time between the Sultanate and Russia and the kingdoms of Europe.

The Sultan had three sons who rushed to dispute the Sultanate. The Janissaries were able to impose Sultan Selim during his father's lifetime. They brought him to Constantinople with excessive celebration and took him to the Sultan's palace, demanding that he abdicate the throne to his aforementioned son. He accepted and resigned on the 8th of Safar, 918 AH / April 25, 1512 CE. The lands of the Sublime Ottoman State did not increase much during the time of Sultan Bayezid II due to his love of peace and the prevention of bloodshed. His foreign wars were necessary to defend the borders so that his enemies would not underestimate them. He was of a peaceful disposition and averse to killing.

## **Sultan Selim I, the Resolute (1512 - 1520 CE)**

Selim I, who was nicknamed *Yavuz*, meaning "the Resolute," appointed his son Suleiman as governor of Constantinople and traveled with his armies to Asia to fight his brothers and their sons until no one remained to dispute the kingdom with him, after he had killed those he found of his brothers and their offspring!

He then returned to Edirne, where he was awaiting ambassadors from Venice, Hungary, Moscow, and the Sultanate of Egypt. He concluded truces with all of them for long periods, as his ambitions were directed towards Persia, which had begun to grow and rise during the era of its king, Shah Ismail al-Safavi, the Shiite, whose state began to develop east of the Sultanate. Ismail had conquered the province of Shirvan and made Tabriz his capital in 1501. He then conquered Iraq, Khorasan, and Diyarbakir in 1508. He sent one of his commanders, who occupied Baghdad. In 1510, he added to his possessions the lands of Fars and Azerbaijan, thus extending his kingdom from the Persian Gulf to the Caspian Sea and from the sources of the Euphrates to Transoxiana. Thus, the Safavid state bordered the Ottoman state, and Sultan Selim wanted to push it away.

Fighting broke out between the two armies in August 1514. The Ottoman armies won a clear victory due to their superiority in artillery. The Shah fled with the remainder of his armies, and many of his commanders were captured. One of his wives was also captured, and the Sultan refused to return her to her husband, but married her to one of his scribes as revenge against the Shah! The city opened its gates, and the Sultan entered it victorious on September 4, 1514. He seized the Shah's treasures and sent them to Constantinople. The Ottoman armies then conquered the cities of Mardin, Urfa, Raqqa, Mosul, and Diyarbakir. The Kurdish tribes submitted without much difficulty, on the condition that they remain under the rule of their tribal chiefs.

### **Conquest of Egypt and Transfer of the Caliphate to the Ottomans**

Sultan Selim had not finished fighting the Shiites and conquering the lands of Diyarbakir and Mosul when he began preparations to conquer the Sultanate of Egypt, since its Sultan, Qansuh al-Ghuri, had allied with Shah Ismail to fight the Ottoman state. He marched with his army to the Levant, and the two armies met near the city of Aleppo (may Allāh protect it and return us to it victorious). They met

in a valley called Marj Dabiq, and al-Ghuri was killed during the defeat of the Mamluk army. This took place in August 1516.

After this battle, the Sultan entered Aleppo, and it is narrated that he killed all the Shiites who were in it, said to be thirty thousand! Sultan Selim then occupied the cities of Hama, Homs, and Damascus with ease, appointing governors from his side. He met with the scholars there, treated them well, distributed gifts to the mosques, and ordered the restoration of the Umayyad Mosque in Damascus. When the Sultan prayed *Jumu'ah* there, the preacher added to his title the epithet: "Servant of the Two Holy Sanctuaries," which remained a title for the Ottoman Caliphs (and was then usurped in our cursed time by the servant of the Jews, Christians, and Zoroastrians, the King of the House of Saud, Fahd bin Abdul Aziz).

The Ottomans then occupied Gaza and then Cairo, despite the resistance of the Mamluks, who fought them from street to street and from house to house until about fifty thousand people were killed from them and from the inhabitants of the city! Tuman Bay soon fell into the hands of the Ottomans due to the betrayal of some of those with him, and he was hanged by order of Sultan Selim in April 1517 CE at Bab Zuweila.

What gave the conquest of the Nile Valley great historical significance was that Muhammad al-Mutawakkil 'ala Allah, the last descendant of the Abbasid dynasty, whose ancestors had come to Egypt after the fall of Baghdad, the seat of the Abbasid Caliphate, to Hulagu Khan the Tatar in 656 AH / 1258 CE, and who had the nominal Caliphate in Egypt, relinquished his right to the Islamic Caliphate to Sultan Selim the Ottoman. Allāh the Almighty spoke the truth:

*{And if you turn away, He will replace you with another people.}* He handed over the noble Prophetic relics: the banner (flag), the sword, and the cloak, and also handed



him the keys to the Two Holy Sanctuaries. From that date, every Ottoman Sultan became the Commander of the Faithful and the Caliph of the Muslims.

In early September 1517, Sultan Selim traveled from Cairo back to Constantinople. On the 20th of Ramadan, 923 AH, the Sultan arrived in Damascus and stayed there until the 22nd of Safar, 924 AH. He attended the celebration of the first prayer held in the mosque he established in Damascus over the tomb of Muhyiddin ibn Arabi. He then traveled to Aleppo and from there to Edirne. On the way, an ambassador from the Kingdom of Spain arrived to discuss the freedom of Christian visits to Jerusalem, which had previously been under the Sultanate of Egypt and followed it in coming under the Ottoman state. In exchange for paying the amount that was paid annually to the Mamluks, the Sultan received him well and declared his acceptance. The Spanish concluded a treaty with the Sublime Porte. An ambassador also came from the Republic of Venice to pay him two years' arrears of the tribute owed for its continued presence in Cyprus.

Glory be to Him who honors whom He wills and humiliates whom He wills. The Ottoman state had become, since the time of the Conqueror, a great power that the kings of Europe took into account.

During this time, Sultan Selim was busy preparing a fleet to resume the attack on the island of Rhodes by sea. He was also preparing to fight the Shah of Persia again, but death did not give him time to complete the project of conquering Rhodes. It overtook him on his journey from Constantinople to Edirne, and he died in September 1520 CE.

His presence – as historians recorded – was that of a bloodthirsty man, eager to sever necks. He killed seven of his viziers for flimsy reasons. Every vizier was threatened with death for the slightest mistake, so much so that it was said to curse someone's death that he would become a vizier to him. Sultan Selim built many

mosques and converted the most beautiful churches of Constantinople into mosques, despite the prior promise of Sultan Mehmed II the Conqueror to the Patriarch of the Romans not to touch the half of the churches that he left to them after the conquest of the city.

### **Sultan Ghazi Suleiman Khan I, the Lawgiver (1520 - 1566 CE)**

He is the tenth of the Ottoman kings and the most glorious. His reign represents the peak of their state's splendor. It was his custom to send letters to all governors and the nobles of Mecca and Medina, filled with advice and explanatory Quranic verses, mentioning the virtue of justice and fairness in rulings, and the gravity of the consequences of injustice. He would begin his letters with the noble verse:

*{Indeed, it is from Solomon, and indeed, it is [in the name of Allāh], the Entirely Merciful, the Especially Merciful.}* The most important events of his reign were:

### **Conquest of Belgrade in 1521 CE**

After news arrived of the killing of the ambassador he sent to the King of Hungary, demanding the payment of *jizyah* or war, the Sultan became enraged and marched himself at the head of the army to Belgrade. He entered it and prayed *Jumu'ah* in one of its churches, which had been converted into a mosque. This city, which had been the strongest fortress of the Hungarians, became its greatest aid in conquering the regions and countries beyond the Danube River.

### **Conquest of Rhodes in 1523 CE**

After that, the Sultan began to prepare by land and sea to conquer the island of Rhodes, which Sultan Mehmed the Conqueror had been unable to conquer, to be a link between Constantinople and Egypt by sea, and so that the Christians would not

have a strong center in the middle of his lands to which the fleets of the countries hostile to the state could resort in wartime.

### **Conquest of Hungary and its Capital in 1526 CE**

The war between Hungary and the Ottomans on the borders was continuous. After the army opened several fortresses of military importance on the Danube River, he arrived with his army at the Mohács Valley in August 1526. Most of the Hungarian knights were killed there, and their king was killed, and his body was not found. This battle was the reason for the conquest of all of Hungary. Therefore, the people of Buda, the capital of Hungary, sent the keys of the city to the Sultan. He received them, emphasizing orders to the soldiers not to harm the people and to maintain order, but his warnings were of no avail.

### **Beginning of Wars with Austria and the Siege of its Capital (Vienna)**

The Sultan then marched with his armies towards Vienna. Sultan Suleiman arrived with his armies in front of the capital of Austria, laid siege to it, and directed his cannons at its walls, demolishing part of them and opening a breach in them so that the armies could attack through it. He then ordered the soldiers to attack, but he was unable to enter the city. When the ammunition ran out and winter approached, he issued orders to retreat from Vienna that year and to prepare the armies to resume the attack later. On the 19th of Ramadan, 938 AH / April 25, 1532 CE, Sultan Suleiman marched towards Vienna again to conquer it. When he reached the city of Niš in Serbia, he found ambassadors from the Archduke of Austria waiting for him. In Belgrade, he found a new ambassador from the King of France. After the meeting and the exchange of greetings between the French ambassador and the Caliph, the ambassador returned to his king, carrying a letter in which the Sultan confirmed their alliance to fight Charles V (who was King of Austria, the Netherlands, and Spain, Emperor of Germany, and whose possessions included most of southern Italy,

Genoa, the island of Menorca, and Oran on the coast of Algeria). Thus, he surrounded France from all sides. The Sultan promised to supply France with the Ottoman fleet if needed. Then the Sultan marched with his armies, which numbered two hundred thousand fighters, and after they passed Belgrade, they were joined by fifteen thousand horsemen from the Crimean Tatars. During the march towards Vienna, the army conquered several fortresses and castles without significant resistance. Due to the lack of siege cannons with him and the approaching winter with its bitter cold, he also retreated from it.

When the Sultan reached Philippopolis on his return, he appointed the Crimean Tatar Sahib Giray as Khan of the Crimea instead of his brother, in reward for his services during the army's passage through Austrian lands. While these wars were raging on land, a group of Charles V's warships and several papal ships arrived to fight the Ottomans from the sea. They occupied the ports of Coron and Patras in Morea after killing the Janissary soldiers there and destroying the two fortresses that Sultan Bayezid II had established on the shores of the Gulf of Lepanto in Greece. In early 1523, the Archduke of Austria sent an ambassador to Istanbul to offer peace to His Majesty the Sultan. The Sultan did not accept peace but accepted a temporary truce until the keys of the city of Gran were handed over to him. Afterwards, the truce turned into peace. The ambassador was sent to present these conditions to the dignitaries and notables of the state, who accepted them. After that, a peace treaty was concluded between the two parties in June 1533. The most important of its provisions were that the Austrians return the city of Coron to the Ottoman state and not return anything they had conquered from Hungary, and that whatever Austria agreed upon with Zápolya, the ruler of Hungary, would not be implemented unless approved by His Majesty the Ottoman Sultan. This was the first peace treaty between Austria and the Sublime Porte.

### **Consular Privileges**

In early February 1536, an agreement was reached between the French ambassador and the Sublime Porte, and a noble decree was issued granting some privileges to the subjects of the King of France residing in the Ottoman territories. The text of the treaty indicates the great extent of the Ottoman state's power, strength, and prestige at that time. Thus, France became the only European state with privileges for its subjects. However, it is criticized for opening the door to consular privileges, which gave foreigners the right to interfere in the internal affairs of the Ottoman state, especially in the nineteenth and twentieth centuries, under the pretext of Christian minorities and communities, as will be discussed later.

### **Hayreddin Pasha Barbarossa and the Conquest of Algeria and Tunisia**

The captain Hayreddin was known in European books as Barbarossa, meaning "the one with the red beard." Hayreddin Pasha originated from the island of Mytilene, one of the Aegean Islands. He and his brother, named Oruç, were engaged in piracy in the Aegean Sea (Mediterranean Sea). They then embraced Islam and entered the service of Sultan Muhammad al-Hafsi, the ruler of Tunis. They continued in their profession, which was to capture Christian merchant ships, seize all the goods on board, and sell their passengers and sailors as slaves. One day, they sent one of the captured ships to Sultan Selim I as a show of their submission to his rule. He accepted it from them and sent them robes of honor and ten ships to help them attack European ships. Their power grew, and they were able to conquer Algeria in the name of the Ottoman Sultan in 1533. They tried to conquer Tunis in 1535. They made great efforts to help the Muslims fleeing from the oppression of the Christians after the fall of Granada (1492 CE), and they helped to transport them by sea to Morocco.

## **Alliance Between France and the Ottoman State to Fight Austria**

One of the results of France's alliance with the Ottoman state was that their agreement stipulated that the Sublime State would direct its wars towards Naples, Sicily, and Spain instead of attacking Austria, which would unite with all the German emirates and kingdoms to defend it, as it was, despite its independence, part of the German alliance. The French armies would enter Italy from the Piedmont region in northwestern Italy when the Ottoman armies entered it from the Kingdom of Naples. However, the failure of the Republic of Venice to join this alliance and its display of aggression towards them was the reason for the failure of all these measures. Sultan Suleiman wanted to take revenge on the Republic of Venice for not siding with his alliance, even though he had respected its proximity and had not invaded their lands. He sent Hayreddin Pasha, who had been promoted to the rank of *Kapudan Pasha* (Admiral of all Ottoman Fleets), with about a thousand ships to besiege the island of Corfu! He besieged it in September 1537, and the Sultan himself came to observe the siege. However, he ordered its lifting due to the strong defense of its people and not to waste time around this island. He returned to Constantinople and sent Hayreddin Pasha to conquer the remaining Aegean Islands. He conquered most of them and raided the island of Crete. On his return, he encountered a fleet of about one hundred and seventy ships led by Andrea Doria, Charles V's admiral. He fought it and defeated it on September 25, 1538. In May 1538, Sultan Suleiman gathered a large army of one hundred thousand fighters in the land of the *Arnavut* (Albania) to raid Italy.

At the same time, Hayreddin Pasha landed at the port of Otranto in southern Italy in preparation for attacking it from the south while Sultan Suleiman attacked it from the east and the King of France from the west. However, France's reluctance to advance, in obedience to public opinion as we mentioned, was the reason for the failure of this project, which, if it had been completed, would have resulted in the

entry of all of Italy under Ottoman rule. The matter ended with the King of France making a truce with Charles V and concluding the Truce of Nice in 1538. As for Venice, the war between it and the Ottoman state continued back and forth and ended with peace in late 1538, with Venice ceding Monemvasia and Nafplion in Morea. As for Hungary, wars began again in 1537 and ended with the defeat of a German army sent by Charles V under the leadership of his most famous commanders in December 1537. Confrontations continued between the Ottomans and Austria regarding influence in Hungary and the appointment of its rulers until 1541. The previous (brief) details demonstrate the extent of Ottoman power during the reign of Suleiman and the efforts of the largest European countries to seek its friendship and alliance.

### **The Ottoman Fleet's Voyage to France and the Conquest of Nice**

Francis I sent to Sultan Suleiman requesting his assistance in fighting Charles V with his ships and their commander, Hayreddin Pasha. The Sultan initially hesitated due to the instability of the King of France and his weak resolve. He finally agreed, based on the insistence of the ambassador and the support of Hayreddin Pasha, especially since he had received news of Charles V's attack on Algiers with his armies and his repulse from it, defeated, in October 1541. In the spring of 1543, the Sultan traveled with his armies to Hungary to resume fighting. At the same time, Hayreddin Pasha sailed from Istanbul with his ships, accompanied by the French ambassador, Paulin, heading for Marseille, one of the southern French ports. He reached it after raiding the coasts of Sicily along the way. He was received by the French with all respect and honor. His ships joined theirs, and from there they sailed to Nice, besieging it from the sea and conquering it by force in August 1543. Due to disagreements between the two armies, its occupation was not completed. Hayreddin Pasha and his ships were then authorized to spend the winter in the port of Toulon in France, and he was given eight hundred thousand French *reals* to spend on his soldiers. In the

spring of the following year, 1544, Francis I refused to assist the Ottoman fleet due to the uproar of all Christians against him and their accusation of him apostatizing from his religion for seeking help from Muslims. He concluded the Treaty of Cr py with Charles V in March 1544, providing for peace. Hayreddin Pasha returned to Constantinople and died in 1546 CE, and was buried on the shore of the Bosphorus in Istanbul.

### **Conclusion of Peace with Austria**

As for Austria, fighting continued between it and the Ottomans for some time, with victory often on the Ottoman side. Finally, the two parties reached a mutually satisfactory peace agreement, despite the efforts of the French ambassador to prevent reaching an agreement, hoping to renew friendly relations between his country and the Ottoman state. Peace was concluded between them in 1547 CE, with a five-year truce on the condition that Ferdinand, King of Austria, pay an annual *jizyah* of thirty thousand ducats for what remained under his control in Hungary, and that Hungary remain subject to the son of Z polya, its last prince, under the guardianship of his mother, Isabella, and the patronage of the Ottoman state.

### **Asian Regions**

In 1537, an ambassador arrived at the Sublime Porte from the ruler of Delhi in India, seeking help against Humayun, son of Zahir-ud-din Muhammad, known as Babur, the ruler of Delhi. Another arrived from the ruler of Gujarat in India, also requesting assistance against the Portuguese, who had raided his country and occupied its most important ports.

### **Conquest of Aden**

The Sultan sent orders to the governor of Egypt at that time to prepare a fleet at the port of Suez on the Red Sea to fight the Portuguese and conquer Aden and Yemen, so



that Portugal or any other European country would not seize it, and it would become a stumbling block in the path of the Ottoman state's advance in the East and a base for the occupying state's actions against Egypt. He complied with his order and quickly built a huge fleet of seventy ships, armed them with huge cannons, and sailed with them in June 1538, accompanied by twenty thousand soldiers. He conquered the cities of Aden and Muscat and besieged the island of Hormuz at the entrance to Persia. He then headed for the coasts of Gujarat and conquered most of the fortresses that the Portuguese had established there. He then returned with the spoils. During his time, most of Yemen was conquered and made an Ottoman province.

In 1547, a brother of the Shah of Persia named Alqas Mirza came to the Sublime Porte and requested the Sultan's help against his brother, who had usurped his rights. The Sultan seized this opportunity to renew the raid on Persia and waited until peace was concluded in Europe.

In early 1548, he marched with his armies towards Tabriz. He entered it and conquered along the way the Persian part of Kurdistan and the famous Wan Fortress.

Peace did not last in Hungary. He sent an army of eighty thousand soldiers to Hungary in September 1551. This army did not encounter any significant resistance along the way, but rather easily conquered the fortresses and castles that the Austrian armies had occupied, as the Austrians evacuated them upon the approach and proximity of the Ottoman soldiers.

In 1552, the Ottomans defeated the Austrians in several battles, and the Second Vizier, Ahmed Pasha, conquered the city of Timișoara. The armies then besieged the fortified city of Eger in Austria. Meanwhile, the captain Turgut, who succeeded Hayreddin Pasha in raiding European ships and the coasts of their countries, had

gained great fame in naval wars. All the European countries hostile to the Ottoman state feared his name, and he preserved the name of the Ottoman navy from decline upon the death of its leader and greatest founder, Hayreddin Pasha.

### **Treaty of 1553 Between the Ottoman State and France**

After the death of Sultan Francis I, King of France, his son Henry II followed in his footsteps and maintained his loyalty to the Ottoman state, preserving its friendship and strengthening the bonds of affection and alliance with it to seek the help of its navy when needed. He kept Monsieur Gabriel d'Aramon as his ambassador in Istanbul and ordered him to accompany the Sultan on his last campaign against Persia, which he did. On his return, he visited Jerusalem, where the monks and priests received him with all celebration to confirm the previous treaties stipulating that all Catholics residing in the Ottoman territories were under French protection. He then returned to France and found that the fires of war had ignited again between it and Austria. He returned to Istanbul and agreed with the Sublime Porte that the Ottoman fleet would unite with the French fleet to conquer Corsica, in retaliation for the people of Genoa occupying it for their assistance to Charles V, and to be a center for the operations of the two fleets in raiding the coasts of Spain and Italy.

A treaty was concluded on this basis on the 16th of Safar, 960 AH / February 1, 1553 CE. We quote some of what was stated in it to demonstrate the glory of the Ottoman state, which carried the banner of Islam at that time:

*"An alliance has been concluded between His Majesty Sultan Suleiman and Henry II, King of the Franks, including the following provisions concerning their impending naval campaign—may Allah grant it a victorious outcome—against Emperor Charles V:*

*Clause 1: Since His Majesty Sultan Suleiman, Sultan of the Turks, has dispatched a fleet into the Tuscan Sea in support of King Henry's cause against Emperor Charles V, and in response to Henry's persistent and urgent appeals over the past two years, it has been agreed that King Henry shall pay three hundred thousand gold pieces in arrears for the fleet's services.*

*Clause 4: Any ship belonging to the Emperor or his allies—whether a transport vessel, a small craft, or a large warship—shall become the property of Sultan Suleiman immediately upon its capture by the Ottoman fleet.*

*Clause 5: All cities, towns, villages, and hamlets conquered by the Ottoman navy shall be considered lawful spoils for the Turks. Their inhabitants—regardless of age, gender, or Christian faith—even if they surrender voluntarily, are to be taken as prisoners and slaves by the Ottoman forces.*

*Clause 6: Should King Henry direct Sultan Suleiman's fleet to conduct operations not westward but along the eastern and southern coasts—from the mouth of the Tronto River to Crotona—the fleet will act on these orders without compensation. In return, the weapons and supplies found in any captured city or town shall be ceded to King Henry. However, the cities, villages, and hamlets themselves remain the spoils of the Turks, and all inhabitants, regardless of age, sex, or religion—even if they surrender freely—are to be enslaved.*

*Clause 7: The Admiral of His Majesty Sultan Suleiman is empowered to seize, in his sovereign's name, any location reached by the victorious Ottoman navy—from the Tronto River to Otranto and Crotona, and onward to Sicily and Naples. This includes all territories under the rule of Emperor Charles V, whether cities, towns, villages, ports, or coastal regions. The Admiral may capture any ships encountered, and has full authority to raid, plunder, and enslave men, women, and children. All such captures—*

*whether of people, property, or places—shall be kept and used at his discretion, even over the objections of the Franks.*

*Clause 9: In addition, His Majesty Sultan Suleiman shall provide thirty warships, fully manned and equipped—with the exception of his personal soldiers and sailors—without demanding any ransom. He shall also promptly pay thirty thousand gold pieces to the Prince of Salerno, who sacrificed his position and homeland in support of this cause and generously contributed from his own wealth." End quote.*

Skirmishes continued between the Sultanate and Austria in Hungary, and no important events occurred.

Then the Ottoman admiral Turgut conquered Tripoli (Libya) during the year 1551 CE:

Sultan Suleiman directed his attention to strengthening his warships to protect Algeria and Tripoli, due to their distance from the seat of the Great Caliphate and the ambitions of Spain to restore them, as the Ottoman presence there threatened the coasts of Spain and Naples, which were subject to Spain at that time.

### **Siege of Malta**

In early 1565, naval units consisting of about two hundred ships were sent to conquer the island of Malta, the seat of the Order of St. John of Jerusalem, due to the importance of this island located between Tunisia and southern Italy, and the necessity of its occupation by any country that wanted to have the upper hand over the Mediterranean Sea. Its siege extended to September 1565, and the ships returned with their armies to Istanbul.

## **Strife Within Sultan Suleiman's Household**

A heinous incident occurred, which was the Sultan's killing of his eldest son Mustafa, based on a plot by one of his wives, called Roxelana (the Russian) in European books, but in Turkish books her name is Hurrem, meaning "the smiling one," so that her son Selim would succeed him, with the help of Grand Vizier Rustem Pasha. This heinous act was a black spot in the history of Sultan Suleiman, during whose time the Sultanate expanded. This incident was not the end of the atrocities, but was followed by strife and conspiracies that led to the Sultan killing other sons and grandsons of his.

## **Death of Sultan Suleiman**

The Sultan's illness intensified, and he died in September 1566 CE, at the age of seventy-four lunar years. His reign lasted forty-eight years, which he spent expanding the state and raising its status until it reached its highest degree of perfection during his time.

Sultan Suleiman was known as "the Lawgiver" for the internal regulations he established in all branches of government. He introduced some changes in the system of scholars and teachers established by Sultan Mehmed the Conqueror. The death of Sultan Suleiman is considered the end of the era of strength in the Ottoman state and the beginning of the march towards decline, then collapse, and finally, the end.

## **Reasons for the Beginning of the Ottoman State's Decline**

This was due to a number of reasons, including:

1. **Transgression against Allāh's sovereignty through secular legislation,** which began earlier but expanded during Suleiman's reign, so much so that he was nicknamed "the Lawgiver."

2. **Granting consular privileges to ambassadors of foreign countries**, as we saw with the French ambassador, which turned into a right to interfere in the affairs of the state, and then to conspire against it.
3. **The extravagance of the Sultans**, and their entry into a stage of turning to worldly matters and increasing the number of concubines, most of whom were from neighboring Christian countries.
4. **Increased wealth** due to numerous conquests and abundant spoils. It is well known that wealth often leads to boasting in spending, excessive pride, and luxury, and any nation in which these traits prevail is bound to collapse.
5. The **Janissaries** would not go to war unless the Sultan was with them. Therefore, the most important wars and raids were under the Sultan's command and leadership. Sultan Suleiman changed this good practice and allowed the Janissaries to fight under the command of their commander-in-chief, even if the Sultan was not present. This change was a reason for the reluctance of most of the Sultans who succeeded him to leave their lavish palaces, preferring to stay among their slaves and concubines of different races rather than going out to fight and endure its hardships.
6. All **important matters of state** were considered in the council of ministers under the Sultan's chairmanship. Sultan Suleiman abolished this custom, and the council began to convene under the chairmanship of the chief minister, the Grand Vizier, and the Sultan was distracted from this, ignoring the plots of the ministers and those they used from his concubines and wives. As a result, matters became in the hands of ministers who were foreign to the Ottoman race in origin and lineage, as most of them were those who had embraced Islam or pretended to embrace Islam from Christians or from slaves and servants.

7. **Allowing the Janissaries to marry** and reside outside their barracks, while granting them some privileges and accepting mixtures within their ranks, made them one of the biggest causes of the state's decline after they had been one of the greatest factors in its progress, in addition to other reasons that we will list successively according to their requirements.

### **Sultan Ghazi Selim Khan II (1566 - 1577 CE)**

He was the son of Roxelana the Russian, mentioned earlier, and took over the kingdom after his father's death. The Sultan was not qualified to maintain his father's conquests, let alone add anything to them. If it were not for the presence of the long-serving minister, Mehmed Pasha Sokollu, trained in military and political affairs, the state would have failed. However, the good policy of this minister and the great name of the state and its prestige in the hearts of its enemies preserved it from falling at once. The most important events that took place during the reign of this Sultan were:

Peace was concluded between it and Austria in 1568 with a treaty whose conditions included Austria preserving its possessions in Hungary, paying the annual *jizyah* stipulated in previous covenants, and recognizing the subordination of the princes of Transylvania, Wallachia, and Moldavia to the Ottoman state. The truce with the King of Poland was also renewed, with the Sublime Porte recognizing the alliance that had taken place between the King of Poland and the Prince of Moldavia. Likewise, the agreements that had taken place between the two countries during the era of Sultan Suleiman were renewed with Charles IX, King of France, in 1569.

Sultan Selim (son of the Russian) confirmed the consular privileges and added other privileges to them, the most important of which were exempting every Frenchman

from paying personal tribute, that consuls had the right to search for Frenchmen who were in a state of slavery among the Ottomans and to release them, and to search for those who took them as slaves to punish them, that the Sultan return all the things that sea pirates took from French ships and punish those who took them, that Ottoman ships be obligated to help French ships that ran aground on the state's shores and to preserve the men and goods on board, and that France have all the privileges granted to the Republic of Venice.

To further strengthen the bonds of alliance between the state and France and increase the influence of their alliance, the two countries agreed to nominate Henry de Valois, brother of the King of France, for the throne of Poland, to be their supporter against Austria on the one hand and against Russia on the other. This was actually done, and Poland came under the actual, if not nominal, protection of the Ottoman state.

Thus, France became the queen of trade in the Mediterranean Sea and all the countries subject to the state. Under the shadow of these treaties, it sent several Catholic religious missions to all the countries of the state where Christians were present, especially in the Levant, to educate their children and raise them to love France. These privileges were a cause of the state's weakness due to the consuls' interference in internal procedures under the pretext of lifting injustices from Christians and using them as a means to extend their influence among the Christian subjects of the state. The most important and harmful consequences of this interference were the use of these religious missions to preserve the nationality and language of each Christian people, so that when the state weakened, these peoples could become independent with the help of Christian countries or join one of these countries, as was seen in the last century of its existence, which will be detailed later.



One of the actions of Minister Mehmed Pasha Sokollu was to send a large army to Yemen in 976 AH / 1569 CE under the command of Osman Pasha, who was appointed governor over it, to quell the revolt of its people who had revolted against the Ottoman state with their Sultan, Sharif Mutahhar bin Sharaf al-Din Yahya. Osman Pasha defeated them with the help of Sinan Pasha, the governor of Egypt, and the victorious armies entered Sana'a.

### **Conquest of Cyprus**

Another of his accomplishments was the conquest of Cyprus, which was subject to Venice. Warships were sent to it, and it was conquered in August 1570 CE. From that time on, it became subject to the Ottoman state until the British occupied it in 1878.

During this time, Ottoman ships raided Crete, Dodecanese, and others without conquering them, and occupied the cities of Ulcinj and Bar on the Adriatic Sea. When Venice saw the Ottomans prevailing over it and conquering many of its lands, it sought help from Spain and the Pope. An agreement was reached between them to fight the state by sea, fearing the extension of its authority over Italy. The Christian ships sailed to the coasts of the state, and that was the mixed campaign. The matter ended with the victory of the Christian fleet, which took 130 Ottoman ships, burned and sank 94, and seized 300 cannons and 30,000 prisoners. This was the first battle that took place between the state on the one hand and more than two Christian states on the other. The Pope's participation in it indicates that the motive for these alliances against the Islamic state at that time was religion, as events and wars later proved, and not matters of politics and interests as they claim. This leaves no doubt in the mind of the reader that the "Eastern Question," as it was later called, was fundamentally a religious issue.

As for Spain, Don Juan headed for Tunis in late 1572. However, the Ottomans did not last but about 8 months, as it was restored to the state's possessions by Sinan Pasha in August 1575.

On the side of Moldavia, the Ottomans won a huge battle on June 9, 1574, against Prince Ioan, who rebelled against the state seeking independence, and was crucified as a punishment for his disobedience.

In December 1574, Sultan Selim II died at the age of fifty-two lunar years, and his reign lasted eight years and 5 months. He was succeeded by his son, Sultan Murad III.

### **Sultan Ghazi Murad Khan III (1574 - 1595 CE)**

His first act was to issue an order prohibiting the drinking of wine, which had become widespread during the days of the previous Sultan (son of the Russian) and was indulged in excessively by the soldiers, especially the Janissaries. The Janissaries revolted against this and forced him to allow it for them in a quantity that would not result in mental stupor and disturbance of public peace.

He ordered the killing of his brothers, who were five, to secure the kingdom from dispute, as killing brothers had become almost a custom.

This Sultan's relations with France were very good, as well as with the Republic of Venice, so he renewed their consular and commercial privileges, with some additional clauses in their favor. The most important of these was that the French ambassador would be given precedence over all other ambassadors in official meetings and celebrations, as the arrival of ambassadors at his Sublime Porte increased, seeking to conclude trade agreements that would be a pretext for actual interference in the future.

During his time, Queen Elizabeth of England obtained a special privilege for the merchants of her country, which was that their ships could carry the English flag. This was not allowed for them before, but rather ships of all races, except for Venetian ships, could not enter the ports of the Ottoman state except under the shadow of the French flag!

### **Ottoman Influence Reaches Morocco**

In 1578, an internal strife occurred in the Kingdom of Morocco in the far west, and its leader disputed the Sultan of Morocco's rule. Several important battles took place between them. Finally, its Sultan sought help from the Ottomans, and the claimant to the throne sought help from the Portuguese. The state instructed the governor of Tripoli to support its legitimate Sultan, so he hastened to assist him. The Turks and the Portuguese met near a place called Alcácer Quibir, and it was a momentous day in which the tide turned against the Portuguese, and the leader of the rebels seeking their help was killed. After the victory was complete and security and peace were restored to Morocco, the Ottoman armies returned, carrying the gifts that had been lavished upon them. Thus, the Kingdom of Morocco entered the sphere of influence of the state, and all of North Africa became completely subject to it or under its influence.

In this year, peace was reached between the state and Spain, but this did not prevent pirates from both sides from plundering merchant ships and capturing and enslaving the women and men on board. Anyone preparing to travel in the Mediterranean Sea at that time would prepare as if for a war journey due to the lack of security and the abundance of pirates, unlike anything seen before, because both sides considered raiding the ships of the other side to be one of the religious duties and legitimate acts of worship.

In 1579, Grand Vizier Mehmed Pasha Sokollu, who had preserved the state's influence after the death of Sultan Suleiman, was killed by the intrigues of the Sultan's court, which led to his treacherous death due to the plots of foreigners who did not like the presence of such a minister managing the wheel of affairs on the axis of righteousness. They plotted to have him killed to get rid of his sincere service to the state. His death was a severe blow and a great ordeal, especially since the appointment and dismissal of Grand Viziers increased after him, and chaos spread in the army.

The Sultan then contracted a debilitating disease and died in 1595, at the age of fifty. His reign lasted approximately twenty-one years. It was said that he was an excellent poet, intelligent and clever, but he was very inclined to acquire beautiful concubines, acting on their advice at all times. Among his concubines was a Venetian girl of noble origins, named Baffo, who had been captured by pirates. She was sold in the royal harem and named Safiye. The Sultan favored her and she intervened extensively in the State's external affairs, greatly helping her home country. She was also the mother of the Sultan's heir apparent.

### **Sultan Ghazi Mehmed Khan III (1595 - 1603 CE)**

He took over after the death of his father, Murad III, son of Safiye, of Italian origin. He had nineteen brothers, besides sisters. Historians claimed that he ordered the strangulation of all of them before his father's burial, and they were buried together opposite Hagia Sophia! At the beginning of his reign, he followed in the footsteps of his predecessor in not going out to war and leaving internal affairs in the hands of his ministers, including Sinan Pasha and Cigalazade, who was the son of the commander Cicala Pasha, of Genoese origin, who was killed in the last war against Persia, and another named Hasan Pasha. They spread corruption in the land, sold royal and military positions, and debased the currency until the outcry rose from all

sides. The Ottoman armies were repeatedly defeated by Michael the Wallachian, who, with the help of the Austrian armies, added the region of Moldavia and a large part of Transylvania to his rule, due to the lack of competent commanders to repel them.

What immortalizes Sultan Ghazi Mehmed III and makes him a peer of his early ancestors is that when he realized that this disintegration was caused by his seclusion from affairs and his failure to lead the armies, he emerged himself and took the position that Murad III and Selim II had abandoned, which was one of the reasons for the state's retreat before its enemies. He marched to Belgrade and from there to the field of war and battle. Soon, religious zeal and military fervor spread among the armies. He conquered the fortified city of Eger, which Sultan Suleiman had been unable to conquer in 1556, and utterly destroyed the armies of Hungary and Austria on the plain of Keresztes near this fortress on October 26, 1596. This battle was likened to the Battle of Mohács, in which Sultan Suleiman had triumphed in 1526.

At the beginning of the seventeenth century AD, an internal revolt took place in Anatolia that almost had dire consequences for the state, especially since the fires of war were raging on the borders of Hungary and Austria.

From that time on, the disorder of the military system and its unsuitability for preserving the state's name and honor among its enemies began to appear clearly. The Sultan then died in 1603, at the age of 37, and his reign lasted 9 years. He was succeeded by his son, Ahmed I.

### **Sultan Ghazi Ahmed Khan I (1603 - 1617 CE)**

He took over the kingdom when he was not yet fourteen years old, and he did not order the killing of his brother Mustafa, but merely confined him among the

servants and concubines. The pillars of the state were unstable in all parts of Asia, and the fire of war was raging on the borders of Persia in the east and Austria in the west. The war with Persia was particularly severe this time because the famous Shah Abbas took its command. What made it even more important than all previous wars was the turmoil in the eastern provinces in general and the efforts of each of the different nations residing there to gain independence. However, Allāh provided the state with Minister Murad Pasha, nicknamed "Kuyucu," who was appointed Grand Vizier and was over eighty years old, to be a helper and supporter for the young Sultan. Despite his old age and weak strength, he took command of the armies and fought the rebels with excessive energy and activity, and he was victorious.

Between 1611 and 1614, some naval skirmishes took place between the ships of the Ottoman state and the ships of the Knights of Malta, the King of Spain, and the Italian states. Victory often favored the enemy's ships. Some Cossack mixed groups took advantage of the withdrawal of warships from the Black Sea and raided the port of Sinop, plundering what was in it. When the Sultan learned of this, he became angry with the Grand Vizier, and some of his enemies sought to obtain his position and did not cease to incite his master against him until he ordered his killing on October 14, 1614. He was strangled in his palace.

During the days of Sultan Ahmed I, political relations with European countries increased, and their influence increased accordingly.

In November 1617 CE, Sultan Ahmed I died at the age of 28, and his reign lasted approximately 14 years. Due to the young age of his son Osman, who was not yet thirteen years old, he deviated from the custom followed since the beginning of Ghazi Sultan Osman I, which was to appoint the eldest son or one of them in his father's place, and bequeathed the kingdom after him to his brother.

### **Sultan Mustafa Khan I (1617 - 1618 CE)**

He had spent his life inside the harem and had never engaged in political affairs at all, nor did he know anything about the affairs of the kingdom. This Sultan did not remain on the throne for more than three months. The Mufti and the Agha of the Palace deposed him, and the Janissaries helped them in this. He was deposed in February 1618 CE, and Sultan Osman II was placed in his place.

### **Sultan Osman Khan II (1618 - 1622 CE)**

This Sultan declared war on the Kingdom of Poland and fulfilled his ambition, which was to conquer this kingdom and make it a buffer between the state's possessions and the Kingdom of Russia, which had begun to emerge. Before starting the war, he ordered the killing of his brother Mehmed, according to their customary practice! He then issued an order to reduce the powers of the Mufti and remove his authority to appoint and dismiss officials, making his function limited to issuing *fatwās*, so that he would be safe from the risk of being a cause for his deposition, as it had been the cause of his predecessor's deposition. However, the matter turned out contrary to what was hoped for. After completing these internal preparations, he sent armies and battalions to fight the Kingdom of Poland, but he was unable to do so due to the reluctance of the Janissaries. Peace was then concluded in October 1620. The Sultan was enraged with the Janissaries for their seeking rest, their clinging to laziness, and their forcing him to make peace with Poland without fulfilling his intention, and he resolved to abolish them. To implement this dangerous matter, he ordered the mobilization of new armies in the provinces of Asia, their organization, and their training in combat, so that when they were complete in number and equipment, he could use them to exterminate the Janissaries. He actually began to implement this project, but the Janissaries sensed this, so they revolted and agreed to depose the Sultan, and they succeeded in this in May 1622. They reinstated Sultan Mustafa I in

his place. They did not stop at deposing him, but rather attacked him in his palace, violated its sanctity, arrested him among his concubines and wives, and led him by force to their barracks, abusing him with insults, curses, and humiliation, which was unprecedented in the history of the Ottoman state. In addition to that, they executed him. He was killed when he was not yet eighteen years old, and his reign lasted four years and four months.

After that, the government became a plaything in the hands of the Janissaries. They appointed ministers and dismissed them according to their whims. They dismissed Davud Pasha, the killer of the Sultan, after a few days, and they began to grant positions to those who gave them generous gifts, so that positions were sold openly, and they committed all kinds of injustices in Istanbul. Internal unrest continued in the very seat of the Great Caliphate, with no security or peace for eighteen consecutive months, until the general public sensed the destruction and ruin behind this chaos. They appointed Kemankeş Ali Pasha as Grand Vizier, as they perceived in him experience and readiness. He advised them to depose Sultan Mustafa again due to his weak resolve and weak mental powers. They deposed him in September 1623 and appointed Sultan Murad IV in his place. He remained in seclusion until he died in 1639 CE.

### **Sultan Ghazi Murad Khan IV (1623 - 1640 CE)**

He was the son of Sultan Ahmed I, son of Sultan Mehmed III. The Janissaries appointed him after deposing his uncle, Sultan Mustafa I, son of Sultan Mehmed III, despite his young age, so that he would not oppose their autocratic actions or weaken their influence, which they had gained by killing one Sultan and deposing another. They continued for the first ten years of his reign in their error and tyranny.



Shah Abbas, King of Persia, seized this disorder as an opportunity to expand his possessions on the borders of the Ottoman state. The Shah marched with his soldiers to occupy it.

Shah Abbas then died, and the Sultan recaptured Baghdad from the Persians in 1638 CE. It was hoped that Sultan Murad IV would emulate Sultan Ghazi Suleiman I, the Lawgiver, in conquests and widespread fame, but he died in the prime of his youth, without offspring, in February 1640 CE, at the age of 31, and his reign lasted 16 years and 11 months. He was succeeded by his brother, Ibrahim.

### **Sultan Ghazi Ibrahim Khan I (1640 - 1648 CE)**

He was the son of Sultan Ahmed I and was not inclined to fight Austria, so it was reassured. He opened his external wars by sending a large army to Crimea to fight the Cossacks who had occupied the city of Azov. The Ottomans fought them and inflicted a great defeat on them, recapturing the city from them after they had burned it, in 1642.

Among his actions was also the conquest of Crete, which was subject to the Republic of Venice.

Then Sultan Ibrahim wanted to strike the heads of the Janissaries on the night of one of his daughters' wedding to the son of the Grand Vizier, due to their grumbling, their criticism of his actions, their desire to interfere in the affairs of the state, and their overstepping their boundaries. They learned of the Sultan's intention and conspired to depose him. Some scholars and Mufti Abdurrahim Efendi joined them, and they incited the Janissary troops, and everyone decided to depose him and appoint his son Mehmed IV in 1642 CE, who was not yet seven years old. This revolution took place in August 1648. Ten days later, the soldiers showed their dissatisfaction with the young king and demanded the reinstatement of Sultan

Ibrahim to the throne of the Caliphate. The leaders of the gang that had deposed him feared that they would prevail by reinstating him against their will, and they decided to kill him. They went to the palace with the executioner and killed him by strangulation, as they had killed Sultan Osman II before him. His reign lasted 8 years and 9 months, and his age was 34 years.

### **Sultan Ghazi Mehmed Khan IV (1648 - 1687 CE)**

Due to his young age, the kingdom fell into chaos, and the soldiers showed no mercy to the young and no respect for the old, and they spread corruption in the land. The situation returned to what it had reached before the reign of Sultan Murad IV, or even worse. This disorder spread to the soldiers besieging Candia, and they forced their commander, Serasker Hussein Pasha, to lift the siege. This same debilitating disease also spread to the naval soldiers and caused the defeat of the Ottoman fleet in front of the enemy in front of the city of Foça in 1649. Then rebels revolted in Asia Minor, and chaos continued.

Until Allāh Almighty provided the governor, Minister Mehmed Pasha, known as Köprülü, who took over the position of Grand Vizier in 1067 AH / 1656 CE. He treated the Janissaries as one who wanted to be obeyed blindly and killed many of them. Shortly after his appointment, he ordered the hanging of the Patriarch of the Romans for what was proven to him of his involvement in internal conspiracies and sedition.

Difficulties did not deter Köprülü Mehmed Pasha, but rather he continued to resist the enemies of the state inside and outside until he restored its former glory and made it respected in the eyes of the states. After his death in 1661, he was succeeded by his son, Köprülüzade Ahmed Pasha.

He was the best successor to his father, as he was characterized by courage, boldness, good judgment, and planning. He continued to fight the enemies of the state without weariness or boredom, until he removed from their minds what had crept into them about the weakening of the state's conditions and the imminence of its demise. He led the armies himself and crossed the Danube River to fight Austria and laid siege to the fortress of Nové Zámky, even though this fortress was famous throughout Europe for its impregnability. Köprülü Ahmed Pasha forced its garrison to surrender on the condition that those in it would leave without being harmed, leaving behind their weapons and ammunition. They actually evacuated it in September 1663. Therefore, all of Europe was disturbed by the horror of this. The Pope exerted his efforts with the King of France until he agreed to send six thousand French soldiers and twenty-four thousand of his German allies under the command of Count de Coligny. The Janissaries could not stand firm against the enemy's soldiers, who were more numerous than them. This battle was called the Battle of Saint Gotthard, after an old church near which the battle took place. Peace was then concluded. Ten days later, a treaty was concluded between the two parties, the most important of which was that the army evacuate the region of Transylvania under the sovereignty of the Ottoman state and that Hungary be divided between the two states, with Austria having three provinces and the Sublime Porte having four, with the fortresses of Novigrad and Nové Zámky remaining subject to the Ottoman state.

Relations with France then deteriorated. It wanted to declare war on the Ottoman state, were it not for the advice of Minister Colbert, with his wisdom and policy, and the Ottoman state's treatment with leniency and submission, by renewing the old treaties in 1673. France was again authorized to protect Jerusalem, as it had done since the days of Sultan Suleiman. Thus, relations returned to their previous purity between the two countries.

What further increased the state's borders and strength from the north was the submission of all the Cossacks living in the southern part of Russia to Sultan Mehmed IV without war, but rather out of a desire to enter the protection of the protector of the Islamic state. Therefore, Poland raided the province of Ukraine, and its governor sought help from the Ottomans, and the Sultan helped him. The war between the two countries continued back and forth until 1167 AH.

Russia was taking at that time an internal organization and progress and was eager to join the European community, so the war between the Cossacks and the Russians on the one hand and the Ottomans on the other continued between give and take until 1681, when peace was concluded between them.

### **Siege of Vienna Again**

After the Ottoman armies triumphed in several locations over the Austrians, they headed for the capital of Austria and besieged it in 1683 for two months. The Ottomans captured all its forward fortresses and demolished its walls with cannons. When nothing remained but the attack to complete the conquest, Sobieski, King of Poland, and the electors of Saxony and Bavaria came with their armies, based on the Pope's urging and his arousing their determination to fight the Muslims, until he ignited the fire of religious fanaticism in them. In September 1683, the Christians won the victory, and the army of Grand Vizier Mustafa Pasha was defeated. Sultan Mehmed IV ordered the killing of Grand Vizier Kara Mustafa Pasha, and he sent one of his courtiers, who killed him and sent his head to Constantinople!

After the rescue of Vienna, which was not besieged after that, Austria, Poland, Venice, the Knights of Malta, the Pope, and the Kingdom of Russia allied to fight the Islamic state to erase it from the political world. What indicates that this alliance was purely religious is that its members called it the "Holy Alliance." What further complicated the situation of this state, standing alone against all the Christian states,

was the severing of relations between it and France due to the ongoing naval skirmishes between its ships and the pirates of Morocco. The armies of King Sobieski were threatening Moldavia, and Venetian ships were threatening the coasts of Greece and Morea. Due to the lack of sufficient ships to repel the attacks of Venetian ships, which were reinforced by papal ships and the Knights of Malta, Venetian armies occupied most of the cities of Greece, including Corinth and Athens, in 1686. As for Austria, its armies raided Hungary and occupied the city of Buda. In 1685, the Austrians occupied several famous fortresses and castles, the most important of which was the fortress of Nové Zámky. The state reached a degree of decline in front of these allied forces that made salvation difficult.

The defeats of the Ottomans continued, so the armies present in Istanbul revolted and sent the remaining armies with Grand Vizier Suleiman Pasha. They declared rebellion against him, and if he had not fled to Belgrade, they would have executed him. The Janissaries and the Sipahi (a name for Ottoman cavalry units) then sent a delegation to Istanbul demanding that the Sultan order the killing of the Grand Vizier. He saw no choice but to do so and ordered his killing to quell the soldiers' wrath. When this was of no avail and peace did not return among the armies, and there was fear for the Ottoman kingdom from within, the Second Minister, acting in place of Kara Mustafa, in alliance with the scholars, decided to depose Sultan Mehmed IV. They deposed him in 1687 CE, after he had ruled for forty years and five months. He remained in seclusion until he died in December 1692 CE. They appointed his brother after his deposition.

### **Sultan Ghazi Suleiman Khan II (1687 - 1691 CE)**

He was the son of Sultan Ibrahim. He took over, and Istanbul was in chaos. The enemies took advantage of these ongoing disturbances to conquer Ottoman fortresses. The Austrians occupied the fortresses of Eger, Lippa, and others, and

Morosini the Venetian occupied the city of Lepanto in Greece and all the coasts of Dalmatia in 1687. In the following year, i.e., 1688, the cities of Smederevo, Golubac, and Belgrade fell into the hands of the Austrians. Then, in 1689, the Ottoman state lost the cities of Niš and Vidin in Serbia.

Grand Vizier Köprülü Mustafa Pasha then managed to achieve order in the army, and security prevailed within the country. He marched himself to fight the enemies and recaptured in a short time the cities of Niš, Vidin, Smederevo, and Belgrade in 1690, while Selim Giray, Khan of Crimea, subdued the rebellious Serbs, and Imre Thököly of Hungary returned the region of Transylvania to the state's possessions. Thus, Köprülü Mustafa Pasha restored some of what the state had lost of glory and prestige due to the weakness of the ministers and the disobedience of the Janissaries. In June 1691, Sultan Suleiman II died without offspring, at the age of 50, after ruling for three years and eight months. He was succeeded by his brother.

### **Sultan Ghazi Ahmed Khan II (1691 - 1695 CE)**

No significant events occurred during the days of this Sultan, but rather the war was limited to some skirmishes that have no importance worth mentioning, except that the Venetians occupied the island of Chios in 1694. He then died in February 1695, at the age of approximately 54 lunar years, after ruling for 4 years and 8 months. He was succeeded by Sultan Ghazi Mustafa Khan II.

### **Sultan Ghazi Mustafa Khan II (1695 - 1703 CE)**

Son of Sultan Mehmed IV. He was characterized by courage and steadfastness. Therefore, three days after his accession, he declared his desire to lead the armies himself. He marched to Poland, aided by Cossack horsemen, and defeated the Poles several times. On the other hand, he fought the Russians in 1695 and after that. In 1696, the Sultan won a clear victory over the Saxon army at the Battle of Ulaş. After

that, the Sultan's army was defeated by the Austrians. This was in September 1697. While the Sultan was busy in Hungary, the Russian Emperor Peter the Great returned to conquer the port of Azov, due to its importance to his kingdom. He entered it within a year, so the state was in great danger from both Russia and Austria. Communications then began to reach peace, so King Louis XIV of France intervened. After long discussions, the Treaty of Karlowitz was concluded in January 1699 between the Ottoman state, Austria, Russia, Venice, and Poland. The state left all of Hungary and the region of Transylvania to Austria. It ceded the city of Azov and its fortresses to Russia, so that it thus had a hand on the Black Sea and the importance of its proximity to the Ottoman state increased many times over what it had been before. It returned the city of Kamianets and the regions of Podolia and Ukraine to the Kingdom of Poland. It ceded the island of Morea and the region of Dalmatia on the Adriatic Sea almost entirely to Venice. It agreed with Austria on a truce of twenty-five years, and that neither it nor any other would pay anything to the Ottoman state, either as *jizyah* or as a mere gift.

With this treaty, the state lost a not inconsiderable part of its possessions in Europe, and the ambitions of the states in its lands increased, as will be seen later.

We can say that the agreement was reached from that date between all European countries, if not explicitly, then implicitly, to stand against the advance of the Ottoman state first, and then to divide its lands among themselves little by little. This is what they call in the language of politics the "Eastern Question," based on the fear of the spread of the Islamic religion and its replacement of the Christian religion, nothing else.

As for what they used to conceal behind their aims of defending the rights of the weak Christian nations subject to the state, it was nothing but a pretext.

The Sultan then appointed Rami Mehmed Pasha. He proceeded to eliminate corruption, punish bribe-takers, and prevent injustices. This incited those with agendas against him, and their numbers were great. They stirred up the Janissaries against him, due to their natural inclination to revolt for looting, plundering, and violating honor. They demanded his dismissal from the Sultan, but he refused and sent a detachment of soldiers to suppress them. They joined the rebels, and they deposed Sultan Mustafa II in August 1703, after he had ruled for 8 years and 8 months. He remained deposed until he died. They placed his brother in his place after his deposition.

### **Sultan Ghazi Ahmed Khan III (1703 - 1730 CE)**

He was the son of Sultan Mehmed IV. At that time, Peter the Great, King of Russia, was working to weaken the strong among his neighbors, namely Sweden, Poland, and the Ottoman state. When (Baltacı Mehmed Pasha) took over the Grand Vizierate, he was inclined to incite war against Russia. He declared war on it and led the armies himself. After important maneuvers, the Ottoman armies, numbering two hundred thousand soldiers, besieged the Tsar of Russia and his mistress, Catherine. If the siege had continued a little longer, he might have been taken prisoner, along with those with him, and the Russian state would have been completely erased from the political world. However, Catherine seduced Baltacı Mehmed Pasha and gave him all the precious jewels and valuable ornaments she had with her. He betrayed the state and lifted the siege on the Tsar and his army, settling for the Tsar's signing of the Treaty of Pruth in July 1711, according to which he evacuated the city of Azov and pledged not to interfere in the affairs of the Cossacks at all.

However, not a few months passed after this treaty when war broke out again between the two countries due to Peter the Great's failure to fulfill one of the conditions of the Treaty of Pruth. England and the Netherlands intervened to



prevent the war because it harmed their trade. After long discussions, a new treaty was concluded between them, called the Treaty of Edirne, in June 1713. According to it, Russia ceded what it had of lands on the Black Sea, so that it no longer had ports or harbors on it.

Skirmishes continued between the Ottoman state, Venice, Austria, and Russia, and the Ottoman state was forced to accept new treaties that were in favor of Russia, whose presence in European politics had grown stronger. Then a conflict arose between Russia and the Ottoman state over influence in the Caucasus, Armenia, Georgia, and the western shores of the Caspian Sea. War almost broke out between the state and the Russians, and when Peter the Great realized his inability to confront the Ottoman armies, he asked the French ambassador in Istanbul to mediate between them. He accepted and reconciled the two parties by having each of them possess what it had occupied of the lands. The two states accepted this and concluded a treaty on these terms in June 1724. As for the Persians, they did not accept this division, which was detrimental to their honor and led to the loss of a not inconsiderable part of their country. They rose up to fight the foreigners, but they were unable to repel the attacks of the Ottomans, who conquered several cities and fortresses in 1725, the most important of which were the cities of Hamadan and Tabriz. This was aided by the spread of chaos in Iran. This war ended with peace with Shah Ashraf in October 1727. However, when Shah Ashraf died and Tahmasp took sole control of the kingdom, he asked the Sublime State to return to him everything it had taken from the lands of his ancestors. The state did not respond to him, so he raided its lands. Due to the Sultan's disinclination for war and his desire for peace, the Janissaries revolted. They declared his deposition in 1730 CE and proclaimed his nephew, Sultan Mahmud I, as Caliph of the Muslims. Sultan Ahmed III yielded and abdicated without opposition. His reign lasted 27 years and 11 months.

## **Sultan Ghazi Mahmud Khan I (1730 - 1754 CE)**

He was the son of Sultan Mustafa II. When he took over, he had only the name, and the influence was with the Grand Vizier, Patrona Halil, who appointed whomever he wished and dismissed whomever he wished according to whims and agendas, until the Sultan's patience with his autocracy ran out. The leaders of the Janissaries gathered around him due to this leader's transgression against their rights, and they agreed to betray him to get rid of his evil, so they killed him. After security was established, the state resumed war with the Kingdom of Persia, and the Ottoman armies prevailed over the soldiers of Shah Tahmasp in several battles.

During this time, there were many wars between the European countries themselves. War also broke out between the state and Russia over the Kingdom of Poland. Russia and Austria declared war on Poland. On the other hand, France declared war on Austria in defense of Poland. It sought the help of the Sublime Porte, through Monsieur de Bonneval, who served the state after embracing Islam and became famous in it as Ahmed Pasha, commander of the artillery, to win it over to defend the independence of Poland, the strong barrier between it and Russia. Russia prevailed, and its soldiers occupied the Kingdom of Poland. When Austria sensed that France was seeking an alliance with the state, it feared that this agreement would result in the failure of its efforts with Russia in Poland. It hastened to appease France and concluded the Treaty of Vienna with it in 1735. It began to prepare and get ready to join Russia in fighting the state. It incited Russia to open the fighting. The latter took the passage of some Crimean Cossacks through its lands in March 1736, heading to Georgia to help the state against the Persians, as a pretext to declare war. It raided Crimea with all its forces and occupied a number of naval ports. This led the state to conclude peace with Nader Shah to devote itself to repelling the Russian attacks. Fortunately for the state, a seasoned man known for his good policy, Hacı Mehmed Pasha, had taken over the position of Grand Vizier. He

did not neglect for a moment to gather armies and prepare equipment, so that he was able in the shortest time to stop the advance of the Russians, who had occupied Moldavia and entered the capital of the region. On the other hand, the Ottoman armies defeated the Austrian armies that had raided Bosnia, Serbia, and Wallachia. The Muslims triumphed in Serbia and forced the Austrians to evacuate it, leaving the corpses of their men in every foothold, and they retreated to beyond the Danube River in 1737. The situation continued in this way, with victory and triumph over the enemies, until Austria requested peace through the French ambassador.

This last victory was the greatest aid in reaching peace, which was concluded between them and Russia in September 1739 CE, on the condition that Austria cede Belgrade and what it had been given of Serbia and Wallachia according to the Treaty of Passarowitz to the Ottoman state. As for Russia, its Tsarina (Anna) pledged to demolish the fortresses of the port of Azov and not to rebuild them in the future, and not to build warships or merchant ships in the Black Sea or the Sea of Azov, but rather its trade would be on foreign ships, and to return to the state everything it had conquered of regions and countries. This treaty was called the Treaty of Belgrade. Thus, this war ended with the recovery of a large part of what the state had lost of its kingdoms according to the Treaty of Karlowitz.

After that, the French ambassador exerted his efforts in convincing the Sublime Porte of the necessity of an alliance with Sweden to fight Russia if it attacked either of them, fearing that what had befallen Poland and made it actually subject to Russia's orders would befall them in turn. The state was convinced and concluded an offensive and defensive alliance with Sweden against Russia in 1740.

In this year, the French ambassador obtained a renewal of the consular privileges and all the advantages granted to French merchants, and the two parties signed these new agreements in September 1740. They are عبارة عن معاهدة سنة 1673 with some new facilities for France and its trade. The Sultan sent an ambassador from his

side named Said to present a copy of the treaty to King Louis XV of France with many valuable gifts. The king received him with the celebration and honor befitting the rank of his lofty sender.

When he returned, he was escorted with reverence and respect, and he sent with him two warships and a number of French artillery as a gift from him to the Great Caliph, to be instructors in the Ottoman armies, to train the victorious soldiers in the new systems that L'Hôpital the famous had introduced in the French armies. This was one of the beginnings of the affliction that followed later, with German officers taking over the training of the army in the late period of the state, which enabled foreign trainers, French and German, to instill ideas of revolution and rebellion against the Caliphate, and to plant nationalist ideas and Masonic organizations in the Ottoman army later on.

Shortly thereafter, Charles VI, Emperor of Austria, died on October 20, 1740. His daughter, Maria Theresa, succeeded him, prompting France to unite with some countries to fight this queen and divide her possessions, due to the old grudges between France and the ruling family in Austria. France always sought to humiliate Austria and undermine its power. The death of this king led to the famous war between France and Austria, known in history as the "War of the Austrian Succession," which lasted for several years and ended with Maria Theresa's victory over France. When this war began, France, through its ambassador to the Sublime Porte, showed the *‘Âlî Dawla* (Ottoman State) the benefits it would gain if it united with it to fight Austria. It offered to occupy Hungary and restore it to its possessions, so that the state would return to its former extent during the days of Suleiman I the Magnificent, and could then resist Russia and stand in the way of its advancement. It pointed out that if it did not do so, Russia would advance little by little and its power would gradually increase, so much so that the state's existence would be feared.

Events later proved that these observations were correct, even though they were issued by France out of greed to achieve its goal of humiliating Austria.

In December 1754, Sultan Mahmud I died at the age of sixty, after a reign of 25 years. During his reign, the state expanded in Asia and Europe.

### **Sultan Ghazi Osman Khan II (1754 - 1757 CE)**

After taking up the sword in the Mosque of Abu Ayyub al-Ansari, according to ancient custom, he appointed Nişancı Ali Pasha to the position of Grand Vizier, replacing Mehmed Said Pasha, who had been appointed *Sadr* (Grand Vizier) after returning from his mission in France. He followed an unfavorable path, stirring up the people against him. Because the Sultan used to pass through the streets and alleys at night in disguise to inspect the conditions of the people and to ascertain the truth of their affairs, he heard during his travels about the types of injustices and extortions committed by his vizier. After verifying what was attributed to him himself, he ordered his execution as punishment and had his head placed on a silver platter at the gate of the Seraglio as a lesson to others.

Then Sultan Osman III died in October 1757, without anything noteworthy occurring during his short reign. His reign lasted 3 years and 11 months, and he was succeeded by Mustafa III.

### **Sultan Ghazi Mustafa Khan III (1757 - 1774 CE)**

He was the son of Sultan Ahmed III and was inclined to reform and loved the progress of his country, especially his first vizier, Raghib Pasha, who was mentioned earlier. This vizier began to reform some affairs with the help and support of the Sultan. After the death of this great vizier, war broke out between the Ottoman State and Russia. Russia had adopted an imperial direction since the time of its Tsar, Peter

the Great, and had developed an ambitious expansionist program towards the east, west, and south.

It is useful in this context to present excerpts from the will of the Tsar of Russia, taken verbatim from the first volume of the history of Cevdet Pasha, which gives us two important ideas:

- The first is about the conflict between the European powers in the seventeenth and eighteenth centuries.
- The second is about the Russian ambitions that have not changed since the Tsars and continue to this day.

### **The Will of Peter the Great, Tsar of Russia, to His Successors**

- **Article 1:** *The armies must always be led to war. The Russian nation must be continually in a state of struggle to become accustomed to war... In this way, Russia should take the time of peace and security as a strong means for war, and the time of war for days of peace, in order to increase its power and expand its benefits.*
- **Article 2:** *In times of war, all possible means should be taken to attract officers for the soldiers from among the nations and peoples who are more developed in Europe. Likewise, in times of peace, men of science and knowledge should also be brought in. Care must be taken to ensure that the Russian nation benefits from the advantages and merits of other kingdoms...*
- **Article 3:** *Whenever the opportunity arises, intervention should be made in all matters and interests taking place in Europe, and in its differences and disputes, especially in the disputes of the kingdoms of Germany...*
- **Article 4:** *Bribery should be used to instill corruption, hatred, and envy in the interior of the kingdoms of Poland and to divide their word. To win over the*

*notables of the nation by spending money and gaining influence in the government council, so that we can intervene in the election of the king. After obtaining the election of one who is from the party of Russia from that nation, Russian troops should then enter the country to protect them and support them by stationing the mentioned troops there for a long time, until the opportunity arises to take a means that enables us to stay. When opposition to this appears from neighboring countries, in order to extinguish the fire of sedition temporarily, we should divide the kingdoms of Poland with the opponents, then wait for opportunities to recover the shares that have been given to them.*

- **Article 5:** *Some regions should be seized from the kingdoms of Sweden as much as possible, then we should seek to seize a means to complete the rest of them, and we cannot reach that except in a way in which that state is forced to declare war on the state of Russia and attack it. What is necessary first is that we should spend the efforts and concern to instill corruption and aversion always between Sweden and Denmark, so that the difference and anticipation between them are permanent and remaining.*
- **Article 6:** *The Russian imperial family must always marry daughters of the German royal family, in order to increase the bonds of marriage and unity between them and their participation in benefits. In this way, their influence can be exercised within Germany, and in this way, the mentioned kingdoms are also linked to the benefit of our interests.*
- **Article 7:** *The state of England is the state that needs us most in its maritime affairs, and this state has a very great benefit in increasing our naval power. Therefore, it is necessary to prefer agreement with it in the matter of trade over all other states, and to sell the produce of our kingdoms, such as timber and other things, to England, and to bring gold from them to our kingdoms, and to complete the means of ties and occasions between the merchants and sailors of*

*both sides. In this way, the matter of trade and the movement of ships expands in our kingdoms.*

- **Article 8:** *The Russians should spread day by day northward on the coasts of the Baltic Sea and southward on the coasts of the Black Sea.*
- **Article 9:** *It is necessary to get as close as possible to Istanbul and India, and since it is a Muslim issue that whoever rules over Istanbul can truly rule over the whole world. Therefore, it is necessary to wage successive wars sometimes with the Ottoman State and sometimes with the Iranian State. The Black Sea should be gradually controlled in order to establish a naval industry house in it. And to seize the Baltic Sea as well, because it is the most important location for obtaining the goal. To hasten the weakening, but rather the demise, of the state of Iran so that we can reach the Gulf of Basra, and perhaps we can restore the trade of the ancient Eastern kingdoms to the Levant, and from there to the land of India, which is like a storehouse of the world. In this way, we can do without the gold of England.*
- **Article 10:** *Attention must be paid to obtaining agreement and unity with the state of Austria, and maintaining that. It is necessary to pretend to accept the ideas of the mentioned state in terms of what it aspires to in the future in the land of Germany. But inwardly, we should seek to stir up envy and animosity of all the rulers of Germany for it, and to stir each of them to seek help and support from the state of Russia against it. It is necessary to carry out a kind of protection for the mentioned countries in a way that enables us to rule over those countries in the future.*
- **Article 11:** *The royal family in Austria should be incited to expel the Turks and remove them from the territory of Rumelia (the Ottoman lands on the coasts west of the Sea of Marmara). When we seize Istanbul, we must incite the old*



*countries of Europe to war against the state of Austria, or appease its envy and surveillance of us by giving it a small share of the places that we have taken before. Afterwards, we seek to take this share from its hand.*

- **Article 12:** *We should win over to our side all the Christians who are of the Roman sect who deny the spiritual leadership of the Pope and who are spread in the lands of Hungary and the Ottoman kingdoms in the south of the kingdoms of Poland (followers of the Orthodox sect) and make them take the state of Russia as a reference and helper for them. It is necessary before everything to create a religious leadership so that we can carry out a kind of influence and monastic rule over them. In this way, we seek to gain many zealous friends who help us in the rule of each of our enemies.*
- **Article 13:** *When the Swedes become scattered, the Iranians defeated, the Poles ruled, and the Ottoman kingdoms controlled, then we gather our camps in one place while maintaining the Black Sea and the Baltic Sea with our naval power. At that time, we first show the state of France how to divide the governments of the whole world between us, then to the state of Austria. This is presented to each of the two mentioned countries, each separately, in a very secretive way to accept that. Since one of them must accept, then it is necessary to be careful and respectful of each of them, and to make the one who accepts what we have presented to them a means to punish the other. Russia will then have controlled all the Eastern kingdoms. At that time, it will be easy for us to subdue and punish later any state that remains in the field of the two mentioned countries.*
- **Article 14:** *Assuming the impossible that neither of the two mentioned countries accepts what Russia has presented to them, then Russia should turn to monitoring what happens from the dispute and disagreement between them. If that happens, then both sides must get tired. At that time, Russia must wait for the great opportunity and immediately drive its gathered army first and*

*foremost to Germany. It attacks in those areas. Then it sends out two fleets of ships, one from the Sea of Azov, where our soldiers gather, from the various Anatolian peoples, and the other from the port of Arkhangelsk, which is located in the Arctic Ocean. These ships travel and pass in the White Sea and the North Polar Sea with the fleet arranged in the Black Sea and the Baltic Sea. And it attacks the coasts of France. As for Germany, it will then be busy with its own affairs. With what we have mentioned, the two mentioned kingdoms become defeated. The piece that remains of Europe comes under submission easily and without fighting, and the entire piece of Europe becomes open to conquest and subjugation. End quote.*

After the battles between the Russians and the Ottomans intensified, in June 1772, the two sides made a truce based on the mediation of Austria. Then Catherine's delegate requested recognition of the independence of the Crimean Tatars and freedom of navigation for Russian merchant ships in the Black Sea and all the seas of the Ottoman State. When the state did not accept these conditions, the assembly ended without success. Then the truce was extended for seven months, and the conference met again, and Catherine, through her delegate, made demands that were more detrimental to the rights of the state and sent a final notification on November 15, 1773. Among those conditions were:

*“Seventh: That Russia has the right to protect all Orthodox Christians in the lands of the Ottoman State..”*

It appears to the informed that Catherine did not expect the state to accept them, but rather made them a way to continue the war. Therefore, the Ottoman State rejected them and issued orders to the armies to resume fighting with all severity, especially in the lands of the Danube, and the Russians were defeated in several defeats.

Then Sultan Mustafa III died in January 1774, after a reign of sixteen years and eight months. He was described as just and loving of good, and he had several charitable works, such as schools and *takayas* (Sufi lodges).

### **Sultan Ghazi Abdul Hamid Khan I (1774 - 1789 CE)**

He was the son of Sultan Ahmed III and had spent the reign of his brother Mustafa III confined to his palace, as was customary.

At the beginning of his reign, Russia was preparing immensely to restore what it had lost in terms of name and honor in the late days of Mustafa III. Before the month of June 1774 had arrived, its armies had marched to the camp of the Grand Vizier. After several victories, the *Sadr* (Grand Vizier) asked Romanzov for a truce and cessation of fighting, and sent him delegates to agree on concluding a peace treaty and accepting the conditions that the state had rejected at the meeting of the Bucharest Conference. After lengthy talks between the two sides, the *Sadr* (Grand Vizier) accepted the treaty that was agreed upon in July 1774, which consisted of twenty-eight articles, and is considered the beginning of the signs of the collapse of the Ottoman State:

The most important of these are the independence of the Crimean Tatars, Bessarabia, and Kuban - while preserving the sovereignty of the Ottoman State over them in religious matters - and the surrender of all the countries and regions occupied by Russia to the Khan of Crimea, except for the two fortresses of Kerch and Yeni-Kale. Returning what was taken from the state's possessions in Wallachia, Moldavia, the lands of Georgia and Mingrelia, and the islands of Rome, except for some areas - and that the Emperor of Russia be given the title *Padişah* in treaties and official documents - and that Russian ships have freedom of navigation in the Black Sea and the Mediterranean Sea.

And that Russia built a church in the Pera section of Istanbul and had the right to protect all Christians of the Orthodox faith among the subjects of the state - and that all previous treaties are null and void – and so on.

It is strange that nothing was mentioned in it about the kingdom of Poland, which was the cause of this war that had the worst consequences for the state.

Two secret clauses were added to this treaty, one of which stated that the state would pay Russia the amount of fifteen thousand *kises* (purses) as a war indemnity in three equal installments in the first of January 1775, 1776, and 1777. The second was that it provide Russia with the necessary assistance to evacuate what it had occupied of the islands of Rome and withdraw its fleet from them.

This was the first time that the Ottoman State paid *jizyah* to another state!.

It is useful to review some of the clauses of the text of that treaty, called the Treaty of Küçük Kaynarca, taken from the translation of the first volume of the history of Cevdet Pasha:

### ***Article 1: A Clean Slate***

*All past enmity and hostility between the Ottoman Empire and the Russian State are hereby completely erased and abolished, now and forever. All damages and transgressions committed by both sides, whether through the use of weapons or other means, are to be eternally forgotten. Henceforth, there shall be no acts of vengeance at any time. Instead of aggression, peace shall reign on land and sea, unwavering and unchanging. This peace shall be observed and protected by the Imperial Majesty and my noble successors. Likewise, the agreement and sincere, perpetual, and immutable alliance established with the aforementioned Empress of Russia and her allies shall be preserved and upheld. These articles shall remain in full force and effect, with utmost*

*precision and attention. The spirit of this alliance shall be observed between the two states, within their territories, and among their subjects, ensuring that no future hostility arises between the two parties, whether secretly or openly, nor any form of animosity or harm.*

#### ***Article 8: Freedom of Religious Pilgrimage***

*The monks of the Russian State and all its subjects are granted full permission to visit the Holy City of Jerusalem and all other worthy pilgrimage sites. Travelers and pilgrims shall not be required to pay any form of tribute, tax, or "virko" whatsoever. This shall not be demanded of them along the way, neither in Jerusalem nor in any other place. They shall be granted appropriate travel documents, along with the customary safe passage orders given to subjects of other nations. Those residing within the territories of my Sublime State shall not be subjected to any interference or harassment. Their protection and safety shall be fully ensured in accordance with the strong provisions of the Sharia law.*

#### ***Article 14: Construction of a Russian Church***

*The Russian State is permitted to build a church on the public road in the Beyoğlu district of Galata, in addition to the designated church, similar to the practice of other nations. This church, intended for the common people and known as the "Dosogorne" Church, shall remain under the perpetual protection of the Russian ambassador and shall be safeguarded from all harm.*

#### ***Article 16: Religious Freedom and Restitution***

- ***Secondly:*** *The Christian religion shall be completely free in all aspects, as before. Its practice shall not be hindered in any way. The construction of new churches and the restoration of old churches shall not be prohibited.*

- **Thirdly:** *All lands and properties located within the districts of Ibrail and Khotyn, as well as in other places unjustly seized, which formerly belonged to monasteries and other individuals, shall be returned to the aforementioned subjects.*
- **Fourthly:** *The monastic community shall be accorded due respect and privileges.*
- **Eighthly:** *After the expiration of this period, our Sublime State pledges to treat them with utmost generosity in the matter of tax assessment and shall maintain its magnanimous generosity to the fullest extent possible. Their taxes shall be paid through their representatives once every two years. After the full payment of these taxes, no one, whether Pasha or governor, shall harass them in any way, nor shall they be subjected to any additional tax demands under any name. They shall enjoy the same privileges they enjoyed during the prosperous times of my grandfather, Sultan Mehmed Khan IV.*
- **Ninthly:** *The rulers of these territories are permitted to appoint an agent to reside in my Sublime State on their behalf. These agents shall be Christians of the Rum Orthodox faith, replacing the "kapukethudays" who previously managed their affairs. They shall be treated with utmost respect by my Sublime State and shall receive what is due to them according to established customs, meaning they shall be respected, safe, and protected from all harm.*
- **Tenthly:** *The ambassadors of the Russian Empire are granted permission and approval by my Sublime State to discuss, when necessary, matters concerning the protection and assistance of the aforementioned territories. The Sublime State pledges to consider the proposals presented by the Russian ambassadors in accordance with the friendly relations befitting the two states.*

## **Article 20: Territorial Concession - Azov**

*In accordance with the agreements concluded between Governor Tolstoy and Hasan Pasha, Governor of Azov, in the year 1700 AD (1100 AH), the fortress of Azov, within its original boundaries, is permanently ceded to the Russian State.*

## **Article 23: Amnesty and Non-Interference**

*Our Sublime State also pledges, in accordance with the previous article, to grant amnesty to all those who acted against the Sublime State during the war. It shall permanently cease the collection of "virko" from boys and girls and the demand for any form of tribute. Except for those who have long-standing ties to it, it shall not claim any individual from the aforementioned communities as its subjects. It shall relinquish all lands and fortifications seized by the Georgians and Circassians to their government and absolute control. It shall not interfere with or restrict the monasteries and churches of their faith in any way, nor shall it prevent the restoration of old ones or the construction of new ones. It shall prevent the Pasha of Gilder and all military commanders and officers from interfering with or damaging the properties of the aforementioned monasteries and churches under any pretext. The Russian State shall not interfere with the aforementioned communities or their affairs, as they are subjects of the Sublime State.*

## **Article 25: Release of Prisoners of War**

*All prisoners of war, male and female, of any rank or status, shall be released and returned to their homelands, except for Christians who voluntarily converted to Islam in the Sublime State and Muslims who voluntarily converted to Christianity while in Russian territory. This shall occur immediately after the exchange of ratifications of this blessed treaty, without any excuse, compensation, or ransom. Likewise, all enslaved Christians, including Poles, Baghdadians, Wallachians, inhabitants of Morea and Algiers, and all Georgians without exception, shall be freed without payment or*

*compensation. Those subjects of Russia who were enslaved and found within the protected realms shall be handed over and returned to their homeland after the conclusion of this blessed peace. These same procedures shall apply to the subjects of the Sublime State.*

### **Article 28: Ratification and Implementation**

*Since the Grand Vizier and Field Marshal of the Russian State, Count Romanzov, have been authorized by the Imperial Majesty and the aforementioned Empress of Russia to prepare the agreements and clauses of this blessed peace treaty, all articles of the perpetual peace outlined in the said treaty shall be signed by the Grand Vizier and the Field Marshal and sealed with their seals for ratification, as if they had been present. The agreed upon articles that have been prepared and promised shall be strongly observed without any alteration or modification and shall be implemented precisely as written. Nothing contrary to them shall be done. Separate documents shall be prepared for the aforementioned articles, which have been approved and ratified by the Grand Vizier and the Field Marshal, bearing their signatures and seals.*

### **Conclusion:**

*The peace and reconciliation established by the aforementioned articles, putting an end to war and conflict, shall be binding and effective henceforth... Likewise, the conditions of the two appended articles...*

*Two articles are mentioned in the conclusion of the treaty:*

**First:** *Regarding war expenses, as the Ottoman State had pledged to pay fifteen thousand purses to Russia over three years, with an annual installment of five thousand purses.*

**Second:** *Concerning the swift evacuation of the islands in the White Sea, as mentioned in Article 17 of the said treaty. Although the aforementioned article stipulated a three-*



*month period for the withdrawal of the Russian fleet from the White Sea, the Russian State has pledged to withdraw it before the specified period if possible. End quote.*

Thus, this war concluded, and Russia achieved its greatest aspirations after humiliating the Kingdom of Sweden and virtually erasing it from the political map by confining it within its natural borders. It also effectively erased the Kingdom of Poland from existence, dividing most of it between itself, Austria, and Prussia under a treaty between Russia and Prussia on February 7, 1772, which Austria accepted in April and declared to the King of Poland on September 18, 1772. With this, the first two of the three obstacles hindering Russia's advance towards Europe fell, allowing it to focus all its forces on confronting the Ottoman Empire.

### **Russia's Seizure of Crimea:**

Russia began to spread its agents in Crimea to create internal disturbances and, consequently, to annex it. It persisted in sowing discord and spreading sedition among the people until they deposed their leader, Devlet Giray, whom the people had elected according to the provisions of the Treaty of Küçük Kaynarca. Russia occupied the region with 70,000 soldiers who were waiting on the border for this purpose. Thus, Russia achieved its long-sought goal of controlling all the northern coasts of the Black Sea in 1773. The Ottoman State was enraged and wanted to declare war on Russia. However, it turned its attention away from war due to France's efforts, as the State was not prepared and able to resist Russia at that time. So, it accepted France's advice and recognized the annexation of Crimea to Russia in 1774. However, Russia and its allies only intended to ignite the fighting, and they sent their spies to Greece and the two provinces of Wallachia and Moldavia to incite the Christians against the State.

In 1787, Catherine II toured the southern regions and Crimea with great pomp and ceremony. The commander Potemkin erected triumphal arches for her, inscribed

with: "The Road to Byzantium." From all these events, the State realized that she intended to wage war against it again. Therefore, it wanted to take the initiative by declaring war before its enemies were fully prepared. Meanwhile, Austria declared war on the State in support of Russia. Its emperor, Joseph II, tried to seize the city of Belgrade but was driven back to the city of Timișoara, where the Ottoman army pursued him and won a clear victory. Shortly after that, Sultan Abdülhamid I died on the 12th of Rajab, 1203 AH (April 8, 1789), at the age of 66, after ruling for 15 years and eight months. He was succeeded by Selim III.

### **Sultan Ghazi Selim Khan III (1789-1807)**

He was the son of Sultan Mustafa III. He took over while the political atmosphere was grim, and the war was raging. He exerted his efforts to strengthen the armies and send supplies and ammunition. However, despair had taken hold of the soldiers, and many of them deserted their posts. In this year, the Russian commander united with the Austrian army commander in military operations, and they combined their armies. They prevailed over the Ottomans in September 1789. The Russians seized the fortified city of Bender and occupied most of Wallachia, Moldavia, and Bessarabia. The Austrians entered Belgrade and conquered Serbia. The State was in great danger. If the alliance between Austria and Russia had continued, it would have lost most of its possessions. Fortunately, Emperor Joseph died in 1790 and was succeeded by Leopold II, who was preoccupied with the French Revolution that had risen against King Louis XVI, fearing its spread. Austria sought to reconcile with the Ottoman State and returned Serbia, Belgrade, and almost all its conquests.

However, Russia did not follow its ally Austria in the path of peace but continued to fight the State alone. Then England, Prussia, and the Netherlands mediated between the State and Russia, and peace was concluded between the two parties in 1792. Russia would permanently own Crimea, part of Kuban and Bessarabia, and the

regions between the Bug and Dniester rivers, with the latter serving as a border between the two kingdoms. The Ottoman State would cede the city of Özi (Ochakiv) to Russia. A treaty was signed in the city of Iași and was named after it.

After making peace with Austria and Russia, the State began internal reforms, especially in the military and navy. One of the Sultan's close associates, named Küçük Hüseyin Pasha, was appointed as Grand Admiral. He was one of the young men who had studied in Europe. The Sultan married him to one of his sisters. He brought in a large number of skilled engineers from Sweden and France to cast cannons in the Tophane factories. He reformed the Naval School and the Artillery School, which had been founded by the Hungarian Baron de Tott, and translated the works of the French teacher Vauban on fortifications for the students. He added a library to the Artillery School, collecting the most important writings on modern military arts and mathematics to keep the students fully informed of contemporary sciences. He established a system for the infantry and began to organize new units and train them on the European system. He established the first regular unit in 1796, with 1,600 soldiers under the command of an English officer who had converted to Islam and was named "İngiliz Mustafa." The purpose of arranging the regular troops was to replace the Janissaries.

In 1798, the French Republic ordered the famous commander Bonaparte to go to Egypt to conquer it without declaring war on the Ottoman State. He was instructed to keep this matter secret so that England would not know and try to thwart it. The aim was to prevent the passage of English trade from Egypt to India. The Battle of the Pyramids took place between him and the Mamluk princes, where the Mamluks displayed courage that astonished the French. After exerting their utmost efforts in defending Egypt, they retreated before the French cannons. Bonaparte and his armies entered Cairo after declaring that he had not come to conquer Egypt but was an ally of the Sublime Porte. He claimed he had come to consolidate its authority and

fight the Mamluks who disobeyed its orders, just as the English later claimed when they entered Egypt in 1882.

However, he soon received news of the naval Battle of Abukir, in which the famous English admiral Nelson destroyed all the French warships in August 1798. The English gained control of the Mediterranean Sea and cut off communications between him and France. When the Ottoman State learned of the French occupation of Egypt, it began preparing to fight them, especially since it was reassured about Austria and Russia, which were preoccupied with fighting the French Republic, fearing the spread of the principles of the French Revolution to their countries and the overthrow of their thrones, as happened to Louis XVI, King of France.

On the other hand, the English State offered its assistance to expel the French from Egypt, not out of a desire to preserve the State's possessions, but out of fear for the route to India being in the hands of a powerful state that could oppose it. The Ottoman State accepted its assistance with great relief. Russia also offered to supply it with its warships and join them with the Ottoman and English ships, which it also accepted. It officially declared war on France in September 1798.

The State began to gather armies in Damascus and the island of Rhodes to send them to Egypt. The Russian ships came from the Black Sea to the Bosphorus and went out to the Mediterranean with the Ottoman ships, according to a treaty concluded between these three countries, which agreed for the first time on military action despite the long-standing enmity between the Sublime Porte and Russia.

When Bonaparte sensed the gathering of armies to fight him, he realized that whoever occupied Egypt would not be safe unless he also occupied Syria. For these reasons, Bonaparte decided to conquer Syria. He entered Ramla, then Jaffa. Then he besieged Acre from the land side but did not enter it due to the vigilance of Ahmad Pasha al-Jazzar, the commander of its garrison.

In early April, he was informed of the movement of the Ottoman army from Damascus to relieve Acre, so he sent Commander Kléber to fight it and prevent it from reaching it. Kléber met the Ottomans at Mount Tabor. Bonaparte reinforced him, and the gathered army dispersed. Napoleon, realizing his lack of success, returned with the remainder of his armies to Cairo.

In August, Bonaparte secretly traveled from Alexandria to France with some of his commanders to avoid being captured by the English, who were blocking the Mediterranean Sea routes for the French with their ships. The English admiral had sent him several copies of French newspapers reporting the news of the Austrians' victory over France and the chaos within it, so Bonaparte wanted to return to win over hearts. He left, leaving Commander Kléber as his deputy. The French army remained in Egypt without ships to protect it from the English and Ottomans landing on the coasts or to bring reinforcements or even news from France. Its number decreased to 15,000 after those who died in Syria from plague and war. It became clear that this number was not enough to protect the coasts, maintain the route, and keep the peace internally.

Therefore, Commander Kléber despaired of preserving Egypt and agreed with the Sublime Porte and Admiral Sidney Smith on January 24, 1800, that the French troops would withdraw with their weapons and cannons and return to France on English ships. He then marched to fight the Turkish army that had come to Egypt in March 1800. After a fierce battle, Kléber won and returned to Cairo, only to find it in the hands of Ibrahim Bey, one of the Egyptian princes.

He launched bombs at it and destroyed a large part of it, and the fighting continued in its streets for about ten days. On June 14, 1800, a *Mujāhid* and *Fidā'ī* (one who sacrifices himself) from the city of Aleppo (may God protect it), named Sulaymān al-Ḥalabī, assassinated Commander Kléber in the garden of the Saraya and fled. They captured and killed him, along with three of his companions who were accused with

him of the murder, including the sheikh who had given him the *fatwā* for it in Jerusalem, may God have mercy on them.

Then General Menou was appointed in his place. He had claimed that he had embraced Islam and called himself Abdullah Menou.

When the English and Ottomans learned of Kléber's death and Bonaparte's departure from Egypt, they were certain of victory over them. They landed 30,000 fighters at Abukir under the command of General Abercromby in early 1801. Commander Menou marched to fight them but was defeated. Then the English and Turks marched to Cairo and besieged the remaining French there. As for Commander Menou, he remained besieged in Alexandria and did not accept surrender until September 1801, after a great battle between him and the Ottomans and English, in which many from both sides were killed. He left with those who remained with him and traveled to his country on English ships, thus ending the war and returning the country to the Ottomans.

After that, Bonaparte, who had been appointed President of the French Republic, contacted the Ottoman ambassador and showed him the harm of the State's alliance with Russia and England, especially since Russia had occupied the Greek islands located between southern Italy and the island of Morea, and English soldiers remained in Egypt, delaying their evacuation, and what it had occupied of the Syrian coasts. Finally, he convinced him of the necessity of renewing friendly relations with France. The Ottoman ambassador wrote to his State about this. After obtaining permission from it, he signed a draft treaty with Bonaparte in 1801, the basis of which was the evacuation of Egypt and the confirmation of France's previous privileges in the East.

Meanwhile, some disturbances occurred within the State due to Sultan Selim III's initiation of organizing the armies on the new system, as the Janissaries did not view

these military reforms favorably. When General de Bayet, the Frenchman who had been brought in to train the system in 1797, died, the Janissaries conspired with some scholars who were resentful of the Sultan's Western leanings. The Sultan had issued a supreme order separating the artillery from the Janissaries, organizing them, making their headquarters in Istanbul, and having military music and an *Imām* for each of them to teach religion and lead prayer.

### **Internal strife due to the Sultan's Western leanings**

This strife spread while the Ottoman State was preoccupied with the war in Egypt, and many revolts broke out by the inhabitants of Greece, the Balkans, Serbia, and other Ottoman provinces in Europe, instigated by European powers and the inhabitants' ambition for independence. The Janissaries were unable to curb them; rather, the insurgents prevailed over them in several encounters, and the country was in great distress and severe tribulation. These rebels threatened the city of Edirne itself, despite its fortifications. The author of the book "History of the Ottoman State" (Farid Bey) claims that Sultan Selim wanted to test the new regular units that he had established and trained by European military personnel, who had introduced European systems to them. These soldiers performed their duties well. Calm returned to its regions, and the regular soldiers returned to Istanbul crowned with victory. The Sultan was pleased with the success of this new system. He showered them with gifts and favors. Then, in March 1805, he issued a supreme order to all provinces in Turkey and Europe to gather all young men from the Janissaries and the population aged 25 and to enlist them in the military and train them on the new system under the supervision of foreign officers and trainers. The Janissaries did not accept this order and showed rebellion.

Some scholars and students united against the new system, so the Sultan yielded to the Janissaries' demand, returned the regular troops to the Asian provinces, dismissed the ministers, and appointed the head of the Janissaries as Grand Vizier.

However, this matter did not end peacefully but soon led to the Sultan's deposition. This was the beginning of the scholars and Janissary leaders' stand against the process of Westernization and the European invasion of the Ottoman army, which was spearheaded by Sultan Selim III.

The unrest in Serbia led to war between the Sublime Porte and Russia, the causes of which will be explained later.

### **Relations of the Sublime Porte with France, Russia, and England after the French withdrawal from Egypt**

Bonaparte sent General Sebastiani to the East to renew the bonds of alliance and friendship with the Ottoman State. During his stay in Istanbul, he managed, through his efforts, to dismiss the princes of Wallachia and Moldavia, who were aligned with Russia. This displeased Russia, which feared the spread of French influence in the East, so it sent its armies to occupy these two provinces without declaring war, claiming that changing their princes was detrimental to its neighborly rights. Fighting broke out between it and the State, and England allied with Russia in this war. It sent one of its naval divisions in front of the Dardanelles, and its ambassador sent a message to the Sublime Porte demanding: an alliance between the Ottoman State and England, the handing over of the Ottoman fleets and the Dardanelles forts to England, the ceding of Wallachia and Moldavia to Russia, the expulsion of General Sebastiani from Istanbul, and a declaration of war on France. Otherwise, England would be forced to cross the Dardanelles and fire its cannons on Istanbul.

In February 1807, the English put their words into action, and the English admiral crossed the Dardanelles and destroyed all the Ottoman warships stationed there. He stayed outside the Bosphorus, waiting for the implementation of his list, which was mentioned earlier. When the news reached the State, fear struck the hearts of the inhabitants of Istanbul, fearing the arrival of the English ships to the Bosphorus,



where the greatest disaster would be, as most of the royal palaces and government offices were on its banks. The State almost surrendered to the conditions. However, the French encouraged it to stand firm and promised assistance. They began to fortify the capital, build forts around it, and arm them with huge cannons. The French residing in Istanbul formed a unit of 200 fighters!! Most of them were from the artillery, as were the Spanish, to oppose their ambassador's policy in the East. Everyone in Istanbul, even the elderly, children, and women, took part in this work, and the Janissaries exerted great effort despite their disagreement with the Sultan. Within a few days, the city was safe. When the English admiral saw the impossibility of entering the Bosphorus and the near completion of the Dardanelles fortifications, he feared his ships being trapped between the two straits and returned in March 1807, escaping with his ships after 600 of his men were killed and two of his ships were sunk by projectiles from the Dardanelles forts. He met with the Russian ships at the entrance of the strait. Then the English admiral wanted to do something to erase the shame he had suffered due to his failure in this mission, so he headed for Alexandria and occupied it in March 1807. Then he sent a division to Rosetta to occupy it, but it was defeated, and he besieged the city in April, but he could not conquer it due to Muhammad Pasha sending reinforcements to it. Finally, they left Egypt, after an attempt at occupation.

Deposition of Sultan Selim III: During this time, when the war between the Ottomans and Russians was raging, the governor of Bosnia entered Serbia with his armies to prevent the rebels from joining the Russian army. Meanwhile, the Mufti who had supported the Sultan in introducing military reforms died, and his place was taken by the military judge of Rumelia, who was opposed to his predecessor. He united with Mustafa Pasha, the deputy of the Grand Vizier who was absent fighting the Russians, and a group of scholars to seek the abolition of the new military system, considering it a *bid'ah* contrary to the *Shari'ah*. They began to convince the irregular troops who had been added to the regular units of the invalidity of forcing

them to wear Western clothes and dress like Christians, as this was contrary to the Holy Qur'ān and the noble *Shari'ah*. A battle ensued between them, in which blood was shed. Then this sedition spread and its flames extended to all the forts, and several battles took place between the two sides, the result of which was that the group rebelling against the Sultan arrived. When the Sultan heard the news of this revolution, he immediately issued an order abolishing the new system and dismissing the regular troops. However, the rebels were not satisfied but decided to depose the Sultan, fearing that he would return to implement his project. The Mufti, who was the instigator of this revolution, helped them by issuing a *fatwā* that any Sultan who introduces the systems and customs of the Europeans and forces the subjects to follow them is not fit to rule.

This revolution continued for two days, then it was announced in June 1807 that Sultan Selim III was deposed. He was deposed after ruling for 19 years, and Mustafa IV was appointed in his place.

### **Sultan Ghazi Mustafa Khan IV (1807-1808)**

Following this, peace was concluded between France and Russia according to the Treaty of Tilsit in July 1807, the 22nd and subsequent articles of which stated that Russia would cease fighting the Ottoman State until Napoleon mediated between the two parties. Once the preliminary truce was signed, the Russian armies would evacuate Wallachia and Moldavia without the Ottoman armies entering them until peace was finalized. The secret treaty agreed upon by Napoleon and Alexander I, Tsar of Russia, stated that if the Sublime Porte did not accept France's mediation due to the recent events in Istanbul, or if the desired outcome was not achieved in a satisfactory manner within 35 days of accepting this mediation, France would unite with Russia to annex all the Ottoman provinces in Europe except Istanbul and its surroundings and divide them among themselves, with Austria being appeased with

a small part. This shows the hidden intentions of all the allied adversaries and demonstrates that there was no European state that wished well or sought the good of any Islamic state or nation whatsoever.

Sultan Mustafa IV's reign did not last long. He was confined in the same palace where Sultan Selim had been confined. He was deposed after ruling for 13 months and was killed in his palace shortly after. Mahmud II was appointed in his place.

### **Sultan Ghazi Mahmud Khan II (1808-1839)**

He was the son of Sultan Abdülhamid I. He began his reign by appointing Mustafa Pasha Bayraktar to the position of Grand Vizier and entrusted him with the task of organizing the Janissaries. However, they resisted him, and a great sedition occurred, which led to the killing of the former Sultan who was confined in the palace (Mustafa IV).

Then the new Sultan turned his attention to reforming internal affairs and preparing to eliminate the Janissary corps. To dedicate himself to this, he made peace with the English in July 1809. He opened communications with Russia without reaching a satisfactory agreement for both parties, so the war resumed, with victories alternating between the two armies. Meanwhile, relations between Russia and Napoleon deteriorated due to the non-implementation of the terms of the Treaty of Tilsit, and war between them was imminent. Russia sought to reconcile with the Ottoman State, and the two parties reached the Treaty of Bucharest in May 1812.

France considered this treaty a betrayal by the State of the old ties existing between the two countries. By concluding it, Russia was able to use the armies that were engaged in fighting the Ottomans to repel France's raids on its lands and force Napoleon to retreat after burning Moscow and the death of most of his armies when they crossed the Berezina River, returning to their country broken and defeated.

When the leaders of the Serbian revolution received news of the Treaty of Bucharest, which stipulated their return to the absolute authority of the Sublime Porte after they had spent their wealth and lives to gain a kind of administrative independence, and the Tsar of Russia promised to help them, they did not accept and preferred to die defending their independence. The State sent armies to them and subdued them by force. Strict instructions were given to treat the Serbs with kindness and gentleness so that they would maintain their loyalty to the State. Serbia became almost independent, and its leader Miloš ruled as an absolute king with no authority over him by the Ottoman governor.

Then the Wahhabi movement arose in Najd in the Arabian Peninsula. The Ottoman State suppressed it using Muhammad Ali Pasha, the governor of Egypt, his son Ibrahim Pasha, and his French advisors. The story is well-known, making it unnecessary to detail it here.

Greece revolted, and the European powers and Russia supported it. The Ottomans used Muhammad Ali Pasha to suppress the revolution and conquer Greece, and he succeeded in doing so in 1826. In June of the following year, the Ottomans conquered Athens and its famous fortress, the Acropolis, despite the defense of it.

### **Intervention of European powers in the affairs of the Ottoman State**

While Ibrahim Pasha was preparing to conquer the remaining parts of Greece in the hands of the rebels, the powers intervened between the Sublime Porte and its subjects under the pretext of protecting the Greeks in appearance, but in reality to open what they called the "Eastern Question," which practically meant preparing to divide the lands of the Ottoman State among themselves.

The Ottoman State had rebuked Russia more than once for its assistance to the rebels and its protection of those who sought refuge in its lands. Russia continued to assist them, hoping to achieve its original goal, which was to occupy Istanbul and

make it the center of the Orthodox religion, similar to Rome, which is considered the center of the Catholic religion. Then the talks between the two countries continued for a period without benefit due to Russia's desire and the Sublime Porte's refusal to accept any foreign interference in its internal affairs. In 1825, Nicholas I took over and became interested in the Greek issue, following his predecessor's political plan. By uniting with England, he forced the Sublime Porte to ratify the Treaty of Akkerman in 1826. Its summary was that Russia would have the right to navigate in the Black Sea and pass through the two straits without the State having the right to inspect its ships, that the rulers of Wallachia and Moldavia would be elected by the notables for seven years, with their dismissal not being permissible except with Russia's approval, that Serbia would be almost independent, and that Turkish troops would only occupy the Belgrade fortress and three other fortresses. Nothing was mentioned in this treaty about Greece to create a reason for future disputes. Rather, Russia and England agreed to use all their influence to put an end to the ongoing wars there, even if the Sublime Porte disliked it, and the states of Austria, Prussia, and France agreed with them.

### **The Navarino Incident**

On February 5, 1827, England officially offered the Ottoman State the mediation of all the powers between it and its subjects, but it did not accept this. Rather, it answered the English ambassador, after consideration and reflection on the consequences of this intervention, that it had not allowed and would never allow it. The powers were enraged by this answer. France, England, and Russia agreed to force the Sublime Porte to grant Greece administrative independence, provided that the Greeks would pay a certain tribute to be agreed upon later, as would the borders of the two parties. The Sublime Porte was given a month to stop aggressive actions against Greece, otherwise the powers would be forced to take other measures to implement their desire. When a copy of this treaty reached the Sublime Porte, it did

not pay attention to it. After the month had passed, the three states issued orders to the commanders of their fleets to head to the coasts of Greece. They then demanded that Ibrahim Pasha immediately cease fighting, and he agreed to stop the war for twenty days until he received new instructions. The ships of the three allied powers gathered in the port of Navarino to prevent the Turkish and Egyptian fleet from leaving. In October 1827, the gathering of the ships of the united powers was completed. The ships facing each other did not delay until the fires of war broke out between the two sides for a trivial reason. All the European ships directed their cannons at the Turkish and Egyptian ships after the fighting continued for several hours. It ended with the victory of the united powers. When the news of this incident, which occurred without a declaration of war as is customary between states, reached the Sublime Porte, it sent a message to the ambassadors of these three countries, in which it argued against this act, which was contrary to international law, and demanded that the powers completely refrain from interfering in the affairs of the Ottoman kingdoms and that they pay compensation for the losses resulting from the destruction of the Ottoman ships. The ambassadors did not respond to this message but severed relations with the Sublime Porte and went down to their ships in a hurry.

The Sultan published a general decree (*Khatt-ı Şerîf*) in all the provinces, explaining the evil intentions of the powers in general and Russia in particular towards the Sublime Porte, the only Islamic state, proving to the people that the motive for this aggression was religion, not politics. He concluded it by urging Muslims to fight in defense of religion, nation, and homeland. Russia was enraged by this and declared war on the State in April 1828.

Then Ibrahim Pasha received his father's orders and agreed with the united powers in August 1828 to return to Egypt on what remained of the Egyptian ships. The withdrawal of the Egyptian soldiers began, and whenever they evacuated a place,

the French, who had landed in Greece, entered it. In November 1828, the three powers held a conference in London to determine the affairs of Greece and invited the Ottoman State to it, but it refused to send a representative. Its representatives met on the appointed day and agreed on the independence of Morea and the Cyclades Islands and their gathering in the form of an independent government ruled by a Christian prince elected by the powers and under their protection, provided that the Greek government would pay the Sublime Porte an annual tribute of 500,000 *qirsh*. The Sublime Porte did not accept this decision issued by unqualified powers in what occurs between it and its subjects and was busy fighting Russia, which had declared war on it after destroying its fleet.

Finally, in 1830, the Sublime Porte declared its ratification of the terms written in the agreement signed between the State in London in November 1828, which stipulated the independence of Greece.

### **Abolition of the Janissary Corps**

The historian claimed that when Sultan Mahmud realized the superiority of the military systems used in European armies, heard of the outstanding deeds of the regular Egyptian soldiers in the war of Morea, and learned that Ibrahim Pasha's victories over the Greeks were only a result of the military system, his attachment to reforming the military systems increased. He wanted to complete the project that Sultan Selim III could not complete, so he gathered all the notables and dignitaries of the kingdom and the senior Janissary officers in the house of the Mufti in early 1826. He read to them a project containing 46 articles, in which he clearly stated the nature of the regulations to be introduced. After the assembly approved it, he prepared a record that was signed by all present, even the Janissary officers, and the Mufti issued a *fatwā* permitting its implementation and the punishment of those who opposed it. Then he read the project to all the Janissary officers, and they approved it, but their approval was only superficial. When the training of the

officers began under the supervision of appointed European officers as instructors, the Janissaries became alert and began preparing for revolt and rebellion to stop its implementation, as they had done before. It was not long before the Janissaries were disbanded, pursued, and those who resisted were annihilated.

Then the Sultan proceeded with the plan of internal reforms based on the legal *fatwā*! The historian (whose source we have relied upon) praised the Sultan's actions, saying: "... On the other hand, he began to change the old customs and follow the good customs of Europe. He replaced the turban with the *Rūmī* fez, ordered European dress, and decreed that it be the official dress in the military and civil service. He established a medal called the Medal of Honor. Finally, he traveled in person to European kingdoms to explore their conditions and learn the facts of matters... In short, he proceeded like one who wants to keep pace with Europe in its systems and not stand still while other countries advance rapidly, knowing that standing still in such circumstances is the essence of backwardness..." as claimed by the officers whose minds had been corrupted and who had become widespread with Freemasonry and infatuation with the West. In addition, he revived the artillery schools established by Sultan Mustafa III and established a military school to graduate officers similar to the French Saint-Cyr school, which Napoleon I had established in France to train the sons of officers and supervise Western military systems.

### **France's Occupation of Western Algeria**

In mid-1830, France carried out what it had been intending for a long time against the province of Algeria, under the pretext of preventing the attacks of Muslim sea pirates on its commercial ships. The truth was its desire to have a military base in North Africa so that England would not be the sole sovereign of the Mediterranean Sea by occupying the strongholds of Gibraltar and the island of Malta. It took as a pretext the occurrence of a dispute between it and the Ottoman State's



representative there. France decided in the Council of Ministers meeting held under the chairmanship of the king himself on February 7, 1830, the necessity of seizing this region. Then it sent to Algeria an army of about 28,000 fighters and a naval fleet of 100 ships and three ships carrying 27,000 marines. When England learned of this, it feared for its influence from France's participation and protested against this project, but its protest was futile.

On the 20th of Dhu al-Hijjah, 1245 AH / June 12, 1830, French troops landed near the city of Algiers, and fighting broke out between the two sides in June. After a fierce battle, the French prevailed. The armies entered the city of Algiers itself. France declared its ownership of it and then began sending armies successively to conquer it.

During this period, Muhammad Ali Pasha rebelled in Egypt and marched on Syria. Mediations and deliberations led to the intervention of foreign powers and the granting of hereditary rule of Egypt to his sons, with support from France, in the historically famous story.

Then Sultan Mahmud II died in July 1839, and his reign lasted 31 years and ten months. He was succeeded by his son, Abdülmecid.

### **Sultan Ghazi Abdülmecid Khan (1839-1861)**

He assumed the caliphate before reaching the age of eighteen. The government was in great turmoil due to the victory of Muhammad Ali Pasha's armies, the governor of Egypt, over the Ottoman armies, and the occupation of the cities of Aintab, Kayseri, and Malatya by his armies. What further complicated the State's affairs was that Ahmed Pasha, the Grand Admiral of the Turkish fleet, went out with all his warships and brought them to the port of Alexandria, handing them over to Muhammad Ali Pasha. When the consuls of the powers in Istanbul learned of the handing over of the

fleet to Muhammad Ali Pasha, they feared Ibrahim Pasha's advance on Constantinople. They sent a letter to the Sublime Porte in 1839, signed by the ambassadors of France, England, Russia, Austria, and Prussia, asking it not to decide anything regarding the Egyptian issue without informing them and that they were ready to mediate between it and Muhammad Ali Pasha to resolve this important issue. The Sublime Porte accepted this letter, and the ambassadors met with the Grand Vizier and discussed what should be given to Muhammad Ali Pasha. Many deliberations took place, and Russia did not accept authorizing an international conference to determine its relations with the Sublime Porte. Rather, it declared that it insisted on adhering to the provisions of the Treaty of Hünkâr İskelesi, which was to protect the State with its troops and ships and, consequently, occupy most of its possessions without war if Ibrahim Pasha crossed the borders of Syria. Thereupon, both France and England requested the Sublime Porte to authorize their ships to pass through the Dardanelles Strait to protect it when necessary from Russia and the Egyptian troops. When the other ambassadors learned of this request, they were disturbed and feared a split between the mediating powers. The Russian ambassador declared that if the French and English ships entered the strait, he would sever his political relations with the Sublime Porte and leave immediately. His government had sent him a warship to travel on if necessary. Austria wrote to London and Paris that this request was detrimental to the peace of Europe and that if they insisted on it, it would withdraw from the alliance and reserve its freedom of action.

When the Sublime Porte learned of this, it feared the escalation of the matter and rejected the request of the governments of France and England and asked them to keep their ships away from the entrance of the strait. For these reasons and the lack of agreement between the ministers of the powers, the talks were suspended until September 1839, until the English ambassador offered the Sublime Porte that his State was ready to force Muhammad Ali Pasha to return the Turkish ships, provided

that it had the right to bring its ships into the Gulf of Istanbul to repel Russia when necessary. When the French government learned of this, it sent an order to its fleet commander in Turkish waters in December 1839 not to participate with English ships in any aggressive action against the government of Muhammad Ali Pasha (there is much historical evidence of Muhammad Ali's collaboration with France against the Ottomans, and many Christians and those infatuated with France held positions with him).

Everyone realized that a dispute between France and England regarding the Egyptian issue was inevitable. The powers took precautions against what might result from this dispute. Austria declared that it did not wish to intervene due to the failure of its request for an international conference in Vienna or Berlin. Prussia and Russia declared that they would accept whatever the powers decided in this regard, provided that it was in accordance with the desire of the Sublime Porte and that its acceptance of this decision was made with complete freedom.

It seemed that the powers accepted what France and England had agreed upon in alliance with the Sublime Porte, but agreement between these two countries was not reached due to England's efforts to return the Egyptians to their original borders and France's refusal to accept this and its desire to help Muhammad Ali Pasha. France wanted the provinces of Egypt and Syria to be his and his descendants' and the regions of Adana and Tarsus to be his for life. As for England, it did not want to give him anything but the province of Egypt, but in order to please France, it accepted that he be given the southern half of Syria for his lifetime, provided that the city of Acre was not part of this half. France rejected this proposal in support of its agent, Muhammad Ali Pasha.

On July 15, 1840, the powers agreed on a treaty ratified by the representative of the Sublime Porte, the terms of which were:

- First: Muhammad Ali Pasha is to be obliged to return what he had conquered to the Sublime Porte and to keep for himself the southern part of Syria, with the city of Acre not included in this section.
- Second: England has the right, in agreement with Austria, to besiege Syria and help anyone from the inhabitants of Syria who wishes to renounce obedience to the Egyptians and return to the Ottoman State.
- Third: The ships of Russia, Austria, and England together have the right to enter the Bosphorus to protect Constantinople if the Egyptian armies advance towards it.
- Fourth: No one has the right to enter the waters of the Bosphorus as long as Constantinople is not threatened.
- Fifth: The powers whose representatives signed this agreement must ratify it within a period not exceeding two months, with the ratification taking place in London.

This treaty was accompanied by an annex ratified by the representative of the Sublime Porte, specifying the rights and privileges that could be granted to Muhammad Ali Pasha.

Before this treaty was signed, England began to incite the inhabitants of Lebanon, including Druze, Maronites, and Nusayris, to disobey.

Then the powers returned to disagreement, and war almost broke out with Muhammad Ali Pasha. Then the consuls of the four united powers (contrary to France, which supported him) sent to Muhammad Ali Pasha, and offered him on behalf of their countries that the province of Egypt would be his and his heirs' and the province of Acre would be his for his lifetime, and they gave him ten days to give his answer. He asked them to write this down, and they fulfilled his request. Then on the following day, they informed him that France could not help him at all and that the powers were determined to implement what they had agreed upon, even if it led

to a European war, but he insisted on not accepting and defending his right. On August 24, 1840, the consuls came to him with the representative of the State and informed him that he now had no right to the province of Acre and that the powers would only allow him the province of Egypt for him and his descendants. He became angry and expelled them. They left and gave him another ten days to give his answer, so that if he did not answer, the powers would not be responsible for any harm that might befall him. After this period had passed without him giving them his answer, the consuls wrote to the ambassadors of the powers in Istanbul, who met with the Grand Vizier and decided by their union to take Egypt and Syria from Muhammad Ali Pasha. During this period, France was unable to help Muhammad Ali Pasha and sent orders to its ships, first to withdraw to Greek waters, then to return to France, leaving Egypt and Syria to the English ships to burn their ports with their projectiles.

On September 11, troops were landed on the shore at a point about six miles north of Beirut, and Ibrahim Pasha was unable to prevent them because this point was under the protection of the English cannons. Then Suleiman Pasha received a message from the English and Austrian admirals to evacuate Beirut immediately. He asked them for a distance of 24 hours to consult with Ibrahim Pasha, but his request was not accepted, and they began firing cannons at the city for two days, until most of the city was destroyed or burned. The Syrian ports were also burned in order to extract them from Muhammad Ali Pasha and return them to the Ottoman State.

During this period, Commodore Napier offered Muhammad Ali Pasha that the English government would intercede with the Sublime Porte to give Egypt to him and his heirs if he ceded Syria and returned the Turkish ships to the Sublime Porte. He complied with this matter and accepted these conditions to save Egypt for his descendants, and an agreement was reached between them in November 1840. The Sublime Porte did not accept this agreement except after hesitation and reluctance.

## **The Lebanon Issue**

As soon as the Egyptian armies evacuated Syria and Mount Lebanon, the old underlying religious motives stirred in its inhabitants, and foreign intrigues increased to ignite the fire of discord and sow internal sedition in order to achieve their goals. France was helping the Maronite Catholics, and England was supporting the Druze against them to force them to abandon the Catholic sect and embrace the Protestant sect, so that they would come under its actual protection, and France would no longer have a pretext to protect them for a sectarian reason. Each of these wretched groups thought that the state that was deceiving it wanted its good and advancement and did not pay attention to the secrets of this malicious policy, whose owners do not hesitate to shed the blood of the innocent to achieve their goals. With these intrigues, turmoil prevailed throughout Lebanon, and the hatred, both national and religious, that its inhabitants harbored in their hearts appeared, until the Druze attacked the Maronites in 1841, entered Deir al-Qamar, and committed atrocities of looting and plundering that make the flesh creep. Then the Druze rose again in 1845, killed the Christians, and burned their bodies. Then they set fire to the monastery after looting all the movables and belongings in it, without the slightest harm to the Protestant missionaries from the Americans and the English!! This clearly indicates that these massacres were not without their influence.

Because of these successive disturbances, the Sublime Porte saw no alternative but to intervene in the administration of the mountain to prevent these seditions. It deposed Emir Bashir Shihab after the Egyptian troops left Syria and appointed an Ottoman governor in his place, thereby abolishing all the privileges of the inhabitants of the mountain granted to them in the past. The foreign powers, whose intervention had become familiar, did not accept this. The Ottoman State tried several solutions, each time satisfying one and angering the other, and the intervention of the powers further complicated the crisis. A massacre occurred in

1845 between the sects, so the State sent its armies and occupied the country, both plain and mountain, militarily and imposed martial law. Then talks took place between the great powers and the Sublime Porte to determine what would guarantee peace in the present and the future. Their opinions finally agreed, after long deliberations and back and forth, on a compromise solution. Thus, the Lebanon issue ended temporarily. Since the Druze did not accept this settlement except hoping to gain more than what was in it, according to the whispers of the English representative to them that it would grant them over time sovereignty over all the peoples living in Lebanon, the seditions continued to run their course until the massacre of 1860 occurred, and France intervened militarily to protect the Maronites. It withdrew again after consolidating security and preserving the rights of the Maronites.

### **The Crimean War and its Causes**

Disputes were constant between the Orthodox and Catholic priests regarding ownership or performing their religious rites in the churches considered important to them in the city of Jerusalem. France, which had acquired old treaties, supported the Catholics. Russia, on the other hand, sought to strip the Catholics of these privileges to give them to the Orthodox, so that it could use them to spread its policy and influence among the subjects of the Ottoman State who adhered to this sect, who numbered more than ten million people. Then, when Napoleon III was appointed President of the Second French Republic in the name of Prince Louis Napoleon, he approached the Ottoman State on this issue. The Sublime Porte appointed a committee consisting of several members of different sects to settle it according to the old treaties. The committee decided, after several successive meetings, the priority of Catholics in owning several churches and monasteries. Russia opposed the implementation of this agreement and threatened the Sublime Porte with war if it ordered its implementation.

Meanwhile, Tsar Nicholas worked to probe the ideas of Sir Hamilton Seymour, the English ambassador to his government, showing him the necessity of the two countries, Russia and England, uniting together to weaken France's influence in the East and taking precautions to divide the lands of the Ottoman State, as it had become impossible to cure this "sick man," as the Ottoman State was then called in international circles, as they claimed. Russia offered to be lenient with England if it helped it implement its project in giving it Egypt and the island of Crete. The English ambassador did not give him a satisfactory answer, but rather answered the Tsar that it was better to treat this patient and take care of him until he recovered from his illness, because if he died, European wars would occur in which rivers of blood would be shed when dividing his estate. This was not from the English state out of love for strengthening the Ottoman State or a passion for its survival, but out of fear of Russia's expansion in the East and its occupation of Istanbul, which would then share with England the dominion of the sea, which it alone possessed.

When the Emperor of Russia saw England's disregard for his requests, he approached the French ambassador about being lenient with it on deciding matters in Palestine according to its wishes, and offered him that Russia would also be lenient with France in return and even help it to own Tunisia to strengthen its influence in the West! And monitor England's actions on the island of Malta. But he did not find a listening ear from the French ambassador either.

It became clear to the public from this that Russia's sole intention was to declare war on the Ottoman State and divide its kingdoms. Therefore, France sent its naval ships to Greek waters in 1853 in preparation for unforeseen events. As for England, it authorized its ships to lie in wait in Malta until new orders were issued to them. Meanwhile, Prince Menshikov was exerting his efforts with the Sublime Porte to obtain the renewal of the terms of the Treaty of Hünkâr İskelesi, which stipulated that Russia would have the protection of all Christians in the Ottoman State. The



Sublime Porte was delaying its answer. Then he sent the Sublime Porte a final message, and the Russian ambassador severed relations with the Sublime Porte and left Istanbul on one of Russia's ships.

When the State informed England of the copy of this message, it realized Russia's bad intentions towards the Ottoman State. It joined France and sent to its ships in Malta to join the French ships and unite with them in all their actions. It then became clear to all of Europe that France and England were united in protecting the Ottoman kingdoms against Russia's ambitions. Then these two countries issued orders to their ships in 1853 to approach the Dardanelles Strait to lend a helping hand to the Ottoman State if necessary.

Russian troops crossed the Prut River, which separates the possessions of the two countries, in July 1853 and actually occupied the two provinces, as Russia did not imagine that the Western powers would ally with the Ottoman State to fight it to protect the State.

The representatives of Prussia and Austria were interested in uniting with the representatives of France and England in reconciling the two adversaries and making peace between them to prevent bloodshed and the outbreak of war that might engulf all of Europe. The conference ended without success. Then Omar Pasha crossed the river on November 3, 1853. After a great and enormous battle, the Ottoman armies triumphed over the Russian armies and drove them out of their strongholds on the left bank of the river by force. Omar Pasha and his armies won a clear victory that astonished the whole world because Russia's defeat was not expected. When Emperor Nicholas saw this situation, he met with Franz Joseph, Emperor of Austria, and discussed with him his fear of the Western powers, France and England, coming to the aid of the Ottoman State, and asked him for help and alliance, but the Emperor did not accept this and expressed his deep regret.

Meanwhile, the French and English ships advanced to the Bosphorus Strait with the consent of the Sublime Porte to be closer to the Black Sea and to protect Istanbul if the Russians tried to attack it by sea.

In November 1853, Russian ships surprised the Turkish ships in the port of Sinop on the Black Sea and destroyed almost all of them, even though it had pledged to France and England not to take any aggressive action in the Black Sea. From that time on, war between these countries and Russia became a reality, to protect the Ottoman State from Russia's aggression and ambitions, not out of love for the Ottoman State, but out of fear of the spread of Russia's influence and its control over Istanbul, as we mentioned earlier.

In March 1854, France, England, and the Sublime Porte signed an agreement in Istanbul to fight Russia and protect the Ottoman State. Napoleon III sent a letter to the Chamber of Deputies informing it of the declaration of war on Russia in alliance with England.

After that, the two allied powers began to gather armies and what they needed of supplies, ammunition, and ships necessary to transport them. Before the arrival of the land armies, the fighting had already begun in the Black Sea. Meanwhile, Emperor Nicholas declared war on the countries hostile to him. Then the allies advanced with their armies. When the Russian army withdrew from Wallachia and Moldavia, the Austrian army occupied them!

Russia did not object to this occupation, fearing to anger Austria and its entry into the alliance formed against it, preferring the presence of Austrian armies in them to the presence of Turks or French because Austria was not inclined to war. Then France and England sent their ships to the Baltic Sea and the northern White Sea and the Pacific Ocean to strike the Russian ports. At the end of this year, contacts took place again in Vienna to reach peace and stop the damage of the war before it

intensified. France and England offered Austria to unite with them against Russia if Russia did not accept peace before the end of the year and pledge to the four powers its demands, which were:

First: Russia not to monopolize the protection of the Christians of the Ottoman State and the protection of Wallachia and Moldavia.

Second: Freedom of navigation for all countries in the Danube River.

Third: Amendment of the treaties related to passage in the Istanbul Strait, especially the 1841 Treaty.

Fourth: Establishing a new basis for the balance of power in the Black Sea, so that this new tripartite treaty would be effective.

Then on December 28, the ambassadors of England, France, Russia, and Austria met with the Foreign Minister of Vienna and decided to give him the required period, and thus this year ended with hopes directed towards reaching peace. Then the Russians attacked the Ottomans and the Egyptian soldiers with them in the city of Eupatoria, but Omar Pasha, the Ottoman commander, repelled them, and the victory was solely by the grace of the Islamic armies. In March, the Emperor of Russia died and was succeeded by his son, Alexander II.

In January 1855, Victor Emmanuel, King of Piedmont in Italy, signed an offensive and defensive treaty against Russia and sent to Crimea an army of 18,000 fighters. On August 26, the allies triumphed in the Battle of Traktir, and the Russians evacuated the city of Sevastopol after burning it to the ground. The united armies occupied it, or rather, they occupied its ruins. After that, the united armies marched towards the city of Kinburn and occupied it. On the following day, the Russians destroyed the forts of Ochakov and evacuated them, heading inland. If it had not been for the beginning of winter, which comes early in those countries, Russia

would not have found enough armies to stop its enemies from the city, how sacred it is to them. During 1855, the ships of France and England fired bombs at several ports in the Baltic Sea and disrupted Russian trade altogether. They also besieged the entrance to the northern White Sea and prevented commercial ships from entering it altogether. After that, no significant military battles took place, but the matter entered a political phase due to Alexander II's realization of the lack of victory, especially since Austria had openly shown him hostility after the fall of Sevastopol, and the Kingdom of Sweden joined the European alliance against it. A new conference was held in Vienna in February 1855.

The other powers demonstrated against it, especially the Kingdom of Sweden, which Russia was using methods of threat and intimidation to obtain some privileges related to fishing on the shores of Norway, so it concluded an offensive and defensive treaty with France and England against Russia on November 20, 1852, and officially declared it to all countries. Thus, Russia realized that it had become impossible for it to win over all these forces allied against it and leaned towards peace wholeheartedly, waiting for the slightest opening from the Western powers to accept it. In late 1855.

Austria proposed that a final message be sent to Russia with the original demands of the powers, along with the previous proposals during the conference that was recently held in Vienna in April 1855. If Russia did not answer all these proposals, the fighting would resume in the spring of 1856 with all severity and rigor, and the armies of Austria and the Kingdom of Sweden and Norway would join the fighting armies. The powers agreed to this, and Russia accepted these proposals, which were more influential on its influence than what it had previously rejected. After long talks, it was agreed that a new peace conference would be held in Paris to finally decide on peace in 1856. The French Foreign Minister was chosen to preside over it, and all the articles of the famous Treaty of Paris were signed, which brought

Napoleon III to the height of his glory and restored France's former glory, as it had not participated in such a war since Napoleon I and preserved the Ottoman State's possessions from the dangers of Russia. It later became clear that the European powers defended the cake and the spoils that they would later divide among themselves!!

What further complicated the Ottoman State's affairs was the intervention of the powers in internal affairs and preventing the Ottoman State from fighting the rebels by threatening to sever political relations and their ambassadors descending to their ships, and even sending some warships to determine the demands of the rebels. France and Russia sent their ships in 1858 to the coasts of Montenegro to prevent the Ottoman armies from entering this region and punishing its prince for helping the rebels in Bosnia and Herzegovina... From this, it is clear that the State was in the most critical of situations due to the lack of a savior or friend among all the Christian powers allied against it politically to weaken it and obstruct all its reform efforts within its country, and the intervention of those powers in its purely internal affairs, until it seemed to the observer that the ambassadors of the powers in Istanbul had become partners with the ministers of the State in all actions during that period.

In early 1858, Grand Vizier Rashid Pasha died. He was succeeded in this dangerous position, especially in these circumstances, by the famous political figure Ali Pasha, and Fuad Pasha was appointed Minister of Foreign Affairs. Both were extremely astute in political affairs and aware of Europe's evil intentions towards the only Islamic state, so they worked to settle all internal issues with wisdom and sound judgment, so that they did not leave the ambassadors of the powers any right to intervene. It was not long before calm returned to Bosnia and Herzegovina, promising its people to reform their conditions. They also ended the issue of Montenegro by defining the borders by a committee consisting of four members (French, Russian, Ottoman, and Montenegrin) and accepted the decision of this

committee despite its injustice to the rights of the Sultanate, but because it was calm and order.

Then the war between the Maronites and the Druze occurred in 1860, which led to the intervention of the French army in Lebanon... Twenty days after the French armies left Beirut, Sultan Abdülmecid Khan died in June 1861. His reign lasted 22 and a half years, and on the day of his death, his brother was sworn in as Caliph.

### **Sultan Ghazi Abdülaziz Khan (1861-1886)**

A number of internal reforms took place during his reign, including:

- The establishment of the *Mecelle-i Ahkâm-ı Adliye* (The Mejelle) and the laws that allowed foreigners to own real estate and all in-kind rights and dispose of them in all the Ottoman kingdoms after they had been completely prohibited from them, in the year 1285 AH, corresponding to 1869.
- The establishment of the *Mecelle-i Ahkâm-ı Şer'iyye* (The Mejelle of Sharia Rulings) to be used in the regular courts that were established and were being reformed. This Mejelle was prepared by a committee of the most famous jurists of that era from the scholars, jurists, and administrators in the Ottoman State.

After the events mentioned above, the Sultan was convinced that the alliance of the European powers with the State in the Crimean War and beyond was only the result of weakening it by interfering in its internal affairs and helping the Christian communities subject to it to secede from it and spread the spirit of sedition and corruption in its kingdoms under the guise of freedom and the spread of knowledge. All of this benefited Russia, its strong neighbor and ancient enemy, especially since the powers had amended after the Franco-Prussian War the most important articles of the Treaty of Paris, which was concluded after the Crimean War to maintain the

balance in the Black Sea, and disregarded them after their conclusion with regard to Wallachia and Moldavia. For these reasons, the Sultan believed that it was better and more successful for the State's policy to distance itself from the Western powers and ally with Russia. He was supported in this thought by Grand Vizier Mahmud Nedim Pasha. The Sultan increased his meetings with the Russian ambassador in Istanbul. It is widely believed, although not proven by official documents, that they were seeking to lay the foundation for an offensive and defensive treaty, one of the most important articles of which would be the exclusivity of all the lands of the East, and that the Islamic provinces in which the Islamic element prevails would follow the Sublime Islamic Porte, and the annexation of all Christian regions or those in which this element prevails to the Russian state. When this project became known, it did not please the European powers that had interests in the East, especially England. Their agents and their overt and covert ambassadors worked until they convinced the ministers of the necessity of his dismissal, and their efforts found a listening ear among some scholars because of their reluctance towards the Sultan due to his public debauchery, his visit to the Paris Exhibition, and his attendance at theaters and dances... He was a Caliph of *'Akrūtā* as the people of Syria call such people.

The Sheikh al-Islam issued a *fatwā* for his deposition, the text of which is: "If Zayd, who is the Commander of the Faithful, is mentally disturbed and has no knowledge of political affairs and continues to spend public funds on his personal expenses, to a degree that the kingdom and the nation cannot bear, and he has disrupted and ruined religious and worldly affairs and the kingdom and the nation, and his continuation is harmful to them, is it permissible to depose him? Answer: It is permissible. Written by the poor Hasan Khairallah, may he be forgiven."

He was deposed on May 31, 1876. Then the new Sultan, Murad Khan V, was sworn in by all present in the usual manner.

## **Sultan Murad V (May 1886 - August 1886)**

He was the son of Sultan Abdülmecid Khan. He ascended to the position of Caliphate on May 31, 1876. It was said that he was educated and cultured with Western cultures, convinced of equality between all classes of his subjects, but it was claimed that signs of nervous disturbance appeared on him about a week after his appointment and then increased gradually. The Grand Vizier was hiding this matter from the public, but news of it spread because the ceremony of handing over the Sultan's sword in the Abu Ayyub al-Ansari Mosque was not held, as usual, and because he did not meet the consuls of the powers to present to him their papers of renewal of their appointment to his government. Finally, when his condition worsened, the ministers summoned the famous Austrian doctor Leidesdorf, who was known for treating mental illnesses. He came and, after examining him and observing him for several days, scrutinizing everything that appeared from him of words and signs, and inquiring about his habits and way of life, said that it was difficult for him to recover from this disease. The ministers consulted on the matter, then offered his brother, Abdülhamid Efendi, to hand over to him the reins of power, as the doctors had ruled that his brother, Sultan Murad, was not fit to manage its tasks. They met on Wednesday, Sha'ban 10, 1293 AH, August 31, 1876, and decided that it was necessary to swear allegiance to our lord, Sultan Abdülhamid Khan II. They consulted our lord, the Sheikh al-Islam, on the matter, and he issued a *fatwā* that it was necessary to depose him, and this is the text of the *fatwā*: "If the Imam of the Muslims goes insane with a complete madness that defeats the purpose of the Imamate, is it permissible to dissolve the Imamate from his custody? Answer: It is permissible, and God knows best. Written by the poor Hasan Khairallah, may he be forgiven."

I say: One must look with suspicion at what historians narrate about that stage in which the Masons controlled the internal and external affairs of the Ottoman State,



starting from the stage after Sultan Abdülmecid, and God knows best the details of this incident, and its witnesses, from the Austrian doctor to the last one who took over it.

### **Sultan Ghazi Abdülhamid Khan II (1886-1909)**

The pressure of the corrupt on the Sultan increased in order to force him to abide by the constitution, the most important goal of which was to equalize Muslims with the subjects of Jews and Christians. Corruption succeeded with the assumption of Midhat Pasha of the Grand Vizierate in 1876, and he was one of the strongest advocates of these reforms.

The truth - as I mentioned earlier - is that one must look with suspicion and scrutiny at most of what was written about the history of the Ottoman State during the last century of its life, because the Masons and Jews had infiltrated the army and all the State's departments. I have not been able to find detailed sources on the history of that stage. It can be concluded from what we have learned about their conspiracies against Sultan Abdülhamid, whom they overthrew, that those intrigues had begun several decades before his reign, since the influence of the European consuls increased, and the attachment of the new class of politicians and officers, and even some sultans, to the European model of civilization and politics increased, and the Masons and Jews gnawed at the structure of the State, until it led to its downfall at the hands of the foster child of the Dönme Jews, called (Atatürk)!

Let us consider what was written by Farid Bey the lawyer (the author of our main source, the book "History of the Ottoman State"), and it seems that he is Egyptian of Turkish origin, and his book was published in 1909, it seems, and God knows best. His book supports the Masonic "Committee of Union and Progress," which oversaw the deposition of Sultan Abdülhamid. He wrote:

## **The Ottoman Constitution, the National Renaissance, and Reforms in the Ottoman State**

Sultan Suleiman the Magnificent died in 1566, and the Sublime Porte was at the height of its glory and power, and its kingdoms bordered India to the east and the Atlantic Ocean to the west, and Europe feared its power and might. He was succeeded by kings who did not follow in his footsteps or follow his path, especially since the European powers had allied against it and internal seditions had befallen it. It began to decline, and many parts of it were separated. It sometimes declined until Sultan Selim III assumed the caliphate in 1789, and the country was in disarray, the rulings were weak, and the Janissaries held the reins of power, appointing whomever they wanted of the sultans, deposing whomever they wanted, and killing those who did not follow their whims and purposes, and the country was in chaos that almost tore it apart. He was stirred by the love of reform and declared his inclination to organize the soldiers on the modern pattern and arm them with modern weapons, but this did not suit the Janissaries, so they attacked him and he died, and the reform was in its infancy.

*[Note the writer's praise, as Sultan Selim was the first to openly commit debauchery and the process of Westernization and was deposed by a fatwā from the Mufti].*

However, the idea took root in the minds of the Ottomans, and Sultan Mahmud received it and proceeded to reform from the administrative and military point of view. He dispersed the Janissary soldiers and replaced them with an organized army, and he began to send reform publications to the governors and rulers, but he died and did not complete the branches of reform except for the organization of the soldiers, which was incomplete.

The idea of reform had spread among a group of statesmen, so they began to spread it during the reign of Sultan Abdülmecid and Sultan Abdülaziz, and the greatest and

most influential of them were Mustafa Rashid Pasha, Ali Pasha, and Fuad Pasha. When Sultan Mahmud died and was succeeded by Sultan Abdülmecid, he published the famous Gülhane Hatt-ı Şerif in 1839, i.e., on Sha'ban 26, 1255 AH. It caused a stir that shook Europe, and statesmen began to organize special laws for each branch of the judiciary since the issuance of that Imperial Edict. Then a committee was formed that brought together the greatest Ottoman scholars, and they compiled the *Mecelle-i Şer'iyye* (Sharia Mejelle), for which the royal decree was issued by Sultan Abdülaziz in 1289

The idea of reform had spread among a group of statesmen, and they began to propagate it during the reign of Sultan Abdülmecid and Sultan Abdülaziz. The most prominent and influential among them were Mustafa Reşid Pasha, Âli Pasha, and Fuad Pasha. When Sultan Mahmud died and Sultan Abdülmecid succeeded him, the famous Hatt-ı Şerif of Gülhane was issued in 1839 CE, corresponding to 26 Sha'bân 1255 AH. It caused an uproar that shook Europe, and since the issuance of that imperial decree, statesmen began to organize specific laws for each branch of the judiciary. Then, a committee was formed, bringing together the greatest Ottoman scholars, who compiled the *Mecelle-i Ahkâm-ı Adliyye* (Ottoman legal code). The imperial decree of Sultan Abdülaziz was issued in 1289 AH to adhere to its provisions, along with the Land Law in 1274 AH, the Tapu Law in 1275 AH, and the Penal Code in 1274 AH. All of these laws were adapted from French laws while observing the provisions of Islamic Sharī'ah (!!). Then came the Ottoman Nationality Law, the organization of Sharī'ah courts, regular courts, and commercial courts (which were secular laws), as well as regulations for civil administration, provincial administration, and the State Council. They established a system for education, a system for publications, and other regulations for printing presses, printing, authorship, and translation rights. They also established regulations for fees, minerals, roads and crossings, and other matters required for the advancement of civilization and suited to the condition of the nation. In short, they left nothing

necessary for the administration of the state without codifying a law for it. The collection of these laws and regulations was known in the Ottoman state as the constitution.

*[Naturally, waging war against Allāh the Exalted by legislating apart from Him was the first sign of ruin, loss, and the rallying of enemies, for: "Whoever does good, it is for himself; and whoever does evil, it is against himself. And your Lord is not ever unjust to [His] servants." (Fussilat: 46)]*

Nevertheless, the rule was absolute, and the Sultan's will was above any law. During the brief period when Sultan Murad sat on the throne, Midhat Pasha and his liberal party had completed the preparation of the constitution and the arrangement of the system of the Chamber of Deputies (This Midhat Pasha is the head of the Masonic serpent, as will be defined and explained later.)

### **The Constitution and Sultan Abdülhamid**

Sultan Murad was deposed in 1293 AH (1876 CE), and Sultan Abdülhamid ascended the throne of the Caliphate. He had promised the leader of the liberals, Midhat Pasha, before his accession, to grant the constitution and bestow freedom upon the Ottoman nation. However, upon his accession, Abdülhamid showed signs indicating that he would break his promise. For instance, he gathered the enemies of the liberals and opponents of the constitution and appointed them in the palace to strengthen his position, even though he had promised Midhat Pasha to appoint the great Ottoman poet Namık Kemal Bey, the leader of the coup, and the famous political writer Ziya Pasha, but he broke his promise. He also diligently sought to win public opinion to his side, deceiving the people. However, the liberals were not deceived and prepared to fight for the constitution. At that time, the state was at war with Serbia and defeated it, and the Ottomans captured the fortress of Alexinatz and imposed harsh conditions on them. But these states rejected these conditions and

requested the Sublime Porte to keep Serbia as it was before the war and to grant Bosnia and Herzegovina, which were also in revolt, an independent administration, along with granting the Bulgarians the same. This became a cause for Serbian greed, and they decided to fight the state, with Russian engineers organizing their armies.

However, defeat was their fate, and the Ottomans captured Alexinatz and Belgrade and advanced towards the capital, Belgrade. The Prince of Serbia sought help from Russia, and its Tsar ordered his ambassador in Istanbul to submit a strongly worded message to the Sublime Porte. He then decided to hold a conference in Istanbul to consider the Balkan issue.

In short, the position of the Ottoman state was extremely critical because all of Europe had united against it, and the message from the Russian ambassador smelled of war. The ministers then decided to grant the constitution to get rid of these troubles. Sultan Abdülhamid was convinced of the necessity of its implementation because it was impossible to accept Europe's demands. To avoid the dangers arising from rejecting those demands, it was necessary to implement some reforms that Europe could not criticize, namely, the implementation of the constitution.

*[Pay attention to Europe's pressure to impose the Masons and the secular constitution on the Ottoman state, as Farid the lawyer continues to say]*

At that time, Midhat Pasha was appointed Grand Vizier, because all the European states trusted him, knowing that he was the leader of the liberals and the author of the constitution. Sultan Abdülhamid decided to appoint Midhat Pasha to look into the issue of the (European Conference) that the states had decided to hold in Istanbul. The first thing Midhat Pasha did was to end the disputes between the state and Serbia, Montenegro, and Bulgaria. On December 24, 1877, the ministers, scholars, princes, and others gathered at the Sublime Porte. Then Midhat Pasha

came and read the imperial decree that granted the Ottoman nation the constitution and freedom.

However, as soon as the Chamber of Deputies was organized and began to look into the affairs of the state, the imperial decree was issued to dissolve it. Thus, all the pillars of that structure collapsed, and the nation was afflicted with a new era of tyranny that it had not witnessed even in the darkest ages. Sultan Abdülhamid destroyed what the liberals had built, but despite that, the idea did not die in the minds of the Ottomans. This body, despite its inherent strength or even its apparent weakness, could not bear the harm of the Hamidian government and the various forms of oppression it inflicted, especially since the banners of constitutional governments had spread from the far west to the far east, and the stars of freedom had shone everywhere.

The liberals began to work day and night until they achieved that brilliant victory in 1908. The Ottoman nation gained the constitution through the struggle of its brave army, and the national idea spread from the time of Midhat Pasha. This spread was aided by the poems of the great poet Namık Kemal Bey, who died in the prison of Magosa. Niyazi Bey formed the first gang in Resne, and he was followed by Enver Bey, Raif Bey, Hasan Bey, and Salahuddin Bey.

The movement's administration was in Salonika, and the general assembly of the Committee of Union and Progress was in Paris... and everyone was striving to spread liberal ideas and constitutional principles. What helped them spread their ideas was that there was no traitor among them, so their movement strengthened and expanded until it became impossible to keep it hidden. The Committee of Union and Progress had previously identified the forces it could rely on and found them sufficient. These forces consisted of the Second and Third Army Corps stationed in Monastir, Skopje, Edirne, and Izmir, and the Fourth Army Corps stationed in Rumelia. It was impossible for the Hamidian government to send the First Army

Corps stationed in Istanbul to fight the constitutionalists because it was not possible to strip the capital of soldiers. Moreover, most of the officers had joined the constitutionalists. The soldiers of the Second and Third Army Corps were more numerous than others, so the constitutionalists began to form national gangs to resist the government if it tried to obstruct their efforts. Niyazi Bey's gang arose, followed by the gangs of Enver Bey, Raif Bey, Hasan Bey, and others.

The constitutionalists finished setting the plan in late June 1908. The Hamidian government sent Şemsi Pasha to track down Niyazi Bey's gang, but he was killed before he could begin his mission. They also sent thirty reserve divisions from Izmir, but they joined the constitutionalists and strengthened their ranks. On July 21, 22, and 23, the constitutionalists sent telegrams to the Grand Vizier from Salonika, Monastir, Skopje, and Serres, threatening Istanbul with marching on it if the constitution was not declared. When these telegrams reached Sultan Abdülhamid, he issued the imperial decree granting the constitution and the basic law.

### **The Reactionary Incident and the Deposition of Abdülhamid**

The ranks of the despots were dispersed since the declaration of the constitution, and the aversion between them and the Committee of Union and Progress increased, so they began to think about uprooting the sources of corruption.

They first encouraged the newspapers to write against the committee. Then, the Istanbul garrison, at the instigation of the palace officials, summarized their demands in a religious form to gain the support of the people of Istanbul. Here are their demands:

1. Revival of the Sharī'ah.
2. Dismissal of the Grand Vizier and the Ministers of War and Navy.
3. Expulsion of Ahmed Rıza Bey, Hüseyin Cahit Bey, Cavid Bey, Rahmi Bey, Talat, Ismail Hakki Bey, etc., from the council.

4. Dismissal of Mahmud Muhtar Pasha because he did not join them.
5. Amnesty for them.

The Chamber of Deputies held an extraordinary meeting, and although the number of members did not exceed fifty, they decided to answer the demands of the revolutionaries and elected a delegation from among them to inform the Sultan of their decision. Tawfiq Pasha was then appointed Grand Vizier, and Edhem Pasha was appointed Minister of War, and amnesty was granted to the soldiers. They began firing their rifles in celebration, and their number reached thirty thousand. The council met again afterwards and decided to accept the resignation of President Ahmed Rıza Bey. The tone of the newspapers changed drastically, and they began to speak about Sultan Abdülhamid as they used to speak about him during the days of tyranny. This was the situation in Istanbul. News arrived of the coming of soldiers from Rumelia to protect the constitution and the Chamber of Deputies. The deputies sent a delegation to meet them. The army entered Istanbul under the leadership of Mahmud Şevket Pasha and besieged Yıldız Palace. A major battle took place there, ending with the surrender of the Yıldız garrison. However, Sultan Abdülhamid continued to resist, so the Freedom Army decided to launch the final attack. Bombs were fired at the garrison of the Sublime Porte and the military club, and they were captured. Many supporters of the old regime who had stirred up sedition were arrested, including Murad Bey al-Daghestani. Spies were executed by firing squad. The estimated number of dead was 1,200. The constitutional soldiers then besieged the barracks of Scutari and captured them. At that point, there was no longer any danger to the constitution, so the members of parliament returned to Istanbul, and the general assembly met to discuss the matter of Sultan Abdülhamid. The result was the deposition of Sultan Abdülhamid and the installation of Sultan Reşad in his place.



On April 27, 1909, Sultan Reşad was crowned with the name Sultan Mehmed V. In short, the supporters of tyranny stirred up their last sedition, and the constitution fell into a severe crisis, and its lovers and protectors were scattered. The public anticipated that Sultan Abdülhamid would repeat what he had done with the first constitution. However, the constitutional spirit had strengthened in the hearts of the Ottomans and was based on the strength of the soldiers. The supporters of the constitution endured that blow with patience and steadfastness, and the natural conflict between tyranny and freedom renewed and ended with the deposition of Sultan Abdülhamid.

(...) However, Abdülhamid, who was naturally inclined towards tyranny, did not like to see his nation enjoying freedom, advancing to the peak of perfection, organizing its affairs itself, and establishing justice. His soul prompted him to create that reactionary sedition to undermine the structures of the constitutional administration. If the hero of freedom and the commander of the Fida'i Army, Mahmud Şevket Pasha, and the heroes of freedom, Niyazi Bey and Enver Bey, had not reached Istanbul at that time, his will would have been fulfilled, and the efforts of the Committee of Union and Progress, which had struggled for freedom for thirty years, would have been in vain.

The general assembly met in a secret session and deposed Abdülhamid based on a fatwā from the Shaykh al-Islām, which read:

*If Zayd, who is the Imam of the Muslims, habitually removes some important legal issues from the legal books, prevents some of these books, tears some of them, burns some of them, wastes and squanders the treasury, and spends it without legal justification, and kills, imprisons, exiles, and banishes the subjects without a legitimate reason, and commits all other kinds of injustices, then claims that he has repented and promised Allāh and swore that he would improve his condition, then breaks his oath and creates a great sedition that makes all the affairs of the Muslims disrupted, and*

*persists in fighting, and the ability of the Muslims to remove the dominance of the aforementioned Zayd is established, and successive news comes from the sides of the Muslim lands that they consider him deposed, and his remaining becomes a certain harm and his removal a probable good, then is one of the two things obligatory: his deposition or his being charged with abdicating the Imamate and Sultanate, according to what the people of authority and decision choose from these two aspects? The answer: It is obligatory. Written by the poor servant, al-Sayyid Muhammad Diya' al-Din, may he be forgiven.*

When this honorable fatwā was read to the notables and deputies, Said Pasha, the president of the notables who was chairing the session, asked them, "Do you choose his deposition or his being charged with abdicating?" They answered with one voice, "Deposition... deposition."

This is the translation of the decision of this general assembly, composed of notables and deputies: Tuesday, the seventh of Rabi' al-Thani, 1327 AH, and the 14th of Nisan, 1325 AH / April 27, 1909 CE.

The legal fatwā signed by the signature of Shaykh al-Islām Muhammad Diya' al-Din Effendi was read in the general assembly composed of deputies and notables. The aspect of deposition, which is one of the two aspects to choose between, was unanimously favored. Sultan Abdülhamid Khan was removed from the Islamic Caliphate and the Ottoman Sultanate. Crown Prince Mehmed Reşad Effendi was ascended to the position of Caliphate and Sultanate with the name Sultan Mehmed Khan V.

**[End of Farid Bey's words. The summary from his book ends here with significant adaptation.]**

**But the truth was different** from what this lawyer of the Committee of Union and Progress claimed. In short, it was that: the Jews and the issue of Palestine and the

colonial powers' plundering of the Islamic world were the main reasons behind the deposition of Sultan Abdülhamid.

Shaykh Abdullah Azzam wrote in his very important book, *The Line of Historical Transformation*:

Most of the major events that took place in the Islamic region – particularly the Arab region – were aimed at the great goal that Herzl and the Jews behind him set their sights on, which was to reach the Promised Land. There was a formidable obstacle before the Jews that could not be overcome, which was the Ottoman state, headed by Sultan Abdülhamid II, who ruled between 1876 and 1909.

The Jews first tried to tempt the righteous Sultan Abdülhamid. Sultan Abdülhamid came to the Caliphate at a time when Freemasonry was almost strangling the state. Midhat Pasha – the "father of the liberals" as they call him – or more accurately in our view, the "father of Freemasonry at that time" – I say, he managed to depose two Caliphs and kill Sultan Abdülaziz, the uncle of Sultan Abdülhamid. He stipulated to Sultan Abdülhamid, before he came to power, that he declare the constitution (i.e., the Western secular constitution in which Jews and Christians are equal to Muslims). Sultan Abdülhamid was a cunning, intelligent personality who was proud of his Lord, so he accepted. After he came to power, he arrested Midhat Pasha and imprisoned him in Taif. Finally, Midhat was killed in prison in a clever way, which aroused the anger of the world, which is moved by Freemasonry, against Sultan Abdülhamid. However, Midhat's disciples continued to plot revenge against Sultan Abdülhamid.

Let us return to Herzl, who, after the end of the Basel Congress in 1897, went to meet Sultan Abdülhamid, taking with him the Rabbi of Constantinople (Moses Levi). They offered the Sultan offers, including:

1. Establishing an Ottoman fleet.

2. Supporting the Ottomans' policy in the world.
3. Jewish assistance to the Sultan in improving his [state's] financial situation.
4. Establishing an Ottoman university in Jerusalem.

Herzl said, "For example, if His Majesty agreed and sold us the lands that have no owners in Palestine at the price he estimates." The Sultan became angry and said: *"The lands of the homeland are not for sale. The countries that were acquired with blood are not sold except for the same price."*

Herzl did not despair and met the Sultan a second time in 1901. This time, they offered the Sultan himself 150 million English gold pounds. He said, *"If you paid the fill of the earth in gold – I would not accept this from you in any definitive way. I have served the Islamic Ummah and the Muhammadan community for more than thirty years. I will not blacken the pages of the Muslims, my fathers and grandfathers from the Ottoman Sultans and Caliphs."*

The meeting this time was with Qarah Sū, the Jewish Masonic lawyer who supervised the Salonika lodge.

Some sources reported that the Sultan shouted at Herzl, *"Get out of my face, you scoundrel!"* and shouted at the chamberlain who let him in, saying, *"Did you not know what this pig wanted from me?"*

Herzl flew with Qarah Sū to Italy, and Qarah Sū sent a telegram to the Sultan:

*You will pay the price for this meeting with your life and your throne.*

Herzl says in his memoirs: *Sultan Abdülhamid advised me not to take any further steps in this direction because he could not give up a single inch of the land of Palestine, as it is not his property, but rather belongs to his Islamic nation, which fought for it and watered the soil with the blood of its sons.... Abdülhamid said: "The work of the scalpel in my body is easier for me than to see Palestine cut off from my*

*empire." Then he said: Save your money, Herzl, for when Abdülhamid goes, you will take Palestine for free.*

After this, the Jews decided to overthrow Abdülhamid: In 1904, they blew up a carriage in front of the mosque where the Sultan prayed the Friday prayer. Allāh saved him from death, and many people were killed.

The Masons conspired to remove him, and Freemasonry pushed its agents to occupy the highest positions in the state, such as Talat Pasha, Enver Pasha – Minister of War – Aristidi Pasha – a Greek who became Minister of Public Works, Cemal Pasha – Governor of Syria – Mustafa Kemal Pasha, commander of the Arab Eastern Front in World War I, Cavid Pasha – Minister of Finance.

Hussein Jahid Yalshin was one of the members of the three-member reconciliation committee (American, French, and Turkish) between the Arabs and the Jews. The Sultan found himself day after day surrounded by men bought by Freemasonry through the "Committee of Union and Progress", and his grip gradually weakened until they were able to force him to declare the constitution. The Chamber of Deputies (Parliament) was established, which was entered by the Jew, the Christian, and the Muslim, and Qarah Sū came to the Chamber of Deputies.

The declaration of the constitution was a victory for the Christians and Jews in the whole world, so much so that the Christian Jurji Zaydan – Dar al-Hilal – dedicated his book *The Ottoman Coup* to the "heroes" who declared the constitution in 1908. Then the Masons were able to move the army under the leadership of Mahmud Shawkat – an Arab – unfortunately – and the parliament met to extract a decision to overthrow the Sultan. The fingers of Nahum Haim (Rabbi of Constantinople) were prominent in the matter, and the book of deposition was presented to Sultan Abdülhamid by three people:

1. Qarah Sū.

2. Aristidi Pasha.
3. Arif Hikmet, whose mother was a servant in the Sultan's palace. The Sultan took this son of hers – Arif – and enrolled him in the navy until he became an aide-de-camp in the navy.

The removal of Sultan Abdülhamid from the Caliphate was in April 1909. This was the greatest stab in the back of Islam. On that night when Sultan Abdülhamid descended from the seat of government, we can say that:

Actual Islam was removed from existence and visibility, and Palestine — truly — fell into the hands of the Jews

Enver Pasha – one of the poles of Freemasonry and the coup against Sultan Abdülhamid – said to Cemal Pasha, \*"Do you know, Cemal, what our sin is?

We did not know Sultan Abdülhamid, so we became a tool in the hands of Zionism, and global Freemasonry bought us. We exerted our efforts for Zionism, so this is our real sin."\*

Bernard Lewis says: *The Freemasons and Jews secretly cooperated to remove Sultan Abdülhamid because he was a strong opponent of the Jews. He strongly refused to give any inch of land to the Jews in Palestine.*

(Al-Dhakhā'ir al-‘Izām / p: 921)

### **Turkey After Sultan Abdülhamid**

The wronged Sultan Abdülhamid fell due to Jewish Freemasonry, and Turkey began to be run by (the Young Turk Association, and the Committee of Union and Progress), which became a toy in the hands of Freemasonry. The Turkish nationalism that the Committee of Union and Progress called for was in the hands of the Jews.

Thus, calamities followed one another in Turkey. The Caliphate was weak, played with by the Committee of Union and Progress – the nationalist advocates – who were secular, not religious, and the Masonic lodges spread like wildfire. Debts accumulated, and behind all this were the Jewish fingers that designed the overthrow of Turkey to reach the Promised Land.

### **Sultan Mehmed Reşad Khan V (1909 - 1918 CE)**

Sultan Reşad was installed, and on April 27, 1909, Sultan Reşad was crowned with the name Sultan Mehmed V.

He had spent most of his life in the Zincirlikuyu Palace until the Ottoman coup against Sultan Abdülhamid.

Sultan Reşad remained confined in his palace while the military and politicians of the Committee of Union and Progress played with the fate of the Caliphate.

These criminals involved the Ottoman Caliphate during his reign in entering World War I alongside Germany against the Allies. His Crown Prince was Prince Vahdeddin. Sultan Mehmed V died before the end of the war in 1918.

### **Sultan Mehmed VI (Vahdeddin) (1918 - 1924)**

He succeeded Sultan Mehmed V and remained likewise confined in his palace, while the Allies controlled the capabilities of the Caliphate and cut its limbs to pieces under the supervision of the British, the conspiracies of the Jews, and the implementation of the Masons. As we will see, the conspiracies highlighted Mustafa Kemal Atatürk. Turkey emerged shattered from World War I, and the major powers divided the inheritance of the "sick man"! as they called Turkey. Europe was relieved of this terrible ghoul that had been disturbing its sleep for centuries.

Mustafa Kemal came after his defeat on his front in the Arab East, and his personality emerged as a military leader through some theatrical military clashes with Greece. Pens began to highlight him.

Indeed, the major powers (especially Britain) arranged with Mustafa Kemal and stipulated conditions on him in the Treaty of Lausanne (1922), where he was represented by Ismet İnönü. Curzon – the British Foreign Secretary at the time – stipulated four conditions:

1. Abolishing the Caliphate in Turkey.
2. Crushing any attempt to restore the Caliphate.
3. Fighting Islamic rituals.
4. Adopting a Western law for life in Turkey instead of Islamic Sharī'ah.

Mustafa Kemal accepted these conditions, and the Allied forces withdrew from Turkey. When the British House of Commons stood against Curzon, who agreed to withdraw the Allied forces from Turkey, saying, *"Turkey will return again to occupy Europe"* he said: *"Rest assured. Turkey will never rise again after we have stripped it of Islam and the Caliphate"*.

Mustafa Kemal first pretended to be a monk, and a picture of Mustafa Kemal appears wearing the clothes of scholars on Eid al-Adha, carrying a long rosary, and urging people to perform Islamic rituals. Days passed, and Mustafa Kemal gathered the scholars and consulted them about separating religion from the state (like the church). The scholars denounced this plan, so he wiped heads and necks and killed a large number of scholars. He declared the abolition of the Caliphate in 1924, and people mourned it. People rushed to install a Caliph for them, even if the Caliph was the King of Egypt – yet Britain refused – that this mere theoretical, artificial image-name should return.



Thus, Sultan (Mehmed VI) was the last Ottoman Caliph and the last to be called Caliph in the history of Islam and Muslims until now. No Islamic Caliphate has been established to this day. Thus, the Committee of Union and Progress came to power and was relieved of the terrible ghoul that had long disturbed its sleep and kept it awake (Abdülhamid). Islamic Turkey became a puppet in the hands of the Jews, who moved it as they pleased and as they wanted. Its provinces became a sanctuary for the Western wolves, the enemies of Islam, and this mighty giant (the Ottoman state) was eaten piece by piece.

So the West first swallowed the Balkan states of Austria, Hungary, Bosnia, and Herzegovina in October 1908 (i.e., after the Committee of Union and Progress took over the reins of power), and only two months after the declaration of the constitution. Bulgaria seceded, and Italy attacked Libya in the fall of 1911. Then the Balkan War broke out in 1912. In these few years, the Ottoman state lost all its provinces in Europe (except for Eastern Thrace). It lost the part of Libya that consisted of the provinces of Tripoli and Benghazi - Turkey withdrew from Libya in a blatant conspiracy of betrayal that is not hidden from anyone with eyes. We must not forget to mention that the Italian Jews were the Masonic lodges in Salonika, and the meetings of the Committee of Union and Progress were held in the homes of these Italian Jews. So it is not surprising that the Committee of Union and Progress gave Libya as a modest gift to Italy as a token of gratitude for their previous great favor.

*[Nor do I forget to add to the account of the martyred Shaykh the news of Gaddafi's government inviting the Speaker of the Knesset — a Libyan Jew — for an official visit to Libya in November 2004, after Atatürk of Libya (i.e., Gaddafi) had already thrown open the country's doors to the Americans, Europeans, and Jews, and had willingly handed over Libya's heavy weaponry aboard ships to American bases several months prior!]*

In addition to this loss, Crete was lost, and Turkey's budget was burdened by military expenses.

The war against rituals began in Turkey. The call to prayer (Adhān) in Arabic was banned, and Sharī'ah dress was prohibited. Mustafa Kemal's security men tore women's clothes in the streets, and the head covering for women was forbidden. The Keffiyeh and Agal (because the Arabs wear them) were forbidden for men, and wearing a hat was imposed on men. Reading the Qur'ān in Arabic was forbidden, and he ordered its translation into Turkish. Kemal turned the Hagia Sophia Mosque into a museum. Mosques became deserted, prayer niches emptied, and minarets became silent. People missed the youth from the path of Islam. Meeting over the Book of Allāh in the mosque became a crime punishable by law. Knowledge and Fiqh lessons disappeared from the mosques. Scholars vanished before him under the ground, killed, or stayed in their homes. Fools advanced, and the Ruwaybidāt (ignorant and foolish people who speak about public affairs) spoke, as stated in the Hadith:

*"Before the Dajjāl, there will be years of deception, in which the trustworthy will be betrayed, and the traitor will be trusted, the truthful will be disbelieved, and the liar will be believed. The Wu'ul will perish, and the Tuḥūt will appear." It was said, "O Messenger of Allāh, what are the Wu'ul and what are the Tuḥūt?" He said, "The Wu'ul are the noble people, and the Tuḥūt are those who were underfoot, unnoticed."*

*Abu Hurairah narrated in a Marfū' Hadith: "The Hour will not come until obscenity and miserliness appear, the trustworthy is betrayed, the traitor is trusted, the Wu'ul perish, and the Tuḥūt appear." They said, "O Messenger of Allāh, what are the Tuḥūt and the Wu'ul?" He said, "The Wu'ul are the faces of the people and their nobles, and the Tuḥūt are those who were under the feet of the people, unnoticed."*

*In another authentic Hadith narrated by al-Ṭabarānī from ‘Awf ibn Mālīk in a Marfū‘ Hadith: “I fear for you six things: the rule of fools, bloodshed, the sale of judgment, breaking of kinship ties, youth who take the Qur’ān as musical instruments, and the abundance of police.”*

Mustafa Kemal continued the war on Islam until the end of his life, and Turkey was shattered in all fields and retreated in every arena.

## **The Most Important Direct Internal Causes that Led to the Fall of the Caliphate**

### **First: The Spread of Nationalist Calls**

Especially the call of Turkish (Turanian) nationalism and Arab nationalism. The Masons and Jews supervised the revival and fueling of fanaticism and division between the followers of the two main national groups that made up the Ottoman state.

### **Turkish Nationalism**

The first seeds of Turkish nationalism were sown inside the military academy in Istanbul with the German military professors who came to the college to train the Turks, who were in need of a strong army trained in modern means of power and military fighting methods, especially since Turkey was fighting the whole world, which was shooting at it from one bow. A German military mission arrived in 1883, headed by Colonel von der Goltz, and he remained working for about thirteen years, during which the seed of nationalism was sown.

As for the second factor in the emergence of Turanian nationalism, it was the migration of Hungarian and Polish refugees to Turkey after the failure of their revolution in 1848. These refugees embraced Islam and became part of the

influential class in the state. Among them was Constantine Borzęcki, who later called himself Mustafa Celaledin Pasha. This man was the head of the nationalist serpent that transmitted its poison to the minds and souls of the Turks. Bernard Lewis says:

*Borzęcki worked to transfer Polish nationalism and put it in a Turkish mold. He was helped in this work by what he presented of the works of Western orientalists researching Turkish affairs, which had an important impact on appreciating ancient Turkish history and the belief in a distinct identity.*

We must not forget to mention again that the Committee of Union and Progress were all Masons (global Jews), and that the Jews of Salonika were the driving force behind this committee and were inside it. We return once again to mention the words of Stoddard: *"The prominent fact in the formation of the Committee of Union and Progress is that it is neither Turkish nor Islamic."* It overthrew Abdülhamid, Turkey, and Islam.

This call for Turkish nationalism had a bad effect reflected in the souls of the Islamic peoples who were subject to Ottoman sovereignty. They began to demand independence and form secret societies to fight Turkey, especially after the shameful and strange behavior that the Committee of Union and Progress followed. At the head of these peoples were the Arabs, who took this behavior as a justification for standing alongside Britain against the Turks in the Great Arab Revolt led by Sharif Hussein, which had dire consequences for the Islamic world.

Stoddard wrote:

*The prominent fact in the formation of the Committee of Union and Progress is that it is neither Turkish nor Islamic. Since its establishment, not a single member of pure Turkish origin has appeared among its leaders and leaders. Enver Pasha is the son of a Polish convert, and Cavid was from the Jewish sect known as (Dönme). Kraso was from the Spanish Jews living in the city of Salonika. Talat Pasha was of Gypsy origin*

*who embraced Islam as a religion. As for Ahmed Rıza, one of their leaders in that period, he was half-Gypsy, in addition to being a follower of Comte's philosophical school.*

Stoddard adds that the masterminds behind the movement were Jews or Muslims of Jewish origin, and the financial support came to them through the (Dönme) and the wealthy Jews of Salonika.... They also received financial aid from international – or quasi-international – capitalism from Vienna, Budapest, Berlin, Paris, and London.

Herbert Aubrey says:

*“The Jews of Salonika were Jews and known as the Dönme — meaning apostates — true partners in the Turkish revolution. These people were of Jewish ethnicity, though their beliefs might not have been traditionally Jewish. The common perception among the public was that they were Muslims in name, but in practice, followers of the Torah of Moses. At the time we are discussing, no one among the general populace knew anything about them, except for a few scholars specialized in Near Eastern studies. No one dared to predict that this sect of Judaism, known as the Dönme, would play a central role in a revolution that had such serious consequences in the course of history.”*

Toynbee says:

*The officers in Hamidian Turkey were the only class that was able to open a permanent intellectual window through which Western influences could penetrate in 1908. After thirty years of dark tyrannical rule, the new Turkish generation of soldiers was the spearhead of the attack of Western liberalism on Turkey.*

**Document of the British Ambassador in Istanbul (Lowther) in 1910 on the Relationship between the Committee of Union and Progress and the Jews and Freemasonry**

This secret document is originally a very secret letter sent by the British Ambassador in Constantinople (Sir Gerard Lowther) on May 29, 1910, to the British Foreign Secretary (Sir C. Hardinge). It contains accurate information about the relationship between the "Committee of Union and Progress" and the Jews and Freemasonry.

This secret document was recently declassified in Britain, and it was published by the Kuwaiti magazine "Al-Mujtama" starting from December 25, 1978, in issues 425-429, quoting the Iraqi magazine "Afaq." We quote from it the most important parts:

- *In the city of Salonika (a Greek city then under Ottoman rule), there are one hundred and forty thousand inhabitants, eighty thousand of whom are Jews of Spanish origin (i.e., they fled from Spain), and twenty thousand are Jews from the tribe of Levi or Jews pretending to be Muslims, who are called (Dönmeh Jews).*
- *Most of the Spanish Jews have Italian citizenship, and they are Freemasons belonging to Italian lodges. They therefore enjoy the immunity granted to foreigners in the Ottoman state against pursuit and search.*
- *The Jew (Qarah Sū) established a few years ago in Salonika - in cooperation with Italian Freemasonry - the Macedonia Risorta lodge and convinced the Young Turks, officers and civilians, to join Freemasonry. His goal is to impose Jewish influence on the new situation in Turkey.*
- *It appears that the planners of the Young Turk movement in Salonika were primarily Jews.*
- *Shortly after the 1908 revolution, it became known that a large number of its leaders were Freemasons.*
- *All Jews were enthusiastic supporters of the new era.*

- *Every Jew became a spy for the Committee of Union and Progress.*
- *People began to say that the movement was more Jewish than Turkish.*
- *Italy appointed the Jew (Primo Levi) as Consul General in Salonika, and the United States appointed (Oscar Straus) as its ambassador in Constantinople. Straus was a Jew.*
- *The Dönme Jewish Colonel (Ramzi Bey) was the commander of the four regiments sent specifically from Salonika to Constantinople. He was appointed Chief of Staff of Sultan (Mehmed V). When Sultan (Abdülhamid) was deposed and imprisoned in Salonika, Ramzi Bey's brother was appointed to supervise the Sultan in his prison.*
- *The Ninth Zionist Congress held in Hamburg in December 1909 declared that the division of Jews into Zionists and advocates of emigration to areas other than Palestine had ended thanks to the (miracle of the Turkish revolution), meaning that Palestine was undoubtedly guaranteed.*
- *After Abdülhamid was deposed, martial law was declared for two years, and most of the officers in the martial courts were Freemasons.*
- *The Director of Publications in the state is a Jew from Salonika and has the authority to stop any newspaper.*
- *The telegraph news agency - which presents the Unionists' view of internal and external events - is directed by a Jew from Baghdad.*
- *The head of the main branch of the Committee of Union and Progress in Constantinople is a Jew from Salonika.*
- *The General Security Directorate in the state is in the hands of a Freemason from Salonika.*

- *In Macedonia and Constantinople, twelve new Masonic lodges appeared during the past year (1909).*
- *Officials and others - with important positions - were made to understand that their positions and livelihoods depended on their joining Masonic lodges.*
- *To tighten the committee's grip on the army, a large number of officers - especially those of lower ranks - were entered into a Masonic lodge called (Resne), the town of (Niyazi Bey). The lodge is headed by his brother, Captain (Osman Fahmi Bey).*
- *Most of the committee's deputies in the Chamber of Deputies and notables in the lodge called (Constitution) entered Freemasonry. Among its senior leaders was (Talat Bey).*
- *Opposition deputies, especially Arabs, began to establish their own lodges, such as (Ottoman Brotherhood Lodge) (Friends of Freedom), or join existing lodges.*
- *Freemasonry spread among the Bektashi sect.*
- *In the period between 1909 and 1910, the following Masonic lodges were established: (Eastern Loyalty, Renaissance of Byzantium, Intimate Friends of Union and Progress, Truth, Homeland Renaissance, and a branch of the (Renaissance of Macedonia) lodge, Dawn). It seems that all these Masonic lodges - like the network of Masonic lodges in Salonika and Macedonia - were led or planned by Jews.*
- *The Egyptian Prince Said Halim, his brother Prince Abbas Halim, and Prince Aziz Hassan are Freemasons.*
- *Idris Bey Ragheb - the Grand Master of the Egyptian Grand Lodge - is the founder and dominator of a number of Masonic lodges in Egypt, Syria, Palestine, and Lebanon.*



- *A large number of Roman Catholics in Lebanon are Freemasons.*
- *Muhammad Orfi Pasha founded a number of Masonic lodges in Egypt, Jerusalem, and southern Syria.*
- *Yusuf Bey al-Sakakini is one of the leaders of the Masons.*
- *The Egyptian national leader (Muhammad Farid) is a senior Freemason appointed as a representative in Egypt for the Grand Orient of Ottoman and the installation ceremony was held in a Masonic lodge in (Tanta).*
- *Haim Nahum, the new Grand Rabbi of the Jewish community in Turkey, was a classmate of a number of prominent members of the Committee of Union and Progress.*
- *Talat and Cavid represent the peak of Freemasonry in Turkey, and of course, Cavid is a Jew.*
- *Since Talat became Minister of the Interior - about a year ago - he has worked to spread the Masonic network in all regions of the state and has assigned senior positions in the provinces to Freemasons.*
- *Lowther said: It is clear from this that the secret government of Turkey is the Grand Orient Masonic lodge, headed by the Grand Master (Talat Bey).*
- *Freemasonry extends its activity from Turkey to Iran. The Masonic Committee of Union and Progress is behind the coup that took place in Iran, and there is talk now about starting to establish the Grand Orient Masonic lodge in Iran, and (Farajullah Khan), the Chargé d'Affaires of the new Iranian embassy in Constantinople, has recently joined Freemasonry.*
- *Jews are very interested in maintaining their absolute influence in the Council of Ministers of the new Turkey.*

- *Jews are very interested in igniting the flame of division and discord between the Turks and the occupying enemies of the Jews.*
- *Jewish financiers welcome the provision of loans to the new regime in Turkey in exchange for economic gains.*
- *Jews have enormous influence in the European press.*
- *Jews are striving to achieve the supreme goals of Israel in the future.*
- *The Jews have tightened their control over these young Turks.*
- *Jews finance the newspaper (Young Turk) and a number of other newspapers in Constantinople.*
- *European financiers - most of whom are Jews - are now providing Turkey with the required amounts.*
- *The Masonic Committee of Union and Progress encourages Jewish and Armenian revolutionaries to stir up unrest and instability in Tsarist Russia.*
- *Members of the Committee of Union and Progress imitate the French Revolution in their methods, under the guidance of the Jews.*
- *Jews encourage the Turks to meet with the Hungarians (Magyars) out of Turanian nationalism, because the Hungarians are of Turanian origin. All this information was obtained from local Freemasons in complete secrecy.*

End of the document of the British Ambassador (Lowther), which he wrote in 1910.

(Quoted from the book (Al-Dhakhā'ir / 738 - 740) by Shaykh Abdullah Azzam, may Allah have mercy on him).

## **Second: The Great Arab Revolt**

Sharif Hussein's standing alongside Britain in World War I against the Ottoman Caliphate, after the British deceived him and made him believe that they would help him establish an Arab Caliphate in the Arabian Peninsula, Syria, and Iraq.

Sharif Hussein was looking for an opportunity to get rid of Turkish rule, especially since he felt that the Unionists in 1914 wanted to get rid of him. Abdullah, son of Sharif Hussein (the grandfather of the deceased King Hussein, and the father of the current King Abdullah, a descendant of British collaboration and successive betrayals), was then a deputy in the Turkish parliament.

Abdullah bin Hussein contacted Kitchener (the British High Commissioner in Egypt) and Ronald Storrs, the Oriental Secretary at the British Residency, and informed him of the strong aversion between his father and the Turks. He asked him about the possibility of Britain standing by the Sharif if the Sharif declared war on Turkey, but he did not receive any encouragement from them. Kitchener said: *"It is unlikely that Britain will stand by your father."*

*[Prince Abdullah himself was a member of a secret society, and he believed in the benefits of Anglo-Arab alliance and was enthusiastic about it.]*

World War I broke out in August 1914, and Abdullah was enthusiastic about declaring war on Turkey, while his brother Prince Faisal believed in standing with it [Turkey].

In 1915, Faisal visited Damascus and Istanbul, and in Damascus, he joined the "Al-Arabiya al-Fatat" (Young Arab) society and swore to support it.

Sharif Hussein declared war on Turkey on Monday, June 5, 1916. (Subhān Allāh! The Arab defeat on June 5 was on Monday, 1967!)

From the side of the grave of Hamza bin Abdul Muttalib - may Allāh be pleased with him - in Medina, he declared war after Britain promised him the independence of the Arab countries and his coronation as king over them. Kitchener had become the British Minister of War, and McMahon took over as British High Commissioner in Egypt. The well-known correspondence took place between him and McMahon (Hussein-McMahon correspondence), and they promised him the kingship of the Arab countries after their independence.

Sharif Hussein exerted all his energy to fuel Arab fervor against the Turks. The Turks were defeated, and the Sykes-Picot Agreement took place to divide the Arab countries between Britain and France, and Palestine was given to the Jews by the Balfour Declaration of 1917. The beautiful part for Sharif Hussein was that Britain exiled him for six years and robbed him of his kingdom! The shock was so violent to Sharif's nerves that he was struck by paralysis, and his body melted with grief and pain. He poured out his wrath for the rest of his life on McMahon and Lloyd George - the well-known British minister.

George Antonius says:

*"I visited him a few months before his death in the year 1931. Paralysis had withered him, and his once-handsome face had turned pale with the pallor of death... He said to me: 'The English, my son, are an honorable people — in word and deed, in good times and bad: honorable! Except for His Excellency the esteemed and valiant Lloyd George — he is more like an acrobat... or a fox. I say: a fox! — with all due respect. May God have mercy on His Excellency Kitchener!'"*

This was the sad and painful result of cooperation with the British. And Allāh the Great spoke the truth:

*{ "O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will [then] become losers." } (Al-Imran: 149)*

Some sincere and wise people warned Sharif Hussein of the consequences of the British treachery and this expected tragedy. Prince Arslan wrote to the Sharif when he heard of his intention to invade Syria with the Allied armies, saying: *Will you have Arabs fight Arabs, O Prince?! So that the fruit of the bloodshed — of both killer and slain — ends up being Britain's takeover of the Arabian Peninsula, France's seizure of Syria, and the Jews' control of Palestine?!*

Lawrence says in his book *Seven Pillars of Wisdom*: *I knew that if we won the war, our promises to the Arabs would become dead papers. If I were an honest advisor to the Arabs, I would advise them to go back to their homes. The leaders of the Arab movement understood foreign policy in a tribal, Bedouin way. Britain and the French were making bold maneuvers based on the naivety of the Arabs, their weakness, the simplicity of their hearts and thinking, and they have confidence in the enemy... I am most proud that English blood was not shed in the thirty battles I fought, because all the countries subject to us were not worth in my opinion the death of one Englishman!*

Weizmann says: *Lawrence provided us with great services.*

This is the famous spy Lawrence, who they used to call - Lawrence of Arabia and nicknamed him: The Uncrowned King of the Arabs!

### **Comparison between Turkish Nationalism and Arab Nationalism**

Turanian (Turkish) and Arab nationalism focused on several important things, including:

- The purpose of both was to eliminate Muslim Turkey, and Sultan Abdülhamid in particular.
- Both nationalisms began at approximately the same time, although Arab nationalism slightly preceded Turanian nationalism.
- Both nationalisms were secular, agreeing to exclude Islam from life.

- Both nationalisms arose in foreign incubators. Arab nationalism arose in American incubators and at the American University, while Turanian nationalism arose in Jewish Masonic lodges supervised by Spanish, Polish, and Italian Jews.
- The early pioneers of both calls were not originally Muslims, nor from the race they were calling for nationalism! For example, Borzęcki, who called himself Mustafa Celaledin - of Polish origin - worked to transfer Polish nationalism and pour it into a Turkish mold. Since the establishment of the Committee of Union and Progress, not a single one of its leaders and leaders appeared to be of pure Turkish origin! Enver Pasha was a Polish convert, Cavid was from the Jewish sect (Dönme), Kraso (from the Spanish Jews) in Salonika, Talat Pasha was of Gypsy origin, and Ahmed Rıza was half Circassian and half Hungarian and influenced by the philosopher Comte!
- The early pioneers of Arab nationalism were all non-Muslims! From Butrus al-Bustani, Nasif and his son Ibrahim al-Yaziji, al-Shidyaq, Adib Ishaq, Naqqash, Shmayyel, Taql, Sarruf, Zaydan, Nimr, Mashaqah..., all of these were absolutely Christians! Then came the twentieth century, and among their leaders were: Zaki al-Arsuzi (a Turkmen Nusayri), Michel Aflaq (a Christian) whose wife was Jewish! They are the leaders of the Ba'ath Party. Antun Saadeh and George Abd al-Masih, from the leaders of the Syrian National Party, are Christians! And George Habash - one of the leaders of the Arab nationalists as well!

Cardinal Bertoli says to the Pope: *Christianity in the East is what planted the revolutionary movements and movements of change, and names like Michel Aflaq, Antoine Saadeh, and George Habash may explain to you what I mean!*

- Jewish-Masonic fingers were moving the vanguards of both movements. The first five who established the (Beirut Secret Society) were all Masons. Likewise, those who called for Turanian nationalism were Masons.
- Arab nationalism was influenced by American theories, and Turanian nationalism was influenced by the French Revolution. Philip Hitti - one of the historians and philosophers of Arab nationalism - says: *(It was the result of the friction between the Syrian mentality and Western intellectual production that the principles of comprehensive Arab nationalism were born, and it drew its inspiration mostly from American theories, unlike Turkish nationalism, which came later than Arab nationalism and drew its inspiration from the principles of the French Revolution).*
- Jewish fingers were prominent in Turkish nationalism, and Jews still strive to link Arabs to their nationalism.

Aba Eban - who was the Foreign Minister of Israel - says in a lecture at Princeton University in America: *Some Arab leaders are trying to assess the extent of the Islamic resurgence after the recent defeat (1967), and that represents a real danger to Israel. Therefore, one of our foremost duties is to ensure that the Arabs remain firmly convinced of their national (ethnic) identity — not their Islamic one.*

(Al-Dhakhā'ir vol. 1 / 893 - 895)

## **Mustafa Kemal Destroys Turkey and Abolishes the Caliphate**

Atatürk was born in 1880 in the city of Salonika, which - as we have seen - is a (Greek-Jewish) city, where 140,000 people live, including 80,000 Spanish Jews and 20,000 Dönme Jews (i.e., those who pretend to be Muslims).

Mustafa Kemal is officially attributed to Ali Rıza and his mother Zübeyde, and thick doubts surround his lineage. Mustafa does not recognize his father, Ali Rıza, and it is said that his parents' origin is from Albania.

Mustafa Kemal reviewed the civil registry in Salonika and dropped the paternity record from him.

It is said that Zübeyde became pregnant with him out of wedlock from a person named Abdo Ağa because she was working in one of the brothels of Salonika. Atatürk was born not knowing the name of his grandfather on his mother's or father's side.

He joined a religious school, then his mother enrolled him in a modern school, and then he entered the military school in Salonika in 1893 CE. After four years, he graduated from the secondary military preparatory school in Monastir in the Balkans, where sedition against the Caliphate was raging.

With the help of his friends, he was transferred to Salonika in the summer of 1907 CE and appointed to the staff of the Third Army. There, he joined the Committee of Union and Progress (CUP) and found stronger competitors within it, such as Enver Pasha and Talat Bey, leading to conflict between him and them. In 1908 CE, the Ottoman coup against Sultan Abdülhamid took place to declare the constitution (to establish equality between Jews, Christians, and Muslims). The movement succeeded, but Mustafa Kemal did not participate in it.

In the same year, 1908 CE, he was sent to Tripoli in Libya to sideline him. He later returned and participated in Mahmud Şevket's movement in 1909 CE to overthrow Sultan Abdülhamid, serving as a staff officer at the time, not the Chief of Staff.

In 1910 CE, he was sent to France to attend military drills. After returning from France, he was appointed supervisor of the officers' school. Filled with resentment



towards the Unionists for ignoring him, they transferred him to command the 38th Infantry Division in Salonika.

Then Italy invaded Libya, and Mustafa was sent there and promoted to the rank of Binbaşı (Major).

Later, he was sent to the Levant in 1917 CE. He had reached the rank of Major General, i.e., Pasha, and became assistant commander of the Second Army. He was then appointed commander of the Palestine front.

In Palestine, the deal was struck with Allenby, the British commander who occupied Palestine. The British agreed with Mustafa Kemal for a withdrawal, allowing Allenby to enter smoothly and decisively strike the four Turkish armies after Allenby had been repulsed from the gates of Salt, defeated by Cemal Pasha, the commander of the Fourth Army.

The result of this betrayal was the shattering of Turkey forever. As for the outcome of the battle, it was a catastrophe: the number of prisoners was close to one hundred thousand soldiers, besides those killed by Druze and Armenian bullets.

After Allenby's victory, he came to Istanbul and requested the defeated Turkish state to appoint Mustafa Kemal as commander of the Sixth Army near Mosul, where British influence and the oil region were, to protect British interests and security there.

After the great defeat he inflicted on Turkey, and upon his return, Mustafa Kemal was in contact with the famous Reverend Frew, who was the head of British intelligence in Turkey.

Mustafa Kemal had a close relationship with Sultan Vahdeddin (Mehmed VI) because he was appointed as his military aide-de-camp in the spring of 1918 CE when Vahdeddin was still the Crown Prince. At that time, Mustafa Kemal expressed

to Vahdeddin his hatred for the Committee of Union and Progress and showed righteousness and concern for Turkey's interests. The two quickly became close friends, and Mustafa became the Prince's soldier and confidant.

During the war, Sultan Mehmed Reşad (V) died, and Vahdeddin assumed the Caliphate. He brought Mustafa Kemal closer and elevated his status.

Then followed the staged plays of Mustafa Kemal's sweeping victories in Anatolia, especially at Sakarya, Afyon, and Izmir, which turned Mustafa Kemal into a phenomenon praised by poets, even prompting Ahmed Shawqi to say:

*Allāhu Akbar, how much wonder is in victory!*

*O Khalid of the Turks, renew the Khalid of the Arabs!*

The play was completed with this enchanting direction that captivated minds. The British tightened the conditions imposed on the Caliph to make him appear helpless and weak, while they were lenient with Mustafa Kemal to make him appear as a unique hero.

Then the Allies pretended to sympathize with the Caliph and be angry with Mustafa Kemal. The British occupied Constantinople on March 16, 1920 CE, and the Allies asked the population to obey the orders issued by the Caliph, which led to increased resentment against him. In contrast, Eskişehir and Konya were evacuated by Allied forces under siege by Mustafa Kemal without the slightest skirmish, clearing Anatolia of Allied troops, while the people were dazzled by these victories.

During the same period, a *fatwā* was issued by the Shaykh al-Islām describing Mustafa Kemal and his group as infidels, further increasing the people's anger towards the Sultan and the Mufti.

Through secret treaties and hidden agreements with Atatürk, the Allies decided to evacuate Istanbul.

## The Destructive Plan

This plan reveals the early close connection between Mustafa Kemal and the British and the Allies, and clearly shows you the secret behind promoting Mustafa Kemal and the withdrawal of the Allied armies.

His close friend and confidant, Müzhar Müfit Kansu, revealed this document in his memoirs, saying:

On July 7, 1919, near dawn, in Erzurum, Anatolia, Mustafa Kemal confided in me and stressed the need to keep the secret. He said: "This notebook will remain a secret until the end between me, you, and Süreyya (Şevket Süreyya Aydemir)."

After we assured him of keeping the secret, he said: "Then record the date first..." He said, so I recorded the date: July 7/8, 1919, near dawn. After seeing that I had recorded the date on the page, he said: "Good, write." Then he continued:

*First: The Republic will be the form of government after victory. That is one.*

*Second: Necessary measures will be taken regarding the Sultan and the royal family when the appropriate time comes.*

*Third: Women will be unveiled.*

*Fourth: The fez will be abolished, and we will wear hats like other civilized nations.*

Müzhar Müfit said: "Here, the pen fell from my hand involuntarily. I looked at him; he was looking at me. He said to me: 'Why did you stop?' I told him: 'I hope you won't hold it against me, Pasha, if I say that you have a fanciful side.' He said to me, laughing: 'Time will be the judge of that. As for you, write.' I continued writing."

*Fifth: We will adopt the Latin alphabet... "Enough, Pasha, enough."*

Then the destructive program was implemented. After implementing part of it, he hinted to Müzhar Müfit, saying: "My dear Mr. Müzhar Müfit, what is the number of the point we reached? Would you take a look at your notebook?"

**On March 3, 1924 CE, the Caliphate was abolished:**

Atatürk presented a decree stipulating:

- Abolition of the Caliphate and separation of religion from the state, and abolition of the old courts and their laws, which must be replaced by modern courts and laws.
- Schools for religious men must give way to non-religious government schools.

The National Assembly approved the law without debate. Two days later, Mustafa Kemal gathered the princes and princesses of the old regime and deported them abroad. The day before, he had issued an order expelling the Caliph.

Mustafa Kemal uprooted this towering edifice from its roots, this edifice that had remained a beacon for Muslims in the land of Turkey for five centuries. He tore down the Islamic banner under which Muslims had sought refuge for fourteen centuries. People scattered in different directions like sheep on a winter night. Wolves began to prey on these scattered groups, each sharpening its weapon and drawing its sword to slaughter whomever it wished, however it wished.

Atatürk remained loyal to the British until death, as he decided on his deathbed to recommend the British ambassador, Sir Percy Loraine, for the presidency of the Republic.

## **Document in which Mustafa Kemal recommends the British Ambassador Loraine for the Presidency of Turkey**

We quote it verbatim from the Al-Ahram newspaper, which relayed it from the Sunday Times on Thursday, 16 Dhul-Qa'dah 1387 AH, corresponding to February 15, 1968, under the headline: *"Kemal Atatürk summons the British Ambassador to succeed him in the presidency of the Turkish Republic."*

The Sunday Times published one of the strangest pages of diplomatic history under the title: *"How Our Man Refused to Rule Turkey?"* The newspaper said:

In November 1938, Kemal Atatürk, President of Turkey, lay on his deathbed. For 15 years, Atatürk, with strict dictatorship, tried to drag Turkey, despite itself, into the twentieth century. He banned the fez and the hijab, shattered the authority of religion, and introduced the Turkish language system with Latin letters.

When Atatürk lay on his deathbed, he feared he would not find someone to succeed him capable of continuing the work he had begun. He summoned Ambassador Sir Percy Loraine, the British ambassador, to the presidential palace in Istanbul. What passed between them remained a secret for more than thirty years, and today it is revealed by Piers Dixon about the life of his father, Pierson Dixon. Among Dixon's papers was a telegram sent by Sir Percy Loraine to Lord Halifax, the Foreign Secretary. This telegram may be the strangest document in contemporary British history. In it, Loraine recounts the details of his unusual meeting with the dying dictator. Here is the document:

*"When I arrived, I found His Excellency sitting up in bed, supported by pillows, surrounded by a doctor and nurses. As soon as I entered, he dismissed the doctor and the two nurses, saying he would ring the bell if he needed them. Then His Excellency began to speak slowly but very carefully. He told me that he had sent for me because*

*he wanted to make an urgent request of me, hoping that I would give him a definitive answer.*

*Then the ambassador said: My friendship and advice to him were the only ones he cared about and valued more than any other advice because they were constant and unchanging. This was the reason he consulted me on multiple occasions... with complete freedom as if I were a minister in the Turkish cabinet. Then he said: It was within his powers (as President of the Republic) to choose his successor before his death, and it was his most sincere wish that I succeed him in the position of President. Therefore, he wanted to know my reaction to the proposal."*

Then, after deep reflection, the ambassador apologized and thanked the agent [Atatürk], who appeared visibly moved and leaned back against the pillows.

### **A Brief Assessment of the Ottoman Caliphate State**

The period of the Ottoman state can be divided into three phases:

1. **Phase of Strength:** Extends from its founding until the end of the reign of Sultan Ghazi Mustafa Khan III (1774 CE). The peak of the Ottoman state was during the reign of Sultan Selim I and his son Suleiman the Magnificent (1512 - 1566 CE).
2. **Phase of Weakness and Retreat:** Began from the reign of Sultan Abdülhamid Khan I (1774 CE), where the Sultanate paid tribute (Jizyah) for the first time in its life, to Russia (1777 CE), and acknowledged a number of privileges for the Christians of the Ottoman state and powers for foreign intervention in its affairs, until the end of the reign of Abdülmecid Khan (1861 CE).
3. **Phase of Collapse, Jewish and Masonic Conspiracies, and the Fall of the Ottoman State:** Begins from the reign of Sultan Abdülaziz Khan (1861 CE),

who was deposed by the Mufti for his immorality, and ends with the deposition of Sultan Abdülhamid (1909 CE), followed by the takeover by the Masons, then Atatürk's overthrow and abolition of the Ottoman Caliphate, concluding with Sultan Mehmed VI in 1924.

### **Names of the Ottoman Caliphs and their Reign Durations:**

#### **First - Phase of Strength:**

1. Sultan Osman I Ghazi, founder of the Ottoman State (1300 - 1326 CE) Sultan Ghazi Orhan I (1326 - 1362 CE)
2. Sultan Ghazi Murad Khan I (1362 - 1389 CE) Killed in the Battle of Kosovo (Serbia)
3. Sultan Ghazi Bayezid Khan I (1389 - 1402 CE) Died as a prisoner of Timur. (*Ottoman Interregnum 1402-1413*)
4. Sultan Mehmed Çelebi Ghazi (1413 - 1421 CE)
5. Sultan Murad Khan II (1421 - 1444 CE, 1446 - 1451 CE)
6. Sultan Ghazi Mehmed II Fatih (the Conqueror) of Constantinople (1444 - 1446 CE, 1451 - 1481 CE)
7. Sultan Ghazi Bayezid Khan II (1481 - 1512 CE) Deposed by the Janissaries.
8. Sultan Selim I Ghazi (1512 - 1520 CE)
9. Sultan Ghazi Suleiman Khan I (the Magnificent/Lawgiver) (1520 - 1566 CE)
10. Sultan Ghazi Selim Khan II (1566 - 1574 CE)
11. Sultan Ghazi Murad Khan III (1574 - 1595 CE)
12. Sultan Ghazi Mehmed Khan III (1595 - 1603 CE)
13. Sultan Ghazi Ahmed Khan I (1603 - 1617 CE)
14. Sultan Mustafa Khan I (1617 - 1618 CE, 1622 - 1623 CE) Deposed by the Mufti and Janissaries.
15. Sultan Osman Khan II (1618 - 1622 CE) Deposed and killed by the Janissaries.
16. Sultan Ghazi Murad Khan IV (1623 - 1640 CE)

17. Sultan Ghazi Ibrahim Khan I (1640 - 1648 CE) Deposed and killed.
18. Sultan Ghazi Mehmed Khan IV (1648 - 1687 CE) Deposed by the Mufti.
19. Sultan Ghazi Suleiman Khan II (1687 - 1691 CE)
20. Sultan Ghazi Ahmed Khan II (1691 - 1695 CE)
21. Sultan Ghazi Mustafa Khan II (1695 - 1703 CE) Deposed by the Janissaries.
22. Sultan Ghazi Ahmed Khan III (1703 - 1730 CE) Deposed by the Janissaries.
23. Sultan Ghazi Mahmud Khan I (1730 - 1754 CE)
24. Sultan Ghazi Osman Khan III (1754 - 1757 CE)
25. Sultan Ghazi Mustafa Khan III (1757 - 1774 CE).

### **Second - Phase of Weakness:**

1. Sultan Ghazi Abdülhamid Khan I (1774 - 1789 CE)
2. Sultan Ghazi Selim Khan III (1789 - 1807 CE) Deposed by the Mufti.
3. Sultan Ghazi Mustafa Khan IV (1807 - 1808 CE) Deposed and imprisoned.
4. Sultan Ghazi Mahmud Khan II (1808 - 1839 CE)
5. Sultan Ghazi Abdülmecid Khan I (1839 - 1861 CE).

### **Third - Phase of Collapse and Death:**

1. Sultan Ghazi Abdülaziz Khan (1861 - 1876 CE) Deposed by the Mufti.
2. Sultan Murad V (May 1876 - August 1876 CE) Deposed by conspirators.
3. Sultan Ghazi Abdülhamid Khan II (1876 - 1909 CE) Deposed by conspirators through Jewish intrigues.
4. Sultan Mehmed Reşad Khan V (1909 - 1918 CE)
5. Sultan Mehmed VI (Vahdeddin) (1918 - 1922 CE) [*Caliphate formally abolished 1924, Sultan exiled 1922*]: Overthrown by the Masons with Jewish, British, and European planning, executed by Atatürk. He was the last Ottoman Sultan and Caliph.



With him ended the designation of the Caliphate, which had lasted for approximately thirteen and a half centuries.

### **First: Positive Aspects of the Ottoman Caliphate State**

Initially, it must be noted that most contemporary historical references that chronicled the Ottomans have wronged this glorious state, distorted its history, and the history of Muslims during its time. This is because most history writers after them were Orientalists, and their students among the descendants of Muslims, including Turks and Arabs, were hostile towards it. Most contemporary political and historical writers associated with Muslims are secularists and nationalists. Atatürk and his followers to this day have sequestered many important documents from the Ottoman state archives, especially concerning the final stage of its history when the Masons oversaw the state's downfall.

I remember that we studied in our Arab countries since childhood, in primary schools and subsequent stages of education, something about the history of that period under the title "Ottoman Occupation" !

When I studied in the History Department at Beirut University, we studied the curricula - developed by educators and writers according to the whims of the pharaohs of our countries, agents of the Jews and Christians - they taught us the history of those who conspired to overthrow it and collaborated with the infidels, the British and their allies, from the Arab nationalists and Masons, most of whom were Christians from the Levant, presenting them as heroes of Arab nationalism and martyrs of independence! They also presented those led by the English spy Lawrence as leaders of the Great Arab Revolt against the Ottoman occupation!

From here, we say that these histories must be read with suspicion and a method of scrutiny to distinguish the reality of the negatives in that state - I will mention the

most important ones later - from the fabrications and distortions created by Orientalists and their agents among the secular apostates.

When we come to the positive aspects of the Ottoman Caliphate state

At the forefront comes the preservation of the title of the Islamic Caliphate, carrying the torch of protecting Muslims against the attacks of their enemies, and unifying most of their main kingdoms into one strong state, after the Caliphate had become a symbolic title in Egypt, where the Caliph did not even control his palace under the sultanate of the Mamluk state since the fall of Baghdad, and even before that when Turkish commanders controlled the resources of what remained of the Caliphate in Baghdad while dozens of independent kingdoms and emirates divided the map of the Arab and Islamic world.

Its second virtue was ending the Byzantine Roman state, and the echoes of the *Adhān* resounding in the capital of their kingdom (Constantinople), which became the city of Islam (Islambol). From it, the banners of conquest and *Jihād* emerged to introduce Islam into the entirety of Eastern Europe (Greece, Bulgaria, Romania, Hungary, Serbia, Bosnia and Herzegovina), extending the state of Islam throughout the Balkans, reaching, as we saw in detail, central Austria, northern Italy, controlling all the Mediterranean islands, and collecting tribute and taxes from most of the great kings of Europe at the time.

As for their third virtue, the Ottomans considered themselves protectors of the Muslims, and the Ottoman Caliph considered the duty of protecting them a responsibility upon his neck. He defended the coasts of North Africa from Libya to Morocco, sent armies and reinforcements, led by his Minister of War, even to the lands beyond the river (Transoxiana) to defend Bukhara, Termez, and Tashkent! They repelled the Safavid attacks from Iraq, eastern Anatolia, and the Caucasus

region. They expelled the Portuguese from the coasts of the Red Sea, the Arabian Sea, and the Indian Ocean.

The Ottoman state reached a peak of civilization, control, and power unparalleled by any Islamic state in its history. The Ottomans were able to demolish the walls of Constantinople with bombs weighing more than 2000 kilograms, firing them from the Asian shore over a distance of 2 kilometers! This was in the mid-fifteenth century! Ottoman fleets roamed the Mediterranean Sea and surrounding seas, sometimes attacking European fleets and ports with more than a thousand ships loaded with heavy cannons! Until its Ottoman Caliph (Sultan Abdülmecid I) in the eighteenth century could call the Mediterranean Sea: "an Ottoman lake." When an English journalist asked him, surprised by that name, saying: "If you consider the Mediterranean an Ottoman lake! Then what do you call the Black Sea, which your kingdom and armies surround?" He replied smiling: "That is the swimming pool of my palace on the shores of Islambol!"

As for the Red Sea, the Ottoman Turks—guardians of Islam—reverently referred to it as the "Sea of the Haram." They forbade Crusader ships, even civilian commercial vessels, from sailing through it, lest a cross should pass before the city of Jeddah and defile the waters that touch its sacred shores. Allāhu Akbar.

Yet today, from this very Jeddah, American warships—under the protection of the House of Saud—have launched cruise missiles toward Afghanistan and Baghdad, using the Sea of the Haram as their path of destruction. From these same shores, the House of Saud has filled the coastline with entertainment complexes and venues of immorality. Glory be to the One who changes conditions.

The Islamic identity of the Ottoman banner was evident, despite the innovations and deviations that afflicted them, as we will mention later. They revered the symbols of Allāh, were concerned with protecting the Two Holy Sanctuaries, spending on their

service, and guarding the pilgrimage route. They also spread mosques in all the lands their authority reached, established endowments (*awqāf*), built Sufi lodges (*takāyā*) and various service facilities, and their monuments with their Turkish architectural character are still prominent witnesses in the east and west of Muslim lands.

At a time when Eastern Europe was the stage for most of their confrontations with Europe, as we saw, economic, commercial, and industrial life flourished due to their strength and the security and stability they imposed. Istanbul became the capital of the world, followed by the capitals of Egypt, the Levant, and the Hejaz, and the ports of the Arabian Peninsula and North Africa. Trade caravans moved along the ancient trade routes (the Spice Route, the Silk Road), transporting goods to and from those capitals, to be transported by Muslim ships to the shores of the Mediterranean, and even to European ports.

## **Second: Negative Aspects of the Ottoman Caliphate State**

The first major criticism of the Turkish Sultans from the House of Osman is that, under their rule, man-made legislation was formally introduced into the governance of the Muslim world. This marked the first time in Islamic history that the processes of legislation, codification, and ruling by other than what Allāh had revealed were institutionalized within the political system. While earlier in history some corrupt kings, princes, and even a few Muslim caliphs may have attempted to circumvent divine law through trickery, evasion, or political maneuvering, none had dared to openly codify and legislate laws in place of the Sharīʿah—until the era of the Ottomans. This shift began, as we have seen, during the reign of Suleiman the Lawgiver (Qānūnī), and perhaps even slightly earlier during the time of Mehmed the Conqueror, if the reports regarding that are accurate. Over time, this trend deepened with the increasing weakness of the state and its growing admiration and fascination with Europe, born from frequent interaction and contact. This opened

the door to Westernization, the erosion of Islamic identity, and ultimately, the moral and ideological corruption of the ruling elite—those who would later preside over the final decline of the Ottoman Empire.

The Sultans of the House of Osman share with their predecessors among the caliphs, kings, and princes of previous Islamic states and kingdoms most of the negatives that characterized the palaces of rule since the system of governance shifted from the Caliphate to hereditary monarchy (*mulk 'aḍūḍ*) and then coercive monarchy (*mulk jabrī*). Among these are:

- Conflict over kingship between sons and brothers. Frequent killings and depositions among brothers and those who rallied around each of them from the evil entourages. However, the Ottoman Sultans added to this a vice unprecedented by any contenders for the throne in the history of Muslims: the innovation of killing the Sultan's brothers upon his accession, eradicating all of them, even infants! This was under the pretext of avoiding the *fitnah* of rivals competing with the Caliph for the throne, which would corrupt the state and weaken it before its enemies! According to some historians, the Sultans found some human devils who issued *fatwās* for them, arguing that this had justification in the Almighty's saying "*And fitnah is worse than killing*"! So they committed the killing of brothers fearing the *fitnah* of disagreement and division!
- Interference of foreign mothers in palace conflicts. Making matters worse, many of them were daughters of infidel kings or chosen captives, including Russians, Serbs, Italians, who worked for the benefit of their homelands and competed with their sons' brothers for the position of Crown Prince.
- Extravagance, luxury, and excessive acquisition of palaces, furnishings, fine clothes, kitchens, and royal baths. I had the opportunity to visit some of these monuments in Istanbul, where the observer sees wonders upon wonders

from the remnants of their legacy, the best of which were stolen during the Atatürk era.

- Favoritism, oppression of subjects, and excessive taxes and duties imposed by tax farmers and those in charge of public affairs. This increased in the later stages of the state with its shift towards a feudal system, where the Sultan granted lands (*iqṭāʿ*) to Pashas and Beys. They owned the lands and the farmers and peasants on them, subjecting the people to humiliation and oppression, the news of which spread far and wide. It became material for TV series and films in subsequent times, even reaching [characters like] Ghawar Al-Toshé!.

The Ottoman period had specific negatives beyond those they shared with others, mentioned above. Among these are:

Their civilizational direction was one-dimensional and manifested in a military focus, and they did not give importance to other aspects of civilizational progress in the fields of Islamic and applied sciences, nor in the realms of thought and literature. Thus, the Islamic world was marked by ignorance and backwardness since the 17th century, while Europe was witnessing major transformations through its intellectual, political, social, and industrial revolutions. This created a civilizational gap between the East and the West, contributing to the shift of the banner of human civilization from our East to their West.

Religious backwardness, stagnation, and sectarian fanaticism (as the Turks ruled and fanatically adhered to the madhhab of Imām Abū Ḥanīfah, may Allāh have mercy on him), while they ruled over an Islamic expanse where authentic madhāhib among Muslims were diverse. Their era also witnessed encouragement for Sufism (Taṣawwuf) and the schools of dervishes. The Ottoman sultans and the shaykhs of the sultans were often Sufis. The atmosphere of backwardness, poverty, and injustice that characterized that period pushed people towards Sufi orders

(ṭuruqiyyah) as an escape from their bitter reality. Sufism added ignorance to the Ummah's backwardness, especially in its final third.

Turkish racism, which existed from the beginning, as Turks held most important positions. Strangely, the neglect of the Arab element and other Eastern ethnic groups was noticeable, while some Muslims from the conquered Western lands were able to find room in positions. This created a gap between the Ottomans and the primary component of the Islamic Ummah in number and importance: the Arabs. This phenomenon intensified in the later phase of the Ottoman Caliphate when the idea of nationalism—after the French Revolution—found its way to captivated Turks and Arabs alike. Turanian (Turkish) nationalism emerged sharply, and its tyrants from among the Masons and Jews took control of affairs. They thus created the justification for conspirators among Arab Masons, misled intellectuals, and those aspiring to kingship to also raise their banner of Arab nationalism. This was one of the greatest tools that demolished the edifice of the Caliphate (Khilāfah).

Thus, the negatives accumulated, despite the great positives we mentioned earlier, leading to the inevitable outcome decreed by Allāh. The overall reasons for the fall can be summarized briefly in the following points:

### **Third: General Reasons for the Collapse of the Ottoman State**

1. The introduction of man-made legislation alongside Islamic Sharī'ah under the pretext of codification and organization, and the winds of Westernization blowing due to admiration for the superficialities of Western civilization. This is one of the most significant reasons for the loss of Muslims, past and present.
2. Luxury and extravagance in the lives of the sultans, their courts, government officials, and the upper classes of society. This is the second most important reason for the collapse of kingdoms and states.

3. Injustice, tyranny, and an individualistic, factional, nationalist despotic system. Excessive taxes (mukūs) on the subjects. The spread of the feudal system in its worst forms and evils. The prevalence of classism in society. This is the third most important reason for decline and ruin.
4. Intellectual, jurisprudential (fiqhī), and religious stagnation, sectarian entrenchment (taqawqu‘ madhhabī), and the one-dimensional military focus of Ottoman civilization at the expense of other civilizational aspects.
5. Interference by consuls and embassies of foreign states in the affairs of the Sublime Porte (Dīwān al-Khilāfah), and support for minorities, especially Christians, to undermine the unity of the state.
6. The dominance of nationalist sentiment among the Turks. Adoption of the policy of Turkification, racial discrimination, and suppression of other nationalities, especially in Arab lands.
7. The control of Dönme Jews and Masons over the state administration in the last third of the Ottoman state's life, especially the final century.
8. The spread of Shu‘ūbiyyah and nationalism among Arabs and others as a reaction to Turkish discriminatory policies. The trend towards resisting the Ottoman Caliphate, fighting it, and assisting the English against it!
9. The fascination of the political, military, cultural, and intellectual elite in the Ottoman state in general with Western civilization, their attempts to imitate it, and the loss of the spirit of Islamic honor (‘izzah).

**And finally, the external cause:**

This is the conspiracy of European states, especially the English, Russians, French, Italians, and others. Their cooperation with the Jews, their insistence on



overthrowing the Ottoman state, and their alliance against it, in order to bring the Jews to Palestine, and for the Europeans, especially those three states, to divide its inheritance, dismember the Islamic and Arab world, and swallow it.

### **A Review of the Conditions of Arab and Islamic Countries and Kingdoms Since the Collapse of the Ottoman Caliphate (from 1214 AH - 1800 CE to 1425 AH - 2004 CE)**

I believe that to complete the benefit and achieve the intended purpose of summarizing Islamic history in the introduction of a study aimed at establishing a call for global Islamic resistance, led by conscious vanguards who comprehend their Jihādī creed (‘aqīdah), understand the realities of their situation, and are aware of the lessons of their history, it is useful to conclude this historical chapter with a summary of what befell the countries of the Arab and Islamic world after the dissolution of the Caliphate. This is what is termed modern history

for Arabs and Muslims. Although most of these tragic events befell Muslims after the dissolution of the Ottoman Caliphate and the plundering of its legacy by Western Europe and Russia, following its official fall after World War I and its loss alongside Germany in that war.

However, these events, considered the second round of Crusader campaigns, had begun earlier, as colonial European countries bit off whatever they could from Muslim lands on the distant peripheries of the Islamic world. This began as early as the 16th century, but its serious beginning can be dated to Napoleon's campaign against Egypt in 1798 CE, a date that coincides with the onset of weakness and decline in the Ottoman Caliphate, as we saw earlier.

Given my inability to access contemporary references as I write this research during a stage of hiding where necessary books are unavailable, and due to the lack of desired references, especially the book "Mawsūʿat al-Tārīkh al-Islāmī" (Encyclopedia of Islamic History) by the brilliant historian Professor Maḥmūd Shākir—may Allāh have mercy on him—who chronicled all Muslim lands from the inception of the Islamic state until the early 1980s, and other specialized historical books on contemporary political history, this section will therefore be brief, relying mostly on what remains in my memory from readings, studies, or what I lived through and witnessed of our history during this last quarter of the 20th century. These are pages that perhaps are best described as harsh and bitter, lest we describe them as black—though saying so would not deviate from reality.

I believe, however, that it is the darkness of a night that has heralded its departure, in shāʾ Allāh, as I glimpse the emergence of vanguards of Mujāhid youth, manifest upon the truth, weaving the threads of dawn with their very remains, so that its bright morning may soon shine—in shāʾ Allāh—in the skies of our vast Arab and Islamic world.

This diligent effort, upon which I seek Allāh's help in writing this extensive research over three years, while we are in this phase of fear, movement, and concealment, is but a humble contribution to weaving a modest share in the fabric of that awaited great dawn, inevitably coming by Allāh's permission.

I ask Allāh for sincerity and acceptance, and a conclusion with shahādah in the path of Allāh, after witnessing the first glimmers of its dawn, to enjoy the warmth and light of that radiance, after decades of that intensely dark, bitterly cold night have stretched on for too long.

I will summarize this modern history in two parts: the Arab world, then the most important countries of the Islamic world. I will begin with the Arab world, listing the

countries from East to West, from Asia to Africa. The Arab world has fragmented into twenty-two states! Subject to increase these days according to George Bush's programs! And the number of Islamic countries has exceeded fifty-five states!! This is not due to more countries entering Islam, of course, but rather due to the division of its dish (qaṣ'ah) on the table of the colonialists, scattered to pieces (shadhar madhar)!

## **First: The Arab World**

### **1. Iraq:**

Iraq was an Ottoman province (wilāyah) from 922 AH (1516 CE) until 1335 AH (1917 CE). Germany, France, and England competed to occupy it. After German unification, Germany pursued a policy of eastward expansion at the expense of the collapsing Ottoman state, evident in its project to extend the Berlin-Baghdad railway.

Britain recognized the danger of German influence and moved to confront it due to the threat it posed to the British presence in the Gulf.

When World War I broke out in 1332 AH (1914 CE), British forces began moving from India to occupy Iraq, taking advantage of the Ottoman state joining Germany. These armies succeeded in capturing Fao and Basra, gradually controlling southern Iraq by 1333 AH (1915 CE). In 1335 AH (1917 CE), they occupied Baghdad and Mosul, and Britain declared the end of Iraq's dependency on the Ottoman state.

At the San Remo Conference in 1338 AH (1920 CE), it was decided to place Iraq under British protection (Mandate).

Regarding the development of the Iraqi national movement, it began with members of the "Jam'īyyat al-‘Ahd" (Covenant Society), who held a meeting in Damascus

declaring Iraq's independence and its political and economic union with Syria. They also carried out military actions on the Syrian-Iraqi border.

Iraqis inside the country responded to the call for resistance and launched a revolution in 1337 AH (1920 CE), which extended from Mosul to Basra, involving various tribes and sects. Only Basra, Baghdad, and Mosul remained in British hands.

Britain had crowned Prince Fayṣal ibn al-Sharīf Ḥusayn as King of Iraq in 1339 AH (1921 CE, error in original text stating 1930). He worked towards independence through negotiations, and the treaty of 1350 AH (1930 CE, error in original text stating 1932) was concluded. According to it, Iraq gained some benefits, including admission as a member of the League of Nations in 1350 AH (1932 CE).

When World War II began in 1357 AH (1939 CE, error in original text stating 1375 AH), Britain saw an opportunity to benefit from the privileges of the 1348 AH (1930 CE) treaty by using Iraqi communication lines and some military bases. This increased tensions in Iraq until the revolt of Rashīd ‘Ālī al-Kaylānī erupted in 1359 AH (1941 CE).

Military conflict broke out between the British and Iraqis, ending with Rashīd ‘Ālī al-Kaylānī fleeing Iraq. Britain succeeded in winning over Prince ‘Abd al-Ilāh and Nūrī al-Sa‘īd to implement its plans to bolster its influence in Iraq.

In 1363 AH (1944 CE, error in original text stating 1364), five Iraqi political parties were formed, some opposing British policy, but Britain managed to dissolve them.

On 8/5/1374 AH (April 5, 1955 CE), the Baghdad Pact was announced between Iraq and Turkey. Britain, Iran, Pakistan, and the United States later joined. This served to isolate Iraq and some Arab countries from the Arab liberation current prevalent at the time.

To confront the Pact, a national committee of nationalist and communist forces was formed to lead the national movement. Their efforts culminated in the revolution of 10/7/1377 AH (July 14, 1958 CE), which overthrew the monarchy and declared a republic.

In 1968 (error in original text stating 1965), the Arab Socialist Ba‘th Party seized power through a coup in Iraq, installing Aḥmad Ḥasan al-Bakr as president. Three years later (error, actually 11 years later in 1979), the influential Ba‘th Party figure Saddam Hussein, al-Bakr's deputy, managed to quietly remove him and assume the presidency of Iraq. His era began with the liquidation of all centers of power within the party and the state through brutal force and bloody executions, until he solely controlled power as one of the most powerful and ruthless dictators in the Arab regimes. The Ba‘th Party period in Iraq—as in Syria—was characterized by the elimination of all other political trends. It followed a secular, atheistic, leftist path aligned with Moscow. Saddam Hussein fought Islam and Islamists, brutally oppressed them, and led Iraq down a path of disbelief (kufr), injustice, and tyranny. However, credit is given to Saddam for striving to build a strong, scientifically and technologically advanced state, establishing a large, well-equipped army, developing military industries, especially missiles, and even aspiring to possess nuclear capabilities. During his bloody dictatorial reign, Iraq witnessed urban development and economic prosperity, benefiting from its vast oil resources.

After the Shi‘a Khomeini revolution that overthrew the Shah of Iran, Iran adopted the principle of exporting the revolution to Arab and Islamic countries and mobilized Shi‘a forces, whom Saddam, like others, had harshly persecuted. Saddam brutally crushed the Shi‘a. America exploited the situation between the two powerful neighbors and succeeded in igniting a fierce war between them, with each country accusing the other of starting the war, which lasted from 1980 (error in original text stating 1979) to 1988 (error in original text stating 1987) and

devastated the resources of both countries. However, Iraq emerged with significant military experience and developed its army. America exploited Saddam's expansionist tendencies, and the American ambassador lured him and encouraged the occupation of Kuwait. He became entangled in the Second Gulf War, easily occupying Kuwait in 1990. Thus, Saddam swallowed the bait set by America to provide a flimsy excuse for its colonial presence in the region. America, along with its allied armies of nearly a million soldiers, advanced to liberate Kuwait and save its friends among the Gulf rulers, as it and those treacherous rulers claimed. The war in 1991 resulted in the destruction of the Iraqi army, the subjugation of the Gulf rulers, the extortion of their financial reserves in American banks, and the establishment of an American foothold in the region.

America imposed unjust sanctions on the Iraqi people under the pretext of containing Saddam's regime. Over 13 years of brutal blockade, more than one and a half million children died due to lack of food and medicine, in addition to the men and women who perished. This was besides the war itself, in which more than 300,000 soldiers and civilians were killed under savage American bombing! After ensuring the collapse of Iraq and its regime, America executed the second phase of the Judeo-Crusader program and occupied Iraq completely and openly in the Third Gulf War, which it called the "War to Liberate Iraq." This was facilitated by a group of Iraqi opposition figures nurtured by America and Britain during the years of sanctions, led primarily by Shi'a forces based in Iran, in addition to other groups. Saddam's brutality had pushed the Shi'a and other forces to the point of being willing to cooperate with the devil to overthrow him. Complex political issues intertwined—this is not the place to detail them—to mark the beginning of the major colonial program through which America and its ally Britain are sweeping the entire Middle East from the gateway of Iraq, after occupying Afghanistan and imposing themselves as a new imperial colonial power on the entire world. Thus fell the regime of Saddam and the Ba'th rule, which lasted nearly 35 years. These days, a

collaborator government appointed by America governs Iraq, where over 150,000 American soldiers and about 50,000 British soldiers, besides the armies of other Crusader allies, wreak havoc and corruption.

## **2. Syria:**

Syria remained under Ottoman rule for about 400 years. As the Ottoman state weakened, the seeds of the Arab nationalist movement began to sprout in Syria due to the intrigues of the disciples of Crusader Orientalists, mostly Christians. Their ideas found fertile ground due to the policy of "Turkification" pursued by the Masons who controlled the Ottoman state in its later stages. Nationalist activity began in the form of cultural societies inside and outside Syria, including the Jam'iyat al-Nahḍah al-'Arabiyyah (Arab Renaissance Society) founded in Damascus in 1324 AH (1906 CE) and Jam'iyat al-'Arabiyyah al-Fatāh (Young Arab Society) founded in 1329 AH (1911 CE) in Paris, which moved to Damascus and remained there until 1337 AH (1920 CE). Then, the First Arab Congress was held in Paris in 1331 AH (1913 CE), representing an Arab union within the framework of Arab nationalism.

Following this congress, the Turks attempted rapprochement with the Arabs, and the Arabs responded in an effort to ward off the dangers of European ambitions. However, the movements of "Turkification" and "Arab Nationalism" were advancing, and reconciling two nationalisms within one state was impossible. From that time, a rift occurred between the two nations, and suspicion prevailed. When World War I broke out in 1332 AH (1914 CE), Turkey entered the war alongside Germany. Here, what is known as the Great Arab Revolt against Turkey took place, led by Amīr Ḥusayn ibn 'Alī, the Wālī of Hejaz, against the Turks, after being deceived by the British into an alliance. The people of Shām (Syria region) joined him. The World War ended with the defeat of Germany and its allies, and the victory

of Britain and France, who divided the region between them according to the Sykes-Picot Agreement and the Balfour Declaration, which granted Palestine to the Jews.

In 1338 AH (1920 CE), the Syrian General Congress appointed Fayṣal ibn al-Ḥusayn as King of Syria. In the same year, the San Remo Conference resolutions were issued, which included placing Syria under the French Mandate. France issued an ultimatum to King Fayṣal, demanding acceptance of the French Mandate and demobilization of the Syrian army within 48 hours.

Before the ultimatum expired, French forces advanced on Damascus. King Fayṣal declared Jihād. The people rallied around their government. The French army met the Syrian army and volunteers led by Minister of Defense Yūsuf al-‘Aẓmah in the heroic Battle of Maysalūn in June 1338 AH (1920 CE), but it ended with the victory of the French army, which occupied Damascus and then other Syrian cities.

Consequently, King Fayṣal left Damascus, and the French took complete control of the country. France pursued a sectarian policy, dividing Syria into four statelets: Damascus, Aleppo, the Alawite State, and the Druze State.

The Syrians did not submit to these measures; some resistance movements arose. In 1343 AH (1925 CE), the Druze revolted against the French, and the revolution spread to Hama and Damascus. The revolutionaries won several battles, but the French brutally suppressed them.

Facing pressure from the revolutionaries, France agreed to form a national government in Damascus, which tried through negotiations to conclude a treaty stipulating the formation of a national army and the issuance of a constitution. However, the French High Commissioner dissolved the government in 1348 AH (1930 CE).



France formed a government with which it concluded a treaty in 1354 AH (1936 CE). France then recognized Syria's conditional independence.

When World War II began in 1357 AH (1939 CE), France reimposed military rule in Syria. Continued national resistance and Anglo-French rivalry forced France to grant Syria independence in 1359 AH (1941 CE), although its forces remained.

In 1361 AH (1943 CE), Shukrī al-Quwatlī was elected president of the independent Syrian Republic. France was then forced to withdraw its forces from Syria in 1365 AH (1946 CE), completing its liberation and independence.

After independence, a series of military coups took place in Syria, orchestrated with planning and support from the US embassy in Damascus. In 1958, unity was established between Egypt and Syria under Jamāl ‘Abd al-Nāṣir, but Syria separated from Egypt in a military coup three years later! Then came the turn of the Arab Socialist Ba‘th Party to carry out the coup of March 8, 1963. Most of the party leadership were from non-Muslim sects, including Christians, Druze, Ismā‘īlīs, and Nuṣayrīs. The Ba‘thists openly declared disbelief (kufr), atheism, and war on Islam, monopolized power, and crushed political forces—Islamic, nationalist, and leftist alike. Then they split amongst themselves, executed each other, and a coup occurred in 1966 (error in original text stating 1965) against President Amīn al-Ḥāfiẓ, who was of Sunnī origin, increasing the influence of Nuṣayrīs and Druze in power. On June 5, 1967, Syria and Egypt lost the war with Israel, suffering a humiliating defeat. Israel occupied the Golan Heights without a fight, as Syria's defense minister at the time, Ḥāfiẓ al-Asad, allegedly sold the Golan to Israel—a scandal widely known internationally and regionally. Consequently, Ḥāfiẓ al-Asad and the Nuṣayrīs were rewarded with control of Syria, supported by global powers and Zionism. This followed the last coup in Syria, termed the "Corrective Movement," meaning correcting the path of the Ba‘th Party!

Since then, the Nuṣayrī sect has ruled Syria with sectarian despotism.

Ḥāfiẓ al-Asad ruled Syria from 1970 to 2000 (error in original text stating 1998) with an iron fist, using military and intelligence apparatuses. He crushed any whisper of opposition to his rule, regardless of political identity. The influence of apostate Ba‘thists from the Sunnī sect, which constitutes 80% of Syria's population, weakened. The country rapidly proceeded down paths of kufr, atheism, and secularism. Corruption and bribery spread throughout all political, administrative, judicial, and economic sectors, and the people tasted various forms of suffering!

An armed Islamic revolution against Ḥāfiẓ al-Asad's regime, led by Shaykh Marwān Ḥadīd, occurred in Syria, with events spanning from 1973 to 1983. It gained traction among Sunnī Muslims, but the regime brutally oppressed the people and all shades of Islamists, especially Jihādīs and the Muslim Brotherhood. Its aggression extended to anything related to Islam; mosques were raided, copies of the Qur’ān were torn, worshippers were killed. In February 1982, the revolution peaked and centered in the city of Hama. The Nuṣayrī-Ba‘thist regime bombarded the city with artillery and aircraft, killing over 50,000 Muslims within 14 days! Amidst suspicious and astonishing international media silence. The government continued arrests, which had intensified since 1979, and more than 25,000 Muslims were executed in prisons through organized execution campaigns and massacres! Their bodies were buried in mass graves. The revolution ended (Refer to the books "The Islamic Jihādī Revolution in Syria" and "Muslims and Nuṣayrīs in Bilād al-Shām" by the author).

Ḥāfiẓ al-Asad intended to appoint his son Basil as his successor to the presidency, arranging this with America and regional powers, primarily Israel. However, Basil suddenly died, reportedly in a car accident. He then hastily arranged for the succession of his son Bashar with the same powers. The American Secretary of State, the Jewish hag Madeleine Albright, came to Damascus and oversaw the Syrian parliament's unanimous vote to amend the constitution within 40 minutes,

transferring the succession to Bashar, who continues to rule Syria through the intelligence agencies established by his father to this day.

### **3. Lebanon:**

Lebanon was part of Bilād al-Shām, which was an Ottoman province. When Britain and France divided the Middle East, Lebanon fell into France's share as part of Syria. However, France gave Lebanon special status due to the large Christian community there, upon which France intended to rely for its influence in the region. When France divided Syria into several statelets, Lebanon was one of them. Lebanon was placed under the French Mandate according to the San Remo treaty. General Gouraud began redistricting Syria and Lebanon, and in August 1338 AH (1920 CE), a decision was issued declaring the establishment of the State of Lebanon, announced its independence from Syria. France then carved out parts of adjacent regions to the territory of Lebanon, annexed them to it, and named it the "State of Greater Lebanon!!" Note that this "Greater Lebanon"!! covered an area of only 10,000 square kilometers after the annexations!

The French then exploited Lebanon, seeking to divide the citizens and sow discord among them to consolidate their foothold. However, some Lebanese did not submit to France, and revolts erupted periodically. Among the most famous was the Jabal ʿĀmil revolt in 1338 AH (1920 CE), which the French suppressed. But the French relied on the loyalty of the Maronite Christians to extend their influence.

Revolts continued and converged with those in Syria, especially during the 1343 AH (1925 CE) revolt in Jabal al-Druze. The French subsequently ruled Lebanon directly, although they established a representative council until 1344 AH (1926 CE), when they granted the country a constitution. Charles Dabbās was elected President of the Lebanese Republic, remaining until his death in 1350 AH (1932 CE).

In 1351 AH (1933 CE), Ḥabīb Bāshā al-Sa‘d was appointed the new president, followed by Émile Eddé in 1936 CE. In 1355 AH (1937 CE, error in original text stating 1936), an agreement was reached between France and the Lebanese that the President of the Republic would be Maronite and the Prime Minister Sunnī Muslim.

When World War II began, the French authorities interfered with the political and administrative system in Lebanon and fostered corruption in the country.

In 1354 AH (1936 CE), Shaykh Muḥammad Tawfīq Khālīd, the Muftī of Muslims, presented several demands to the High Commissioner to achieve comprehensive independence and recognition of Lebanon's sovereignty and unity with Syria. Meanwhile, Butrus ‘Uwayḍah, leader of the Maronite community, presented demands aimed at achieving independence and sovereignty, strengthening relations with Syria, and establishing a constitution for the country.

In 1361 AH (1943 CE), a government was formed representing the main sects in Lebanon: Maronites, Sunnīs, Shī‘a, Greek Orthodox, Greek Catholics, and Druze, reflecting a form of national unity. The President of the Republic was Bishārah al-Khūrī. France then granted Lebanon independence in 1364 AH (1945 CE), and French forces withdrew from Lebanon in 1365 AH (1946 CE).

The sectarian unrest continued in the artificial state of Lebanon! The civil war erupted between the Maronites, Islamic and Islamic-affiliated sects, and nationalists in 1958. The events calmed down, only to explode again in 1975 between the alliance of Maronite Christians, openly supported by Israel, and the nationalist and Islamic forces and the Palestinians residing in Lebanon. The Nusayri regime, with American permission, entered the war between the parties, and the Syrian army, in cooperation with the Israeli air force, carried out the massacre of the Palestinian refugee camp of Tal al-Za'tar, killing some 50,000 people in that massacre! Then the Nusayris carried out another massacre against Muslims in Tripoli, northern

Lebanon. The strength of the Lebanese Shi'a and Nusayri communities grew during that war with support from Syria and Iran... The civil war destroyed Lebanon, and some two hundred thousand people from various sects perished. Then Israel openly intervened, and its armies, led by Sharon at the time, swept in and occupied Beirut! It carried out horrific massacres against the Palestinians in 1982, especially in what became known as the Sabra and Shatila massacres. The Palestinian organizations were forced to leave Lebanon.

Then the Arab Summit Conference was held in Ta'if, which established a fragile agreement, giving Syria a free hand in Lebanon with American-Israeli permission... Now, after the occupation of Iraq, the American-Zionist program has changed, as America is rearranging the region's map, demanding that Syria withdraw from Lebanon, where it seems that the sects, led by the Maronites, will play a new role in Bush's program to redivide what Sykes-Picot divided, redraw it, and redivide and reconstruct it under the microscope.

#### **4. Palestine:**

Palestine holds a great status among Muslims due to the presence of Bayt al-Maqdis, the second of the two Holy Mosques and the first of the two Qiblahs. Sharīf Hussein bin Ali agreed with Britain that Palestine would be part of the greater Arab state that they promised him before World War I, but Britain wanted to annex it to its empire to give it to the Jews under the Balfour Declaration issued in 1335 AH / 1917 CE, in which Britain pledged to adopt the decision of the First Zionist Congress in 1314 AH / 1897 CE that Palestine would be a national homeland for the Jews.

World War I ended with the victory of the Allies - including Britain - and Palestine was placed under British Mandate in 1338 AH / 1920 CE at the San Remo Conference. Britain reneged on its promises of independence to the Arabs while it committed to its promise to the Zionists of a homeland for the Jews in Palestine.

During the Mandate period from 1338 AH / 1920 CE - 1367 AH / 1948 CE, Britain enabled the Zionists to acquire land and opened the doors of Palestine to receive Jews from around the world, increasing the number of the original Jewish population, which was 15,000 original Jewish inhabitants, to hundreds of thousands before 1948. It made Hebrew an official language and allowed them to form military units, while it followed a plan to restrict the Arabs.

During that period, popular Palestinian revolutions took place, the most prominent of which were the revolutions of 1338 AH / 1920, 1347 AH / 1929 CE, and 1354 AH / 1936 CE. Hajj Amin al-Husayni, the Mufti of Jerusalem, was one of the most prominent leaders during that period. As a form of appeasement, Britain proposed a plan to partition Palestine into three areas: Jewish, Arab, and British. The Palestinians rejected this partition, and the revolutions erupted again.

The revolution of 1355 AH / 1937 CE, led by the martyr ‘Izz ad-Dīn al-Qassām, was the most intense, but Britain aborted it with the mediation of some Arab leaders, especially Prince Faisal bin Abdul Aziz, the King of Saudi Arabia! Britain was forced to abandon the idea in 1356 AH / 1937 CE. After World War II, Britain declined to a second-class power, and the United States of America emerged as one of the two superpowers in the world; and the Jews focused their efforts on winning over the United States. American President Truman proved to Zionism that the United States was a better ally when he exerted pressure on Britain that resulted in allowing 100,000 Jews to enter Palestine, an action that made Britain hasten to internationalize the issue and refer it to the United Nations in 1947.

The United Nations Special Committee on Palestine recommended its partition into two states, one Arab and one Jewish, with the internationalization of Jerusalem. This was voted upon, and the state of Israel was established in 1948. Britain withdrew from Palestine after handing over all the components of the state to the Zionists administratively and militarily, and after enabling them to control areas of land

exceeding the areas defined by the United Nations partition. On 7/7/1367 AH (May 15, 1948 CE), the establishment of the state of Israel was announced, and the Zionist organizations continued their raids to expand at the expense of the areas inhabited by Arabs.

This led to the first war between Arabs and Israel in 1367 AH / 1948 CE, which ended with the defeat of the Arab armies due to the betrayals of the Arab presidents and kings, especially in the neighboring countries and Saudi Arabia. The establishment of the state of Israel was confirmed. The Jews seized more land, leaving only the West Bank, which was placed under Jordanian rule, and the Gaza Strip, which was placed under Egyptian rule. In 1375 AH / 1956 CE, Israel attacked Gaza and Sinai in collusion with England and France, which ended with the expansion of the state of Israel and the annexation of new lands after horrific massacres against the Arabs of Palestine.

In 1382 AH / 1963 CE, the establishment of the Palestine Liberation Organization was announced. It formed a Palestinian army that succeeded in inflicting some losses on Israel inside and outside its borders with Lebanon and Jordan. In 1386 AH / 1967 CE, the war between Arabs and Israel erupted for the second time, resulting in the Arabs losing the Golan Heights, the West Bank, the Gaza Strip, and the Sinai Peninsula, which were occupied by Israel, as a result of the betrayal of the Syrian regime and the penetration of Nasser's army leadership by Israeli intelligence through dissolute adulterers!

In 1392 AH / 1973 CE, the October War took place, in which the Arab armies defeated Israel, but they were unable to liberate the occupied territories due to the intervention of the United States and its support for Israel, and the betrayal of President Sadat, who stopped the attack, and the repetition of the Syrian regime's usual betrayals.

After the Palestine Liberation Organization obtained recognition as the legitimate and sole representative of the Palestinian cause, it began a series of secret and public negotiations with Israel under the auspices of the traitorous Arab regimes and international supervision, in order to end the Arab-Israeli conflict. This began with the Camp David Accords between Egypt, Israel, and the Palestinians under American sponsorship in 1980, followed by a surrender leap in the Madrid Peace Conference (1991), which was followed by the Oslo Accords between the organization and Israel, and then conferences and conspiracies followed one after another, under American supervision and cooperation from the Arab regimes and the Organization of Islamic Cooperation, which includes the countries (with Muslim populations). Until Bush took over and put forward what was called the "Roadmap" for settling the Palestinian issue in 2002, and for establishing a token state for the Palestinians within 2005, but Israel is still evading and continuing the series of killing and massacres against the Palestinians, and America is still becoming more open in its bias, in what appears to be a blatant plan to displace the remaining Palestinians, demolish al-Aqsa Mosque, and establish the alleged Temple on its ruins.

The Palestinian Intifada against the Jews erupted in 2000 and transitioned to armed action. The Islamic Jihadi organizations emerged to fill the void in the arena after the exposure of the bankruptcy, betrayal of the Muslims' cause, and incapacity of the secular nationalist leftist line. These days are witnessing violent clashes between the Palestinian Jihadi forces and the Jews, while the Palestinian Authority, after the death of Arafat, continues its rottenness and decay under the leadership of traitors like Mahmoud Abbas (Abu Mazen), who is nominated to deliver the coup de grâce to the issue of Palestine these days.

## **5. Jordan:**



Jordan was historically part of the province of al-Shām throughout Islamic history. However, it began its history as an independent state in 1339 AH / 1921 CE under the Sykes-Picot Agreement, which placed it in the British share. Its borders were drawn on the geographical area extending east of the Jordan River between Saudi Arabia, Iraq, and Syria. Jordan was a district under Syria during the Ottoman era, and according to the San Remo Agreement, Transjordan and Palestine were placed under British Mandate. Then Britain decided to separate Transjordan from Palestine and appointed Prince Abdullah bin Sharīf Hussein over it, provided that his rule would be administratively independent and "enlightened"! in the opinion of a British representative residing in Amman.

In 1346 AH / 1927 CE, a Jordanian-British treaty was concluded in which Britain formally recognized the independence of Transjordan, with an absolute monarchy. This was later amended in 1352 AH / 1933 CE, giving the Kingdom a degree of sovereignty and independence. During World War II, Jordan sided with the Allies, and the Jordanian armed forces participated in the war effort. Britain then announced the end of its mandate over Jordan in 1365 AH / 1946 CE, and the establishment of the "Hashemite Kingdom of Jordan" was declared. Prince Abdullah was sworn in as a constitutional king of the country.

In 1368 AH / 1948 CE, the war between the Arabs and the Jews erupted, and King Abdullah was the supreme commander of the Arab armies! But the English officer (Glubb Pasha) was the actual commander!!!!... Thus, the war ended with the Nakba and the seizure of a part of the land by the Jews and the establishment of Israel. In 1369 AH / 1950 CE, King Abdullah announced the annexation of the West Bank from Palestine to Jordan after the establishment of the state of Israel.

In 1370 AH / 1951 CE, King Abdullah was killed and was succeeded by his son King Talal, who in 1371 AH / 1952 CE drafted a constitution that was in line with the new

reality. However, they declared him mentally unstable, and he was succeeded in 1372 AH / 1953 CE by his son King Hussein bin Talal.

Hussein remained in power for more than 46 years! He was a shrewd and skillful traitorous agent who mastered playing on the contradictions of the region and was known for his complicity with the English who created the Jordanian throne and then with the Americans who inherited influence in the region. His very old contacts with the Zionist Jews were almost public. He himself revealed them and announced their long duration, stating that they went back to his days of friendship with Ben-Gurion, the founder of Israel!

Jordan has a very shallow economy. It is a desert country with few resources and relies on regional and international aid for its survival. Two-thirds of the population consists of Palestinians displaced during the successive wars in Palestine. Therefore, the internal political balance is critical, and it lost its balance in 1970 when fighting broke out between the Palestinians and the Jordanian regime, resulting in the death of more than twenty thousand Palestinians! The Palestinian organizations were expelled from Jordan, most of them settling in Lebanon, where they were also expelled, as we saw, after the civil war massacres in 1982.

Hussein signed a peace treaty with Israel, establishing diplomatic relations with it, and the Israeli flag flew openly over Amman in broad daylight over the heads of its predominantly Palestinian population!

Hussein died of cancer in 1998 - as I recall - and America oversaw the change of succession, removing his brother and crown prince for decades and appointing his son (the current King Abdullah), who spent most of his life in Britain, to continue his father's policy. His relations and visits to Israel deepened. When America invaded and occupied Iraq, the Jordanian government provided America with important logistical services, and American forces moved from Jordanian territory and

airspace after joint maneuvers with the Jordanian army. American-Israeli programs today rely on the great treacherous services provided by the Jordanian regime to the enemies for their comprehensive launch in the region today, economically, culturally, and politically.

While I was putting the final touches on the book, the news reported a curious story that reminds us of the days of the Mamluks and the states of the sects! King Abdullah announced the removal of his brother Hamza from the position of Crown Prince and the appointment of his 9-year-old son. Jordanian figures rushed to express their praise for this legitimate and great achievement! And sufficient for us is Allāh, and He is the best disposer of affairs, in this age of farces we are living in!!

## **6. The Land of the Two Holy Mosques, known as "Saudi Arabia":**

During the Ottoman era, the country known today as "Saudi Arabia" consisted of semi-independent parts. The most important was Najd, which was not practically under Ottoman rule, and the Hijaz, which was ruled by the Sharīfs who followed the Ottomans and were under their protection and care. The north bordering Syria and Iraq was under the rule of the House of Rashīd also by authorization from the Ottomans.

The establishment of the current Saudi state has gone through three stages since the eighteenth century CE:

### **The First Stage: The First Saudi State**

This begins in 1157 AH - 1744 CE, the year the preacher Shaykh Muhammad ibn ‘Abd al-Wahhāb migrated to the town of Dir‘iyyah and concluded an agreement with its Emir, Imam Muhammad ibn Sa‘ūd, for mutual support and cooperation in spreading the call. Prince Imam Sa‘ūd ibn Muḥammad ibn Muqrin (1725-1765 CE) is

considered the founder of the First Saudi State. The echo of the Wahhābi call then spread throughout the Arabian Peninsula.

Prince Muhammad ibn Sa‘ūd died in 1178 AH / 1765 CE and his son Prince ‘Abd al-‘Azīz ibn Muḥammad was sworn in as Imam. He expanded their state, reaching Wadi al-Dawasir in the south and Samawah in eastern Iraq in the north. Imam ‘Abd al-‘Azīz ibn Muḥammad was assassinated in 1228 AH / 1813 CE. He had appointed his son Sa‘ūd as his successor, and the people pledged allegiance to Sa‘ūd as Imam. In 1228 AH / 1813 CE, he was able to conquer Makkah and put an end to the influence of the Sharīfs in the Hijaz.

The Ottoman state was not pleased with the loss of its authority over the Hijaz, and the increasing activity of the Salafist movement in parts of Iraq added to the Ottomans' fears. After Sharīf Ghālib sought help from the Ottomans, Sultan Mahmud II assigned his governor in Egypt, Muhammad Ali Pasha, to regain the Hijaz, and he seized Makkah and Taif.

### The Second Egyptian Campaign

Muhammad Ali himself then marched to the Hijaz in 1228 AH / 1813 CE and was able to consolidate his authority in Makkah, Madīnah, and Taif and entered Tihāmah and Asīr. Meanwhile, Imam Sa‘ūd ibn ‘Abd al-‘Azīz died and was succeeded by his son ‘Abdullāh in 1230 AH / 1814 CE. Muhammad Ali then prepared a strong new campaign and placed his son Ibrāhīm Pasha in charge. Ibrāhīm Pasha advanced towards and captured Dir‘iyyah, the capital of the Saudis, after a long siege and bitter fighting. A truce was reached between them, and Imam ‘Abdullāh went to Egypt with the remaining of his supporters to sign the truce with Muhammad Ali. Muhammad Ali's forces were able to extend their influence to the Qatif area.

The first stage or the First Saudi State ends with the surrender of Imam ‘Abdullāh in 1818 CE.

## **The Second Stage or the Second Saudi State:**

This begins when Prince Mishari bin Sa'ūd al-Kabīr was able to escape from Egypt and was then sworn in as Imam in 1235-1236 AH (1819-1820 CE). Turkī bin 'Abdullāh bin Muhammad bin Sa'ūd, who had fled when Dir'iyyah was surrendered, was appointed Emir of Riyadh. Prince Turkī was then succeeded by his son Prince Faysal bin Turkī in 1250 AH / 1834 CE, and he continued his struggle with rivals from his family on one hand and with the Egyptians on the other.

Imam Faysal bin Turkī had given the Emirate of Hail to one of his men who helped him eliminate his father Turkī's killer, Abdullah bin Rashīd, who would become the founder of the House of Rashīd Emirate. The reign of Faysal bin Turkī is divided into two periods: the first begins with his assumption of the Emirate after the killing of his father (1250 AH / 1834 CE), which was a period of strife and unrest, and ends with Faysal's surrender to Khurshīd Pasha, the Egyptian governor of Najd and Hijaz, after nine years of resistance - where he took him to Egypt and appointed his uncle Khālīd ibn Sa'ūd in his place to rule Najd with a modern rule. The people of Najd were alienated from him and considered him a foreigner, and then they all agreed to depose him, which they did after resisting for two years. He was then succeeded by 'Abdullāh bin Thunayyān bin Ibrāhīm bin Thunayyān bin Sa'ūd in 1257 AH / 1842 CE, but his rule did not last long as Muhammad Ali had released Imam Faysal bin Turkī, and the people of Najd pledged allegiance to him in 1259 AH / 1843 CE. He continued in the second stage for twenty-four years and extended his sovereignty over the greater part of the Arabian Peninsula, with al-Ahsa, Qatif, Wadi al-Dawasir, Asir, Jubayl, and al-Qassim submitting to him. With his death in 1282 AH / 1865 CE, the second Saudi stage or the Second Saudi State ends, as the sons of Faysal bin Turkī disputed the rule, and the Ottoman state had exhausted the people of Najd with its multiple campaigns. The dispute between Sa'ūd, 'Abdullāh, and Muhammad, the sons of Faysal, continued, but in 1291 AH / 1874 CE, Imam ibn Faysal died, and

his brother ‘Abd al-Raḥmān took over the Imamate after him. He was able to bring back his elder brother ‘Abdullāh and reconcile with him, and pledged allegiance to his brother ‘Abdullāh, but the sons of Sa‘ūd broke away from the family. The House of Rashīd was obedient to the House of Sa‘ūd until then.

However, in 1299 AH / 1881 CE, the incident of al-Hamādah occurred, which led to Ibn Rashīd's seizure of Najd and his taking of Imam ‘Abdullāh and his brother ‘Abd al-Raḥmān as prisoners to Hail with ten others from the House of Sa‘ūd. Sālim bin al-Subhān was appointed Emir of Riyadh, and he killed the sons of Sa‘ūd, Muhammad and Sa‘d and ‘Abdullāh, and exiled their families to Hail.

In 1308 AH / 1889 CE, Imam ‘Abdullāh fell ill, so he and his brother ‘Abd al-Raḥmān were allowed to return to Riyadh, but Imam ‘Abdullāh died in the same year, and his brother ‘Abd al-Raḥmān was sworn in as Imam. Then Ibn al-Rashīd seized Najd, so ‘Abd al-Raḥmān took his family and children and they left for al-Ahsa, then to Qatar, and finally to Kuwait, where they remained until his son ‘Abd al-‘Azīz conquered Riyadh and established the Third Saudi State.

### **The Third Saudi State**

Britain had extended its authority over Kuwait, as will be discussed later, and its ambitions extended to controlling the Arabian Peninsula and the Land of the Two Holy Mosques. However, with its realistic understanding of the importance of the Land of the Two Holy Mosques in the hearts of Muslims and their aversion to the presence of foreign forces there, it resorted to occupying it indirectly by appointing a ruling family loyal to it. This is what it did after studying the history of the region and the tribal forces within it.

The ruler of Kuwait, loyal to the English, Mubārak al-Sabāḥ, advised the British to rely on ‘Abd al-Raḥmān bin Faysal Āl Sa‘ūd - who was a refugee with him - for this task. After the British representative met with ‘Abd al-Raḥmān Āl Sa‘ūd, ‘Abd al-

Raḥmān convinced him that his old age was not suitable for the task and presented his son (ʿAbd al-ʿAzīz) to carry out the British program. The representative was impressed with ʿAbd al-ʿAzīz, who was in his twenties, and saw in him capability and intelligence. From that point begins the history of the Third Saudi State, which continues to this day. May Allāh disgrace and destroy them.

Britain provided ʿAbd al-ʿAzīz with the necessary gold, advisors, and a military expert to help him prepare his forces. He launched his first campaign in 1901 CE under the pretext of restoring his ancestors' kingdom, but he suffered a crushing defeat and returned to Kuwait.

After considering the matter, ʿAbd al-ʿAzīz decided to try again, but under the pretext of reviving the call of Shaykh Muhammad ibn ʿAbd al-Waḥḥāb and concealing himself under this religious call, which was loved by the people of Najd. Indeed, his call gained the support of the people, and in 1319 AH / 1902 CE, ʿAbd al-ʿAzīz was able to return to Najd, seize Riyadh, and declare himself Emir. He began to remove all traces of the authority of Banū Rashīd in Hail.

ʿAbd al-ʿAzīz then began to gather the supporters of the Waḥḥābi call and formed from them what became known as "Ikhwān man ṭāʿ Allāh" (Brothers of those who obey Allāh). They were like an armed militia of ideological Mujahideen known for their strength and strong faith. ʿAbd al-ʿAzīz's forces expanded, and he moved with energy and activity and proved his efficiency and shrewdness.

He then conquered al-Qassim in 1321 AH / 1903 CE after two decisive victories in al-Bakrīyah and al-Shinānah. The final victory over Ibn Rashīd was achieved in the battle of Rawḍat Mahannā near the city of Buraydah in 1334 AH / 1913 CE, thus ending the 42-year rule of the Ottomans in al-Aḥsa.

After World War I, ʿAbd al-ʿAzīz was titled "Sultan of Najd and its Dependencies".

At that time, Britain had another agent working in the Hijaz with the Sharīfs, the famous agent "Lawrence of Arabia". He had deceived Sharīf Hussein - as we mentioned - by promising to help him establish an Arab Caliphate in the Arabian Peninsula, Syria, and Iraq if he fought the Ottoman Caliphate alongside them, which he did under the name of the Great Arab Revolt. Britain then deceived him and divided his dream kingdom between itself and France. The British then had to choose one of the two agents (ʿAbd al-ʿAzīz) and (Sharīf Hussein) for the Arabian Peninsula. After deliberations and consultations, the choice of the British Colonial Office fell on the unhappiest of the unhappy, so they chose ʿAbd al-ʿAzīz and exiled the other deceived one to spend the rest of his life and die in exile in Cyprus!

After that, he sent two campaigns to the Hijaz and seized it, and his title became "King of the Hijaz and Sultan of Najd and its Dependencies." The English were determined to give Sultan ʿAbd al-ʿAzīz ownership of all parts of the Arabian Peninsula, and he was able to include Asir and Najran within the borders of his kingdom. In 1350 AH / 1932 CE, King ʿAbd al-ʿAzīz issued a decree unifying the parts of the Hijazi Kingdom, the Najdi Sultanate, and the other Emirates, and the British gave them this odd, abominable name after the family of their agent, thus giving birth to the state called the "Kingdom of Saudi Arabia"!

Ikhwān man ṭāʿ Allāh had believed the religious claims of Ibn Saʿūd and intended to continue spreading the call of Tawḥīd in the vicinity towards Iraq, Kuwait, Yemen, and Syria... But the British program was different, and the English only wanted the call of Tawḥīd as a cover for their program of giving the region whose borders they had drawn to the family of ʿAbd al-ʿAzīz Āl Saʿūd. Dissension began between ʿAbd al-ʿAzīz and the "Ikhwān man ṭāʿ Allāh," who were the fuel for the establishment of his kingdom! The Ikhwān also objected to ʿAbd al-ʿAzīz on several matters, including being called "His Majesty the Sultan," his numerous English advisors and his adherence to their advice, and what they noticed as the beginning of the infiltration



of a modern flavor into his system. The matter led to war between ‘Abd al-‘Azīz and the Ikhwān. The English helped him by bombing their gatherings with planes, and he marched with those who were loyal to him from the tribes and helpers and eliminated them in the famous battle known as the "Battle of al-Sabīlah." He slaughtered the callers to Tawḥīd, killed most of them, and those who remained alive dispersed in the villages and deserts... After al-Sabīlah, the English advisors flew with joy and threw their Arab kufiyyahs in the air, openly displaying their clothes and identity.

After that, ‘Abd al-‘Azīz concluded a treaty with the English by which the government of Her Majesty Queen Elizabeth pledged to confine the rule of Saudi Arabia to ‘Abd al-‘Azīz and his descendants after him, provided that he does not make any political matter or decision except with their consultation. The British representative and King ‘Abd al-‘Azīz signed this document, which was recently published among the documents retrieved from the British Foreign Office and covered by books and media outlets! Another document in which ‘Abd al-‘Azīz recognized the right of the Jews in Palestine also became famous, as his son and Foreign Minister (Faysal) helped them thwart the great revolution against the Jewish immigrants in 1936, as was mentioned in the first chapter. Then oil was discovered and plundered by British and then American companies.

After World War II, and the emergence of America as a superpower, and the relative decline in the size and role of Britain. America inherited control over most of the British colonies after the sun and even the moon set on them, and it became a tail for America!

With his cunning, ‘Abd al-‘Azīz realized the international transformations. He met with the (Jewish) President Roosevelt on board an American battleship, and America pledged to him and his heirs what Britain had pledged, just as he and his descendants pledged to them what he had previously pledged to the English in

terms of loyalty, obedience, and agency, which is what happened and is still happening, as we witnessed in these recent unfortunate days! In 1373 AH / 1953 CE, King ʿAbd al-ʿAzīz died.

King Saʿūd then succeeded his father in 1953, and the family and the scholars pledged allegiance to him. However, Saʿūd was convinced by the nationalist ideas that flourished in the Arab countries at that time, and he openly displayed his modern ideas and blatant sinful behavior. The reasons for his deposition converged, and this is what the family and the scholars did. He was deposed in 1964 CE. His sons left to live in the West, and his daughters and grandchildren became material for sex and debauchery news magazines due to the obscene extravagance they plundered from their share of the Muslims' wealth. Some magazines even published a picture of some of his daughters' children from illegitimate relationships and fornication.

Then, King Faisal bin Abdul Aziz took power, and his rule continued until 1975 CE.

King Faisal is considered the founder of modern Saudi Arabia and the founder of secularism in it. The kingdom witnessed an oil boom during his era, and immense wealth flowed into his treasury. Since he had served as his father's foreign minister for most of his life, he was experienced and skilled in international politics. The country witnessed prosperity, development, and advancements in education during his reign. He established Saudi radio and television on modern foundations, which included immorality, disobedience, music, unveiled women, and temptation... When some princes, sons of his brothers, who had some sense of honor and righteousness, rebelled against this, he suppressed them and killed their leader. In order to curb the power of the Wahhābi scholars and their leader, the righteous scholar - as we believe him to be - Muhammad bin Ibrahim Āl ash-Shaykh, Faisal's genius blossomed in regulating the religious institution. During his reign, branches of the official religious institution were established, headed by the Council of Senior

Scholars, the Committees for Fatwa, Da'wah, and Guidance, the Supreme Judicial Council, the Committee for Enjoining Good and Forbidding Evil and other such bodies. For the global role that Saudi Arabia would play due to the status of the Two Holy Mosques within it and its financial capabilities, and to compete with Abdul Nasser, who sought to lead the Arabs and established institutions and radio stations for that purpose... the genius of the Saudis, with the consultation of their masters, blossomed in establishing international religious institutions to plant the project of spiritual dominance over the Islamic world. Thus, the Muslim World League, the World Assembly of Muslim Youth, the Saudi Red Crescent Authority, and the World Relief Organization were established.

The religious institutions within the country were built in the manner of the Vatican structure, and something resembling a "Pope" was placed at their head, creating the position of Grand Mufti of the Country, Chairman of the Council of Senior Scholars... Billions were spent on these institutions internally and externally to impose their media presence and establish their prestige at home and abroad, and they succeeded in doing so for many reasons, including the fact that most of the workers in those institutions were sincere, dedicated, and righteous people who saw the immediate and tangible effects of their charitable and benevolent actions but did not realize the goals of those who created them and the goals of their masters.

Towards the end of his reign, Faisal witnessed - as some people say - a shift towards a sense of honor and righteousness, and he began to hope for the recovery of Jerusalem. The Kingdom during his reign attempted to play a fundamental role in Arab, regional, and international politics. King Faisal entered into a war with the nationalist and leftist currents in the Arab world. Saudi Arabia represented the vanguard of what was called the "Arab Reactionary," or the "Arab Rightist" current loyal to America and the West, in the face of the Arab socialist, nationalist, and communist leftist forces led by Abdul Nasser, and the Ba'athists in Syria and Iraq

and the like... Faisal entered into a proxy war with Nasser's Egypt in Yemen, where Saudi Arabia supported the Zaidis, and Abdul Nasser supported the Republicans.

In the 1973 war between Arabs and Israel, the Arabs decided to use the oil weapon against Israel and its supporters in the West. King Faisal implemented the decision to embargo oil to the West, which disrupted the global economy and revealed the impact of this dangerous economic weapon. America decided to kill King Faisal. It also developed long-term policies to occupy the Gulf and militarily control the oil sources, which has been implemented since 1990. Indeed, America was able to recruit one of Faisal's nephews, who was one of the princes who frequented the brothels of Europe and America, dissolute adulterers and drunkards, and how many of them are there in the House of Sa'ūd and their like in the ruling families in our afflicted Islamic world. He sneaked into his uncle's palace and assassinated him. Thus, Faisal was killed, and his era ended. Allāh knows his state and in what condition and intention he met his Lord.

After the death of King Faisal, his brother Khalid bin Abdul Aziz took power. His brother Fahd was pledged allegiance as Crown Prince after him. During his reign, the Kingdom continued its subservient approach to America and the West, and the urban development and modernization reached their peak in various fields during his reign.

During Khalid's rule, the actual ruler was Fahd, the Crown Prince. Then Khalid died suddenly, and it was said that he was poisoned, so that the Dajjāl with the one eye could take his place and bear the burden of disbelief and agency in the land of the Two Holy Mosques.

After the death of King Khalid, King Fahd bin Abdul Aziz took power. He was famous for his debauchery, immorality, and his red nights in the luxurious resorts of Europe and America prepared for those like him among the wealthy debauchers. He was

also famous as one of the biggest gamblers in the casinos of Europe and America, so much so that a British newspaper wrote about him under the title: "The Prince who lost Six Million Pounds and left Laughing!!" This was when he lost the equivalent of ten million dollars in one of London's casinos! The press photographed him smiling, unaffected by that calamity, may Allāh not bless him.

Fahd took power while the Islamic awakening in the Kingdom was living its golden age, after the Kingdom became a refuge for Islamists fleeing from criminal military governments in various Arab and Islamic countries, especially from Egypt and then Syria, where the Muslim Brotherhood and the Jihadi organizations that split from them engaged in armed confrontations. The refuge of prominent Islamists in Saudi Arabia led to a fusion of its Salafist Wahhābi awakening with the incoming political and Islamic Jihadi ideas from Egypt, Syria, and elsewhere. Saudi Arabia's policy was to absorb this phenomenon based on the identity it espoused and its special circumstances.

Then the Kingdom, at the instigation of America, adopted the support for the Afghan Jihād, and opened the door wide for those who wanted to fight with their wealth and themselves. This led to tens of thousands of Saudis traveling to Afghanistan and being influenced by contemporary Jihadi ideas based on the issues of sovereignty. All of this led to the development of the Islamic awakening in the Kingdom during that period, at the same time that Fahd opened the door wide to the wave of modernity and secularization. This led to a state of division in Saudi society between these currents, in addition to the official religious current allied with the absolute dictatorial monarchy. This conflict is still raging today between these three currents.

After Iraq's invasion of Kuwait and its threat to Saudi Arabia, as America programmed with Saddam and lured him into it, American and allied forces arrived and struck their bases in Saudi Arabia and the surrounding oil Emirates. This led to a state of boiling in Saudi Arabia after the return of the Mujahideen from

Afghanistan safely to their bases, which led to the idea of Jihād against the Saudi government and rebelling against it due to its agency for the Americans and the spread of man-made laws in its legislation. As a result of the accumulation of various forms of corruption, numerous peaceful political reform calls emerged, both Islamic and secular, and the political situation in Fahd's kingdom began to become turbulent since the early nineties, reaching its peak with Shaykh Usāmah bin Lādin's rebellion against the government and his call for Jihād against it after launching the slogan of expelling the polytheists from the Arabian Peninsula.

After the events of September 2001, which were carried out mostly by Saudi martyrdom operatives, and after America's occupation of Iraq and its massive presence in the region, America bared its fangs and revealed its programs, which included bringing about changes in the situation in Saudi Arabia, which put the future of the Saudi family since 2003 in the hands of the American genie. And the Messenger of Allāh (peace and blessings be upon him) spoke the truth: "Whoever helps an oppressor in his oppression, Allāh will set him upon him."

In early 2004, events of an armed Jihadi revolution erupted targeting Americans and the Western presence in Saudi Arabia, as well as the ruling family and its security apparatus alike, making Saudi Arabia a new field for the open confrontation between Muslims and their Jihadi vanguard and their Islamic awakening, and America and its allies and their vanguard of the forces of apostasy and hypocrisy from the rulers of the Arab and Islamic world, with the ruling family in Saudi Arabia and its official religious institution at the forefront of this front of apostates and hypocrites.

The history of the contemporary Saudi state and its hypocritical scholars during the reign of ‘Abd al-‘Azīz and his descendants requires large specialized volumes to record their black history and the calamities they inflicted upon the Ummah of Muhammad (peace and blessings be upon him), locally, and on the Arab, Islamic,

and international levels. The kings of this family, who numbered during the twentieth century (1901-2004) about 7000 princes, formed a local miniature tribe of Gog and Magog in the Arabian Peninsula and the Land of the Two Holy Mosques. They humiliated the servants of Allāh and spread corruption on Earth. If Gog and Magog will drink the Euphrates and the Sea of Galilee, as is in the narrations, then Gog and Magog Āl Sa'ūd have drunk the oil lake of the Peninsula and pumped it into the veins of the Jews and Christians, and they have engaged in all forms of war against Allāh, His Messenger, and the believers.

At the level of the Kingdom that they named after those who succeeded them, they inserted man-made legislation into their laws and disregarded all that some of their righteous scholars, such as Muhammad bin Ibrahim, who wrote about them and their like in his "Treatise on the Judgment of Laws" and issued a fatwa and ruled, as did many of the scholars of the Peninsula who lived during his time, that those who rule by man-made laws or mix them with Islamic Sharī'ah are disbelievers. Their internal and external policies also showed absolute loyalty to the West, especially to America, until this became clear in their assistance, fighting alongside them, and providing military and other services to them in the recent American wars in the region. As for the killing and imprisonment of those who enjoin justice among the people, there is no end to their crimes. As for their corruption, immorality, and squandering of the Muslims' wealth in their immoral adventures at banquets of alcohol and gambling, and the brothels of the affluent, they have become material for the media. Suffice it to mention a piece of news published by a newspaper that focuses on the news of the world's wealthy, where it said that Prince Sultan's daily expenditure (and note: daily!) is 3 million dollars! As for Fahd, he is the prince who lost 10 million dollars and left laughing, may Allāh curse them! He continues to pay - according to the widely reported news about him in the media and books - blackmail checks to many prostitutes, flight attendants, and singers who are agents of intelligence services, with whom he spent his youth, and commemorative photos

were taken of him secretly, for which he pays the price in blackmail in the internal and external positions and policies of the Kingdom, and to pay the prostitutes their retirement and old-age pensions!

The successive kings of Saudi Arabia have also supported every Taghut among the Tawagheet of the Arab and Muslim countries whose throne has been shaken in the face of the Mujahideen opposing them, with hundreds of millions of dollars. They supported the Nusayris during the Jihād in Syria, supported the Algerian government in confronting the Muslims, supported the communists in Yemen in their war with the northerners, supported the Maronite Christians against the Muslims and Palestinians in the civil war in Lebanon, and even supported the dictator Marcos in the Philippines against the Muslims, supported Putin against the Chechen Mujahideen, supported the Indian government while it was slaughtering Muslims in Kashmir and Assam, and funded America's war against the Taliban... And the list of their public crimes, not to mention the secret ones, is long.

As for their greatest crime in squandering billions and billions of oil wealth, whoever contemplates it is overcome with anguish and oppression. Saudi Arabia is the largest oil-producing country in history, exporting more than 10 million barrels per day, in addition to other exports and transit revenues, amounting to more than half a billion dollars daily as the sun rises and sets... Most of these resources are poured into the banks of the Jews and the Crusaders, and Saudi Arabia pays enormous bills from them in implementing American policies. This is a long discussion, and what has been published about it in books and writings is very extensive for anyone who wishes to investigate it. Suffice it to mention that one of the latest news leaked to the media was about their paying a large financial bribe to the Spanish government during the era of Aznar to ally with Bush in his invasion and occupation of Iraq in 2004. Allāh knows the amount! So reflect. May Allāh fight them. And sufficient for us is Allāh, and He is the best disposer of affairs.



## 7. Kuwait:

The area of Kuwait was known as "al-Qurayn," while "Kuwait" is a diminutive of the word "Kūt," which is a neighboring area. It is a small port built by Muhammad bin 'Uray'ir, the leader of the Banū Khālīd tribe that controlled the area.

The modern history of Kuwait began with the migration of "Āl al-Sabāḥ" from Najd. They agreed with Banū Khālīd to jointly administer the country's affairs. But Āl al-Sabāḥ became independent in ruling Kuwait in 1170 AH / 1756 CE, led by Prince Sabāḥ al-Jābir, who was titled Sabāḥ the First.

His successor, Shaykh 'Abdullāh al-Mubārak, obtained the title of Qā'im Maqām in the region from the Ottoman Turks in 1292 AH / 1876 CE. Then, Shaykh Mubārak bin Sabāḥ the Second ruled from 1313 AH - 1334 AH / 1896 CE - 1917 CE.

Shaykh Mubārak saw that in order to preserve the rule in his family with the support of Britain, he should sign a protection treaty with Britain in 1316 AH / 1899 CE. After this treaty, Britain became responsible for Kuwait's foreign relations!

In 1915 CE, Shaykh Mubārak al-Sabāḥ died. The European missionaries and evangelists in their books call him "Mubārak the Great" and praise his services in facilitating the entry of missionary activity into the Arabian Peninsula and the Arabian Gulf region! The English also praise him as one of their most loyal helpers and advisors. We have already mentioned that he was behind the proposal of Āl Sa'ūd and their tyrant 'Abd al-'Azīz for the task of controlling the Land of the Two Holy Mosques, Najd, and its dependencies within the English program to control the island of Islam and Muslims. This is a sufficient ruinous boast for him, in addition to his great services in placing Kuwait under British protection to preserve his rule, handing over the country's foreign policy decisions and internal policies, and his support for the missionaries.

In 1921 CE, Shaykh Ahmad al-Jābir took power, and his reign witnessed the exploration of oil and the export of the first shipment of Kuwaiti oil in 1946 CE. Various government administrations were also organized during his time, and educational missions were brought in. American influence entered alongside British influence.

Then, Shaykh Ahmad al-Jābir was succeeded by his cousin ‘Abdullāh al-Sālim al-Sabāḥ in 1950 CE. He brought about a social, cultural, and political uprising in Kuwait. During his reign, Kuwait's independence was declared in June 1961 CE, and it joined the Arab League and the United Nations in 1382 AH / 1963 CE.

He was then succeeded by the current Emir, Jābir al-Sabāḥ. During his reign, Kuwait became the most corrupt of the Arab Gulf states in the areas of religion, morals, and secular policies, to the extent that religion and Sharī‘ah became subjects of ridicule and mockery in its official newspapers. It was even announced there that a converted apostate Kuwaiti had taken a rank in the church, and a court ruled against a Kuwaiti writer who insulted the Divine Essence with a fine of 100 Kuwaiti dinars and a one-month suspended prison sentence!! - Highly Exalted is Allāh above the denial of the deniers.

As for Kuwait's transformation into a real American base and a passage and center for the movement of American forces to occupy the region, it is too well-known to waste pages explaining it here. Kuwait granted American and British forces 60% of its territory as a military base for maneuvers for the attack to occupy Iraq in 2003. The details are well-known. As for the support of its government, like the government of Saudi Arabia and all the Gulf states, with immense wealth for the war against Islam and Muslims, it is well-known. Suffice it to give an example of this from what I recall from memory: the well-known support of Kuwait for the communist government of Moscow with 4 billion dollars while the Afghan

Mujahideen were knocking on the doors of Kabul just before its fall in 1992 and bankruptcy threatened the Red Army with dissolution.

## **8. Qatar:**

The peninsula of Qatar is located within the Arabian Gulf, and its capital is "Doha." It is an area rich in oil and gas. Qatar was part of the Arabian Gulf coast that was called Bahrain. In 1360 AH / 1842 CE, Shaykh Muhammad Khalīfah (one of the tribal leaders) was appointed governor of Qatar, and he tried to become independent from Āl Khalīfah and clashed with them in a battle in which he was defeated, and Āl Khalīfah returned to rule Qatar.

The Saudis and Āl Khalīfah disputed over the rule of Qatar and clashed with them in a fierce battle that ended in favor of the Saudis, who became the rulers of Qatar. The first to pledge allegiance was Muhammad bin Thāni, who took over the leadership of his tribe; from then on, Āl Thāni appeared in Qatar. Shaykh Muhammad then tried to separate from the rule of Āl Khalīfah and rule alone, and battles took place between the two sides, ending in 1299 AH / 1882 CE.

However, Shaykh Muhammad's attempt bore fruit during the reign of his son Qāsim, who is considered the founder of the independent Emirate of Āl Thāni under the sovereignty of the Ottoman Caliphate in Qatar, as he unified Qatar and became independent from Bahrain.

He was then succeeded by his son Shaykh ‘Abdullāh from 1331 AH / 1913 CE to 1368 AH / 1949 CE.

During the reign of Shaykh ‘Abdullāh, Qatar lost its sovereignty and independence and came under British protection, like its neighbors. A protection treaty was concluded in 1334 AH / 1916 CE. During his rule, oil was discovered in Qatar. Then Shaykh ‘Abdullāh died and was succeeded by his son Shaykh ‘Alī from 1368 AH /

1949 CE to 1379 AH / 1960 CE. Britain then withdrew from the Gulf, and Qatar declared its independence in 1390 AH / 1971 CE, where it entered completely into American influence, as happened to its neighbors.

In 1391 AH / 1972 CE, Shaykh Khalīfah bin Hamad Āl Thāni seized power in the country. Britain granted it independence from British protection. Its economic and social conditions improved, benefiting from the oil wealth that began production and export in 1949 CE.

Then gas was discovered in Qatar, and it became one of the leading gas exporting countries in the world. Then the current Emir of Qatar removed his father in the late nineties and took power. During his reign, Qatar began to try to play a regional role in the region and to oppose Saudi policies. It is witnessing bold developmental political changes compared to the totalitarian regimes in the Arab Gulf. One of its most successful policies was the establishment of the famous and widely known bold satellite channel, Al Jazeera.

In the war to occupy Iraq in 2003, America, as is well known, moved the command of its armies and forces operating in what it calls the Central Command area to Doha in Qatar, which is the command responsible for some one million soldiers in the region extending from Central Asia to the farthest Maghreb. From al-Sayliyyah base near Doha, America managed the aerial and missile bombardment operations, electronic warfare, and then the ground occupation of Iraq, which advanced through Kuwaiti territory. It also served as the media center for the American forces during the war. To Allāh we belong, and to Him we shall return.

## **9. Bahrain:**

It is a group of islands located in the Arabian Gulf between the Qatar peninsula and the coast of al-Ahsa, and it contains eleven islands, the largest of which is the island of Bahrain. It was formerly known as the island of "Awal" and was ruled by Āl

Khalīfah from the ‘Utūb tribe, who strengthened their relationship with Āl Sa‘ūd against the Ottomans.

Britain's position in Bahrain was then consolidated after World War II, and in 1365 AH / 1946 CE, Bahrain became a base for British colonialism in the Gulf.

Britain then announced Bahrain's independence in 1390 AH / 1971 CE, and a decision was issued to name it "State of Bahrain" during the reign of ‘Īsā bin Salmān, the Emir of Bahrain. Then the Emir of Bahrain died and was succeeded by his son Hamad bin ‘Īsā. In 2002, this (Hamad) decided to turn Bahrain into a kingdom! He enacted a constitution and granted some freedoms, and titled himself "His Majesty the King of the Kingdom of Bahrain"! (Majesty pronounced with a fatha on the zā’ to avoid embarrassment! although he rightfully deserves the sukūn on his zā’ with merit) noting that the area of his glorious kingdom does not exceed 600 square kilometers, slightly more than the area of a medium-sized golf course. And Allāh has His affairs in His creation.

The Americans have turned Bahrain into a brothel for the rest and relaxation of their fighting soldiers in the region, where they have brought groups of prostitutes from Eastern European countries and various allied countries, including some Arab ones! during the war to liberate Kuwait and the war to liberate Iraq, and the subsequent liberations we await. Allāh knows best. By the blessings of those of greatness, majesty, sovereignty, and highness... and their inflated scholars of leniency... may Allāh curse them.

## **10. United Arab Emirates:**

This state is located on the eastern tip of the Arabian Peninsula, bordering the Arabian Gulf and the Gulf of Oman, and includes seven Emirates: Abu Dhabi, Dubai, Sharjah, Umm al-Quwain, Ajman, Ras al-Khaimah, and Fujairah. The Qawāsīm tribe dominated these areas and engaged in extensive maritime activity, controlling

navigation in the Gulf during the era of their leader Raḥmah bin Maṭar al-Qāsimī in 1159 AH / 1747 CE. They succeeded in defeating the Portuguese and extended their influence in the region.

Britain then managed to eliminate the Qawāsim after campaigns and concluded a treaty with the Shaykhs of the Emirates. According to this, the British political resident managed the affairs of the "Trucial States," as they were called, from his center in Iran from 1823 CE to 1934 CE. The political resident then moved to Bahrain in 1948 CE, and the first British political officer was appointed as political resident in Sharjah.

The British Political Residency was then established there in 1953 CE and moved to Dubai in 1954 CE. In 1968 CE, the British government announced its withdrawal from the Gulf region by a date not exceeding 1971 CE. Efforts began to unify the Emirates into one state. In the same year, 1968 CE, Shaykh Zāyid bin Sulṭān Āl Nahyān, the ruler of Abu Dhabi, agreed with Shaykh Rāshid bin Saʿīd Āl Maktūm, the ruler of Dubai, and discussed the union of the two Emirates with him. The other seven Emirates and Bahrain and Qatar were then invited to a meeting in Dubai. The agreement known as the Dubai Agreement emerged from this meeting. Shaykh Zāyid was chosen as the chairman of the Supreme Council of the Union.

However, disagreement arose among the Emirs regarding the drafting of the constitution. In 1971 CE, a seven-emirate union formula was reached, including the Emirates of the Omani coast, and the birth of the "United Arab Emirates" was announced in 1971 CE, which included six Emirates: Abu Dhabi, Dubai, Sharjah, Ajman, Umm al-Quwain, and Fujairah. The Emirate of Ras al-Khaimah then joined the new state (1972 CE), which was formed and recognized by Britain. The United Nations General Assembly also agreed to accept it as a member, while Bahrain and Qatar kept themselves away from the nascent union.

Despite its relatively large area, the UAE has a population of only about 250,000 citizens. Around one million Indians, most of whom are Hindus, have been living there for decades, in addition to another million foreigners, including a large Christian Filipino community and a large number of Europeans, especially Britons. The UAE is considered a center for the activity of missionary organizations throughout the region. After the entry of American influence, it also became a major air and naval base for allied American and British forces. Dubai has become one of the largest global commercial capitals and a den of corruption, debauchery, and prostitution on a global scale. It has also become a major headquarters for counter-terrorism operations, with major American security offices run by Americans and Britons in cooperation with some Arab intelligence agencies, especially the Egyptian one, which has extensive experience in fighting Islamists. The senior command of the small UAE army is British, the middle ranks are Pakistani mercenaries, and the lower ranks are from various volunteers! They are headed by some honorary generals from the sons of the princely family!

## **11. Oman:**

Oman is located in the southeastern corner of the Arabian Peninsula. It is considered a stronghold of the Ibadi Kharijites who established a state there since the late Umayyad era.

Oman was exposed to the Portuguese threat, and the Ottomans confronted them. It was also subject to Turkish-Persian rivalry due to its strategic location. However, the weakness of the Ottomans and the Portuguese opened the door to British and French influence. During the reign of Sultan Saʿīd bin Taymūr, he was able to consolidate the unity of Oman by annexing the "Buraimi" oasis with the help of Britain in 1954 CE. Then Sultan Qābūs bin Saʿīd took power in 1970 CE after killing his father and seizing power. The country witnessed a political and economic renaissance during his reign. During his reign, the Sultanate of Oman joined the

Arab League and the United Nations after its independence. Oman is considered one of the most important British and American military bases in the region.

## **12. Yemen:**

Yemen was not completely subject to Ottoman rule, and all the campaigns undertaken to turn it into an Ottoman administration failed due to the rugged nature of the land and the solidarity of its people around the Zaidi Imams in Sana'a.

Zaidi families ruled in Yemen since 1506 CE in the capital Sana'a. During that period, a long conflict occurred between the Turks and the Zaidi family. In the nineteenth century CE, the influence of the Ottomans was limited to Tihamah, southern Yemen, and Sana'a and its surroundings.

This continued until a truce was reached between the Ottomans and the Yemenis, known as the "Da'ān Agreement." During this time, the English were trying to consolidate their foothold in Aden and expand their sphere of influence. After World War I and Turkey's defeat, the Ottomans pledged to evacuate the Arab countries - including Yemen. Imam Yaḥyā Ḥamīd ad-Dīn seized the kingdom and became independent in 1923 CE, and the Ottomans recognized Yemen's independence. The conflict in Yemen against Britain continued until a treaty was concluded in 1934 CE, in which Britain recognized Yemen's independence.

However, it left the border problem in the south unresolved. Thus, the dispute remained, and Britain remained present in South Arabia in Aden. Britain repeated its attack on Yemen in 1956 CE. In 1957 CE, 'Abdullāh bin al-Zayr revolted against Imam Yaḥyā and succeeded in assassinating him and seizing power in Sana'a. However, Imam Ahmad bin Yaḥyā succeeded in defeating him and regaining power.

In March 1955 CE, a coup against Imam Ahmad took place but failed.



In September 1962 CE, the revolution led by ‘Abdullāh al-Sallāl erupted in Yemen with the help of Egypt and succeeded in declaring a republican system in North Yemen.

Britain had withdrawn from Aden and handed over power there to the communists, who became independent in South Yemen and fought against Islam and Muslims. They openly declared atheism, demolished mosques, and killed scholars. Then Allāh set them against each other, and they annihilated each other in a fierce war over a short period.

In North Yemen, the "Jawīsh" Ali Abdullah Saleh had taken power and remains in power until now. With his cunning, he was able to take control of affairs. He then exploited the weakness of the southerners and initiated the war of unity in cooperation with the Islamists and the northern tribes. Yemen was generally unified in 1993.

Then Abdullah Saleh began a policy of rapprochement with America and marginalizing Islamists and suppressing all forms of opposition. After the September events, Saleh openly allied with America in its counter-terrorism campaigns. He launched liquidation campaigns against the Mujahideen and the Yemeni army fought several fierce battles to expel them from their tribal strongholds - on behalf of America - inflicting heavy losses on the Mujahideen. Events are still recurring in Yemen to this day.

Bitterly reminding us of what its poet al-Bardūni said, as if describing the country, its president, and those senior Shaykhs and scholars who were ridden upon, when he said, opposing Abū Tammām's Bā'iyyah poem:

What shall I tell of Sana'a, O my homeland a beauty whose lovers are consumption and scabies.

What do you see, O Abū Tammām? Have our lineages lied? Or has their gold forgotten its origin?

Noble heads refuse the fire of their honor if the tail rides them to their masters.

And hope remains in Allāh that He will send from Yemen by the blessing of the prayer of His beloved Muṣṭafā (peace and blessings be upon him), those who resemble the soldiers of al-Mu‘taṣim, whom al-Bardūni described in the same poem, saying:

Sixty thousand like lions of the jungle set out and to the fortune-teller they said: We are the shooting stars.

And the matter does not require sixty thousand. And I ask Allāh to set upon the "Jawīsh" from the youth of Islam those by whom He will heal the breasts of a believing people. And that is not difficult for Allāh.

### **13. Egypt:**

England and France competed to occupy Egypt at the end of the eighteenth century due to its strategic location. Britain, in particular, was interested in it because it lay on the route to its colonies in Asia.

Therefore, Britain sent a fleet that was able to defeat the French - after their occupation of Egypt with Napoleon's campaign in 1212 AH - 1798 CE - in the Battle of Abū Qīr Bay in 1212 AH - 1798. After the French evacuated Egypt in 1801 CE, Britain sent a fleet to invade Egypt through Rosetta in 1212 AH - 1807 CE, but the resistance of its people led to the failure of this invasion.

Muhammad Ali had succeeded with his intelligence in climbing on the shoulders of the popular movement. He was able to convince the people of his suitability, so the Ottomans decided to appoint him as governor of Egypt. He succeeded in becoming

independent in Egypt in 1219 AH - 1805 CE. Sultan Selim III then acquiesced and issued a decree appointing him in 1806 CE. He formed a modern army and sent missions to France, which supported him and planted agents among his advisors in various fields, especially in education and Orientalist intellectual invasion.

Secularism and contemporary Arab schools of misguidance were founded during his reign, and they were the gateway to affliction for Egypt and the entire Arab world, as we will see in the next chapter.

Muhammad Ali led successful military campaigns in Sudan, the Arabian Peninsula, Syria, and Greece, but the alliance of European countries feared his ambitions, so they set a limit for him, which led to the loss of his imperial dreams after his defeat in the Battle of Navarino Bay in 1242/1827 CE against the British, and his forced withdrawal from all the provinces he had seized except Egypt according to the Treaty of London in 1255 AH / 1840 CE.

Nevertheless, Muhammad Ali succeeded in establishing a ruling family in Egypt. After his death, Abbas I took over, followed by Saʿīd Pasha, then Khedive Ismāʿīl, then Khedive ʿAbbās, down to King Farouk, the last ruler of the family, whose rule ended with the July Revolution in 1271 AH / 1952 CE led by President Gamal ʿAbdul Nāṣir and his companions known as the Free Officers. King Farouk ended up in exile in Italy, where his family engaged in prostitution!

It should be noted that during the reign of Khedive Ismāʿīl, French influence in Egypt increased significantly. One of its manifestations was the granting of a concession to Ferdinand de Lesseps to dig the Suez Canal to connect the Red Sea with the Mediterranean Sea. The digging and opening of the canal cost Egypt many lives and huge sums of money, leading the state to fall under the burden of debt. This led to the intervention of England and France and their success in supervising financial affairs in Egypt through the "Debt Fund" and forming a Franco-English bilateral committee to ensure the collection of debts.

France and Britain had concluded a friendly agreement in 1801 CE, according to which France evacuated Egypt and abandoned its colonial ambitions to subjugate Egypt to its control.

Britain seized the opportunity of the 'Urābī Revolution led by Ahmad 'Urābī against Khedive Tawfīq to achieve its goal of occupying Egypt.

Britain sent a campaign to Egypt in 1299 AH - 1882 CE. It succeeded in seizing Alexandria, then defeated the 'Urābīs at Tell el-Kebir, and then occupied Cairo and finally put an end to the 'Urābī Revolution. However, the political resistance movement against the English continued thereafter under the leadership of Muṣṭafā Kamāl, who tried to exploit France's hostility towards Britain and denounced the English in international forums, especially after they committed the crime of the Denshāway massacre in 1323 AH - 1906 CE. He also founded the National Party in 1324 AH / 1907. He had issued the newspaper "al-Liwā'" in 1318 AH / 1901 CE, which ignited the national movement in Egypt against the English.

In 1337 AH / 1919 CE, a major revolution against the English erupted under the leadership of Sa'd Zaghlūl demanding independence and the annulment of the British protectorate over Egypt which the English had imposed in 1332 AH / 1914 CE.

After the failure of the revolution, the Egyptians resorted to negotiations to achieve independence. Then Muṣṭafā al-Naḥḥās concluded a treaty with Britain in 1354 AH / 1936 CE, which granted Egypt incomplete independence.

England continued to cooperate with the palace and King Farouk and the minority parties that formed weak governments whose policies resulted in further corruption. Then the Free Officers movement led by Gamal 'Abdul Nāṣir staged the July 23, 1952 CE revolution.

An Islamic movement had emerged in Egypt in the late twenties that had a profound impact on the course of events in Egypt and the Arab world in general. This was the Muslim Brotherhood movement founded by Shaykh Ḥasan al-Bannā, who laid the foundations of his movement which aimed at restoring the Islamic Caliphate, rectifying the situation of Muslims, calling for a return to the implementation of Islamic Sharī'ah, and defending the issues of Muslims. The movement soon entered into conflict with the palace and British influence. The movement spread widely in Egypt between 1928 and the end of the forties and extended to the Levant and other countries. The English feared it greatly, especially after the contributions of the Brotherhood's Mujahideen in Egypt and Syria in the war against the Jews in 1948. Then the English and King Farouk conspired against the movement. The Mujahideen returning from Palestine were imprisoned, and Imam Ḥasan al-Bannā, may Allāh have mercy on him and forgive him, was assassinated. Then the special (secret) organization he established played a role in resisting the English in the Suez Canal area. Then the Brotherhood agreed with the Free Officers to overthrow King Farouk, and the Free Officers' coup succeeded in 1958. Major General Najib took over the presidency of the state, and then the presidency was transferred to Gamal 'Abdul Nāṣir, who betrayed the Brotherhood and turned against them, imprisoning their leaders in 1954, and executing some of them, the heroes of the resistance against the English. Then 'Abdul Nāṣir announced the nationalization of the Suez Canal, and the war known as the Tripartite Aggression against Egypt occurred in 1956.

Britain, France, and Israel participated in it, and this war provided 'Abdul Nāṣir with sufficient propaganda for his enthusiastic call for Arab nationalism, Arab unity, socialist ideas, and the liberation calls he advocated. Many countries in the Arab world were witnessing liberation movements carrying these ideas. 'Abdul Nāṣir also had international movements with some world leaders, especially the call for a gathering of non-aligned countries alongside the communist Yugoslav leader (Tito), the Indian leader (Nehru), and the Indonesian (Sukarno), where the Bandung

Conference was held in his country (1954). These ideas were inclined towards the Soviet Union in what was known as the policy of positive neutrality in the American-Soviet conflict. The story of 'Abdul Nāṣir is long and is an important stage in the history of Egypt and the Arab world, and this is not the place to investigate it. 'Abdul Nāṣir's ideas and propaganda spread in the Arab world, where the call for Arab nationalism was being promoted, and various political parties were being formed on its basis. In 1958, Arab nationalists in Syria and 'Abdul Nāṣir reached an agreement to declare unity, which the masses applauded and celebrated, and then the unity was dissolved within 3 years. 'Abdul Nāṣir ruled Egypt with a tyrannical Pharaonic rule, and for that purpose, he established security and intelligence agencies that violated the sanctity of people's lives, honor, and sanctity. Tens of books and studies have been published about that dark era, which suffice to mention here.

The "Inspirational Leader," as they called him, oppressed every opponent, and the Islamic movement, especially the Muslim Brotherhood, bore the brunt of that oppression, which reached its peak in 1965 when 'Abdul Nāṣir declared war on them during a visit to Moscow and boasted that he had imprisoned 17,000 men from them in one night! Then he executed a constellation of the best sons of Egypt, headed by the martyred teacher Professor Sayyid Quṭb, may Allāh have mercy on him and gather us with him in the highest ranks of Paradise. Tens of thousands of Brotherhood members entered 'Abdul Nāṣir's prisons in stages since 1954, and most of them were not released until the era of his successor Sadat in the mid-seventies!

During 'Abdul Nāṣir's rule, corruption spread throughout the state apparatus, and debauchery and immorality became widespread, especially among the leadership of the army and intelligence agencies. The Israeli Mossad was able to plant agents among the army leaders, whose commanders and security officials drowned in prostitution and degeneracy. On the morning of the fifth of June 1967, Egypt was on

a date with the consequences of that era during which most of them worshiped the idolized man. In less than half an hour, while the senior commanders and officers of the Egyptian army were asleep after a red night spent as drunken adulterers, the Israeli air force destroyed the Egyptian air force on the ground at its airports. Thus, the Egyptian ground forces were left at the mercy of the Israeli air force, which carried out horrific massacres among them. The Six-Day War resulted in the Jewish occupation of the Sinai Desert up to the Suez Canal bank, while the Ba'athists and Nusayris on the Syrian front sold the Golan Heights to Israel. Hafiz al-Assad, as we mentioned, announced the collapse of the fronts and the arbitrary withdrawal from them twenty-four hours before the Jews reached them. Then 'Abdul Nāṣir and his worshipers staged the play of his resignation after the defeat, and the rabble came out into the streets shouting for his life and his remaining in power. After two years of the defeat, 'Abdul Nāṣir died in 1969. After his death, many books were published about him, some of which went to the extreme of sanctification.

The so-called Nasserist parties spread in Egypt and the Arab world, and some went so far as to believe what some retired American and other intelligence officers published, where they proved that he was an agent of American intelligence and that he implemented a program prepared with them from the beginning to the end. Among the most famous of these books is "The Game of Nations" by its author Copeland, who elaborated on this hypothesis, which his lovers rejected and considered it Zionist propaganda! Regardless of the speculations, the undeniable facts are that he was a tyrannical, arrogant disbeliever in Allāh's religion. Egypt and its people suffered great hardships during his reign. He left it after him a barren wasteland of poverty and corruption, and the spread of immorality, disobedience, and misguided, deviant ideas.

He was then succeeded in power by (Anwar Sadat), and he quickly took an opposite direction. He adopted an American approach and called his policy "Infitāḥ"

(openness). Capitalism grew during his reign, and relations with the Soviet Union shrank. To counter the leftist tide that grew like cancer during the reign of his deceased predecessor, Sadat adopted policies, one of which was to give leeway to Islamic movements. He released the Muslim Brotherhood and allowed Islamic Da‘wah to grow in universities. Soon, Islamists filled universities, professional and scientific unions, and swept the Egyptian street, so he began to curb their power.

In 1980, Sadat surprised the world by proposing the idea of peace with Israel and normalizing relations under the pretext of building and developing Egypt in an atmosphere of peace. He followed this with his famous visit to Israel and Jerusalem, and returned to find the Muslim giant he had released from ‘Abdul Nāṣir’s flask waiting for him in Cairo. He then followed his rapid steps with the famous Camp David Accords. The media showed him shaking hands with Menachem Begin, the butcher of the infamous Deir Yassīn massacre. Under these agreements, Israel returned the Sinai Desert to Egypt while remaining under its practical control, and the Israeli flag flew over Cairo on the banks of the Nile above the first Israeli embassy in the Arab world. The honorable scholars and preachers spoke out against him, so he imprisoned them. He declared war on Islamists in 1981, imprisoned their leaders, and challenged creation by announcing that he had thrown them in prison like dogs!

Soon after that, Allāh sent him lions from Islam who threw him under the chairs, dead like a dog in reality, not metaphorically, as the Mujahideen from the Islamic Group and Jihād organizations killed him in the famous platform incident, while he was at the height of his glory and reviewing his forces, having appeared before his people in his finery at a large military parade. Allāh caused the ground to swallow him up and sent the soldiers of Allāh to make him follow his predecessor the Pharaoh and be a sign for those who came after him.



He was then succeeded by the current Pharaoh, his deputy (Hosni Mubarak), may Allāh not bless him. He completed the path outlined by America and proceeded with the policies of normalization with the Jews. He still rules Egypt with an iron fist and the grip of the security apparatus and martial law since 1981 until today, where he is arranging with the Americans for the inheritance of the Pharaonic throne by his son Gamal Mubarak!

Mubarak's reign witnessed a fierce war by the Egyptian regime against the Islamists. The Jihadi groups confronted him and entered into a bitter conflict that only recently came to an end after the security agencies succeeded, thanks to the policies of liquidation and oppression and the cooperation of the scholars of the sultans, may Allāh disgrace them with him, in aborting the Jihād, leaving the field clear for Mubarak and his group to roam freely throughout the land of Kinānah.

Today, Egypt is considered one of the pillars of American-Zionist policies in the region and a support for the Arab and Islamic regimes in their security and intellectual struggle against Islamists.

Despite this, America continues to hint at its programs targeting Egypt with partition and threats after its agents have infiltrated various aspects of Egyptian life.

#### **14. Sudan:**

Muhammad Ali Pasha, the ruler of Egypt, succeeded in sending several campaigns to Sudan led by his youngest son Ismā'īl Kāmil in 1819/1821 CE. These campaigns were able to annex Sudan to Egypt and achieve the unity of the Nile Valley. When Britain seized Egypt in 1299 AH / 1882 CE, it planned to separate Sudan from Egypt and reach the sources of the Nile.

When the Mahdist Revolution broke out in Sudan under the leadership of Sayyid Muhammad Ahmad al-Mahdī, Britain asked Egypt to withdraw its forces from Sudan

and sent a campaign led by Gordon, but the rebels defeated and killed him in Khartoum in 1302 AH - 1885 CE. In 1313 AH - 1896 CE, Britain sent the Kitchener campaign to Sudan and used the efforts of Egyptian soldiers! The campaign succeeded in defeating the Mahdist rebels in 1315 AH - 1898 CE after seizing Omdurman, and thus Britain achieved the annexation of Sudan to its empire.

Britain and its client government in Egypt agreed in 1316 AH - 1899 CE to rule Sudan under a condominium despite the protests of Egyptian nationalists. Britain began to stir up conflict between Egyptians and Sudanese but did not succeed. After the revolution of 1337 AH - 1919 CE in Egypt, a revolution broke out in Sudan led by ‘Abdul Qādir Wad Ḥubūbah demanding the evacuation of Britain from the Nile Valley.

Despite Britain's suppression of the revolution, the national movement in Sudan escalated. In 1340 AH - 1922, the Sudanese Union Society and the White Flag Society were formed, and they began to work secretly to expel Britain and achieve the unity of Egypt and Sudan.

However, the Sudanese national movement continued to resist the British presence. The Ummah Party was formed under the leadership of al-Mahdī, and the National Unionist Party under the leadership of al-Azhari to lead the struggle against Britain. After the July Revolution in Egypt in 1371 AH - 1952 CE and the signing of the evacuation agreement in 1375 AH - 1956 CE, Egypt and Britain agreed to leave the choice to the Sudanese to determine their fate. They chose independence, which was achieved in 1956 CE, and a state was established under a republican system recognized by the Arab League and the United Nations.

Civilian and military governments succeeded each other in Sudan until Ja‘far al-Numayrī took power in a military coup. During his reign, the Islamic movement grew, the most prominent of which was the Sudanese National Islamic Front led by

Hasan al-Turābī, which was founded on the principles of the Muslim Brotherhood, but then al-Turābī separated from it and formed his own movement with a new ideology based on his ideas and independent interpretations in movement and Fiqh. Then al-Turābī and al-Numayrī allied on the basis of implementing Sharīʿah in Sudan. Then al-Turābī arranged a military coup that overthrew al-Numayrī and brought to power what was known as the Salvation Revolution by officers belonging to al-Turābī led by President ʿUmar al-Bashīr. Then a divorce occurred between al-Turābī and his officer students, and they imprisoned their Shaykh several times, as he turned to the opposition!

Al-Bashīr and his companions tried to advance Sudan and implement Sharīʿah, but American conspiracies exhausted them by supporting armed rebellion movements in southern Sudan, its east, and recently in its west. The matter led the al-Bashīr group to choose a policy of submission to America and its endless demands. They expelled the Mujahideen, then expelled Bin Laden, then signed humiliating agreements with the southern Christians, then opened public offices for the FBI and concluded security agreements to combat terrorism. They even went so far as to hand over some of the Mujahideen pursued by the Libyan regime to Gaddafi's government, knowing that they were handing them over for execution, just as they handed over a number of Saudi brothers to their country's security apparatus in 2004. Despite the endless concessions, the American government continues to pursue the Sudanese government with threats and intimidation, to the extent that the matter has reached these days the announcement by America and Western countries, including Britain, France, and others, of direct political and military intervention in western Sudan, under the pretext of tribal disputes in the Darfur region, in a clear plan to divide Sudan, proving that the policy of appeasement and concessions only results in the beast preying on the black bull after eating the white bull while it was looking on and abandoning it. And glory be to the Judge, as you

judge, you will be judged. And indeed, in that is a lesson for those with understanding, if there is any remnant of them.

## **15. Libya:**

After the achievement of Italian unity in 1285 AH / 1870 CE, Italy aspired to participate in the European colonial movement. Due to its proximity to Libya, it considered it a vital area, so many Italians emigrated to Libya and formed a community that began to spread Italian culture and language in the country and pave the way for Italian political and economic influence.

Italy then paved the way for the occupation of Libya after the approval of international powers such as England, France, Russia, and Germany of its ambitions. It sent a campaign that occupied Tripoli and Benghazi after the failure of the Ottoman garrison in the fighting in 1329 AH / 1911 CE. The other regions were destined to fall into the hands of the invaders in 1912 CE. The city of Ajdabiya fell in 1923 CE, and Fezzan fell in 1928 CE.

In 1929 CE, Mussolini issued a decree unifying Cyrenaica and Tripolitania into one province, and his forces occupied the Kufra Oasis in 1930 CE.

When the Jihād movement against Italy arose, Italy suppressed it brutally and forcefully. It mobilized Muslims in the Ottoman state and the Arab world, and volunteers began to pour into Libya led by ‘Azīz al-Maṣrī and Anwar Pasha. The Sanūsīs (who were a religious Sufi Jihadi movement) in the region of Cyrenaica also played an important role in the Jihād, and the rebels tightened the noose on the Italians and strengthened the Ottoman garrisons in Libya.

After the failure of the Ottoman state in its war with Italy in the Balkans, it succumbed to Italy's demands to permanently withdraw its forces from Cyrenaica and Tripolitania.

The Sanūsīs then confronted the occupation and adopted the method of lightning raids (guerrilla warfare) and were close to defeating the Italians, were it not for Britain's military support and its winning over of Ahmad al-Sanūsī, who left Libya for Istanbul in 1918 CE.

In 1920 CE, Italy concluded a treaty with Muhammad Idrīs al-Sanūsī. The two parties agreed to end the war, and al-Sanūsī recognized Italy's sovereignty over Cyrenaica, and Italy recognized his sovereignty over the lands that were under his influence.

Nevertheless, the national movement continued the struggle, especially after Mussolini came to power in Italy in 1922 CE. He declared that Libya was Italian and annulled all previous agreements.

Then the Mujahid Shaykh, the martyr ‘Umar al-Mukhtār, may Allāh have mercy on him, led the struggle movement, adopting the method of lightning warfare, which exhausted the Italian armies. However, Italy sent new forces to Libya and succeeded after much effort and heavy losses in capturing the rebels. ‘Umar al-Mukhtār was captured and hanged as a martyr - as we believe him to be - may Allāh have mercy on him, in 1350 AH / 1931 CE.

When World War II broke out and Italy joined Germany, Muhammad Idrīs al-Sanūsī returned to Libya accompanied by British forces that were able to liberate Libya in 1943 CE after the defeat of the Axis forces, and the situation was set for Libya's independence, which was announced in 1951 CE. The monarchy was established in Libya.

In 1968, Colonel Gaddafi staged a military coup (believed to have been arranged with British intelligence), and he seized power in Libya and has been there until now. He named Libya the Great Socialist People's Libyan Arab Jamahiriya.

The Colonel was known for his erratic temper and his bloody, oppressive dictatorial rule. He was also known for his military and political adventures in the neighboring areas and in regional issues, which exhausted Libya's economy and inflicted heavy losses on its small army due to its small population. Then his devils tempted Gaddafi to come out to the world with strange political theories. He published a book in which he attributed divinity to himself and called it The Green Book. He claimed it was the third theory of governance between the socialist and democratic approaches. The book is a mixture of oddities, nonsense, disbelief, misguidance, and ridiculousness that causes nausea. I read most of it with effort, difficulty, and a lot of patience despite its small size. I marveled at the author's ability to gather such an amount of absurdity, dullness, and meanness.

Gaddafi then openly declared disbelief and strange religious views. He denied the Sunnah, removed some words from the Qur'ān, legislated, invented, and lied about Allāh. He took some female singers as his personal guards. He has oddities and trivialities that take a long time to discuss, reminiscent of the eccentricities of the absurd, heretical, and amazing Fatimid Caliph al-Ḥākim bi-Amr Allāh al-'Ubaydī.

Many coups have been attempted against Gaddafi, and they almost overthrew him were it not for the intervention of American and British intelligence to save him despite his revolutionary claims. A Jihadi movement also rose up against him in Libya in 1989, which he suppressed with cruelty and bloodshed. Then a Jihadi movement rose up in the mid-nineties, which he was also able to eliminate. He filled Libya's prisons with the best of Muslim youth and called them heretics!

May Allāh fight him. Gaddafi has boasted throughout his lean years of rule with slogans of Arabism, socialism, and unity. However, he recently emerged to the Ummah with his African claims and his determination to detach himself from the Arab world and withdraw from the Arab League.

Then he wore a strange shirt decorated with pictures of some African presidents and pictures of heads resembling gorillas. He then recently announced a complete submission to American and Western policies. He handed over all of his country's strategic stockpile of missiles and the beginnings of a nuclear research project and claimed that it was Libya's stockpile of weapons of mass destruction. Bush has been using him as an example for the leaders of the Arab and Islamic world and others to follow in his footsteps.

Libya is currently paying huge compensations to every European country that claims to have been subjected to a terrorist act supported by Libya, with European politicians announcing the return of relations with Libya. Bush also announced that he is satisfied with Libya, and approved the resumption of the plundering of Libya's oil by colonial companies as a reward for Gaddafi's humiliating subservience, may Allāh curse him.

Despite its relatively large area, the UAE has a population of only about 250,000 citizens. Around one million Indians, most of whom are Hindus, have been living there for decades, in addition to another million foreigners, including a large Christian Filipino community and a large number of Europeans, especially Britons. The UAE is considered a center for the activity of missionary organizations throughout the region. After the entry of American influence, it also became a major air and naval base for allied American and British forces. Dubai has become one of the largest global commercial capitals and a den of corruption, debauchery, and prostitution on a global scale. It has also become a major headquarters for counter-terrorism operations, with major American security offices run by Americans and Britons in cooperation with some Arab intelligence agencies, especially the Egyptian one, which has extensive experience in fighting Islamists. The senior command of the small UAE army is British, the middle ranks are Pakistani mercenaries, and the

lower ranks are from various volunteers! They are headed by some honorary generals from the sons of the princely family!

### **11. Oman:**

Oman is located in the southeastern corner of the Arabian Peninsula. It is considered a stronghold of the Ibadi Kharijites who established a state there since the late Umayyad era.

Oman was exposed to the Portuguese threat, and the Ottomans confronted them. It was also subject to Turkish-Persian rivalry due to its strategic location. However, the weakness of the Ottomans and the Portuguese opened the door to British and French influence. During the reign of Sultan Saʿīd bin Taymūr, he was able to consolidate the unity of Oman by annexing the "Buraimi" oasis with the help of Britain in 1954 CE. Then Sultan Qābūs bin Saʿīd took power in 1970 CE after killing his father and seizing power. The country witnessed a political and economic renaissance during his reign. During his reign, the Sultanate of Oman joined the Arab League and the United Nations after its independence. Oman is considered one of the most important British and American military bases in the region.

### **12. Yemen:**

Yemen was not completely subject to Ottoman rule, and all the campaigns undertaken to turn it into an Ottoman administration failed due to the rugged nature of the land and the solidarity of its people around the Zaidi Imams in Sana'a.

Zaidi families ruled in Yemen since 1506 CE in the capital Sana'a. During that period, a long conflict occurred between the Turks and the Zaidi family. In the nineteenth century CE, the influence of the Ottomans was limited to Tihamah, southern Yemen, and Sana'a and its surroundings.



This continued until a truce was reached between the Ottomans and the Yemenis, known as the "Da‘ān Agreement." During this time, the English were trying to consolidate their foothold in Aden and expand their sphere of influence. After World War I and Turkey's defeat, the Ottomans pledged to evacuate the Arab countries - including Yemen. Imam Yaḥyā Ḥamīd ad-Dīn seized the kingdom and became independent in 1923 CE, and the Ottomans recognized Yemen's independence. The conflict in Yemen against Britain continued until a treaty was concluded in 1934 CE, in which Britain recognized Yemen's independence.

However, it left the border problem in the south unresolved. Thus, the dispute remained, and Britain remained present in South Arabia in Aden. Britain repeated its attack on Yemen in 1956 CE. In 1957 CE, ‘Abdullāh bin al-Zayr revolted against Imam Yaḥyā and succeeded in assassinating him and seizing power in Sana'a. However, Imam Ahmad bin Yaḥyā succeeded in defeating him and regaining power.

In March 1955 CE, a coup against Imam Ahmad took place but failed.

In September 1962 CE, the revolution led by ‘Abdullāh al-Sallāl erupted in Yemen with the help of Egypt and succeeded in declaring a republican system in North Yemen.

Britain had withdrawn from Aden and handed over power there to the communists, who became independent in South Yemen and fought against Islam and Muslims. They openly declared atheism, demolished mosques, and killed scholars. Then Allāh set them against each other, and they annihilated each other in a fierce war over a short period.

In North Yemen, the "Jawīsh" Ali Abdullah Saleh had taken power and remains in power until now. With his cunning, he was able to take control of affairs. He then exploited the weakness of the southerners and initiated the war of unity in

cooperation with the Islamists and the northern tribes. Yemen was generally unified in 1993.

Then Abdullah Saleh began a policy of rapprochement with America and marginalizing Islamists and suppressing all forms of opposition. After the September events, Saleh openly allied with America in its counter-terrorism campaigns. He launched liquidation campaigns against the Mujahideen and the Yemeni army fought several fierce battles to expel them from their tribal strongholds - on behalf of America - where he inflicted heavy losses on the Mujahideen. Events are still recurring in Yemen to this day.

Bitterly reminding us of what its poet al-Bardūni said, as if describing the country, its president, and those senior Shaykhs and scholars who were ridden upon, when he said, opposing Abū Tammām's Bā'iyyah poem:

What shall I tell of Sana'a, O my homeland a beauty whose lovers are consumption and scabies.

What do you see, O Abū Tammām? Have our lineages lied? Or has their gold forgotten its origin?

Noble heads refuse the fire of their honor if the tail rides them to their masters.

And hope remains in Allāh that He will send from Yemen by the blessing of the prayer of His beloved Muṣṭafā (peace and blessings be upon him), those who resemble the soldiers of al-Mu'taṣim, whom al-Bardūni described in the same poem, saying:

Sixty thousand like lions of the jungle set out and to the fortune-teller they said: We are the shooting stars.

And the matter does not require sixty thousand. And I ask Allāh to set upon the "Jawīsh" from the youth of Islam those by whom He will heal the breasts of a believing people. And that is not difficult for Allāh.

### **13. Egypt:**

England and France competed to occupy Egypt at the end of the eighteenth century due to its strategic location. Britain, in particular, was interested in it because it lay on the route to its colonies in Asia.

Therefore, Britain sent a fleet that was able to defeat the French - after their occupation of Egypt with Napoleon's campaign in 1212 AH - 1798 CE - in the Battle of Abū Qīr Bay in 1212 AH - 1798. After the French evacuated Egypt in 1801 CE, Britain sent a fleet to invade Egypt through Rosetta in 1212 AH - 1807 CE, but the resistance of its people led to the failure of this invasion.

Muhammad Ali had succeeded with his intelligence in climbing on the shoulders of the popular movement. He was able to convince the people of his suitability, so the Ottomans decided to appoint him as governor of Egypt. He succeeded in becoming independent in Egypt in 1219 AH - 1805 CE. Sultan Selim III then acquiesced and issued a decree appointing him in 1806 CE. He formed a modern army and sent missions to France, which supported him and planted agents among his advisors in various fields, especially in education and Orientalist intellectual invasion.

Secularism and contemporary Arab schools of misguidance were founded during his reign, and they were the gateway to affliction for Egypt and the entire Arab world, as we will see in the next chapter.

Muhammad Ali led successful military campaigns in Sudan, the Arabian Peninsula, Syria, and Greece, but the alliance of European countries feared his ambitions, so they set a limit for him, which led to the loss of his imperial dreams after his defeat in the Battle of Navarino Bay in 1242/1827 CE against the British, and his forced

withdrawal from all the provinces he had seized except Egypt according to the Treaty of London in 1255 AH / 1840 CE.

Nevertheless, Muhammad Ali succeeded in establishing a ruling family in Egypt. After his death, Abbas I took over, followed by Sa'īd Pasha, then Khedive Ismā'īl, then Khedive 'Abbās, down to King Farouk, the last ruler of the family, whose rule ended with the July Revolution in 1271 AH / 1952 CE led by President Gamal 'Abdul Nāṣir and his companions known as the Free Officers. King Farouk ended up in exile in Italy, where his family engaged in prostitution!

It should be noted that during the reign of Khedive Ismā'īl, French influence in Egypt increased significantly. One of its manifestations was the granting of a concession to Ferdinand de Lesseps to dig the Suez Canal to connect the Red Sea with the Mediterranean Sea. The digging and opening of the canal cost Egypt many lives and huge sums of money, leading the state to fall under the burden of debt. This led to the intervention of England and France and their success in supervising financial affairs in Egypt through the "Debt Fund" and forming a Franco-English bilateral committee to ensure the collection of debts.

France and Britain had concluded a friendly agreement in 1801 CE, according to which France evacuated Egypt and abandoned its colonial ambitions to subjugate Egypt to its control.

Britain seized the opportunity of the 'Urābī Revolution led by Ahmad 'Urābī against Khedive Tawfīq to achieve its goal of occupying Egypt.

Britain sent a campaign to Egypt in 1299 AH - 1882 CE. It succeeded in seizing Alexandria, then defeated the 'Urābīs at Tell el-Kebir, and then occupied Cairo and finally put an end to the 'Urābī Revolution. However, the political resistance movement against the English continued thereafter under the leadership of Muṣṭafā Kamāl, who tried to exploit France's hostility towards Britain and denounced the

English in international forums, especially after they committed the crime of the Denshāway massacre in 1323 AH - 1906 CE. He also founded the National Party in 1324 AH / 1907. He had issued the newspaper "al-Liwā'" in 1318 AH / 1901 CE, which ignited the national movement in Egypt against the English.

In 1337 AH / 1919 CE, a major revolution against the English erupted under the leadership of Sa'd Zaghlūl demanding independence and the annulment of the British protectorate over Egypt which the English had imposed in 1332 AH / 1914 CE.

After the failure of the revolution, the Egyptians resorted to negotiations to achieve independence. Then Muṣṭafā al-Naḥḥās concluded a treaty with Britain in 1354 AH / 1936 CE, which granted Egypt incomplete independence.

England continued to cooperate with the palace and King Farouk and the minority parties that formed weak governments whose policies resulted in further corruption. Then the Free Officers movement led by Gamal 'Abdul Nāṣir staged the July 23, 1952 CE revolution.

An Islamic movement had emerged in Egypt in the late twenties that had a profound impact on the course of events in Egypt and the Arab world in general. This was the Muslim Brotherhood movement founded by Shaykh Ḥasan al-Bannā, who laid the foundations of his movement which aimed at restoring the Islamic Caliphate, rectifying the situation of Muslims, calling for a return to the implementation of Islamic Sharī'ah, and defending the issues of Muslims. The movement soon entered into conflict with the palace and British influence. The movement spread widely in Egypt between 1928 and the end of the forties and extended to the Levant and other countries. The English feared it greatly, especially after the contributions of the Brotherhood's Mujahideen in Egypt and Syria in the war against the Jews in 1948. Then the English and King Farouk conspired against the movement. The Mujahideen

returning from Palestine were imprisoned, and Imam Ḥasan al-Bannā, may Allāh have mercy on him and forgive him, was assassinated. Then the special (secret) organization he established played a role in resisting the English in the Suez Canal area. Then the Brotherhood agreed with the Free Officers to overthrow King Farouk, and the Free Officers' coup succeeded in 1952. Major General Najib took over the presidency of the state, and then the presidency was transferred to Gamal 'Abdul Nāṣir, who betrayed the Brotherhood and turned against them, imprisoning their leaders in 1954, and executing some of them, the heroes of the resistance against the English. Then 'Abdul Nāṣir announced the nationalization of the Suez Canal, and the war known as the Tripartite Aggression against Egypt occurred in 1956.

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violated the sanctity of people's lives, honor, and sanctity. Tens of books and studies have been published about that dark era, which suffice to mention here.

The "Inspirational Leader," as they called him, oppressed every opponent, and the Islamic movement, especially the Muslim Brotherhood, bore the brunt of that oppression, which reached its peak in 1965 when 'Abdul Nāṣir declared war on them during a visit to Moscow and boasted that he had imprisoned 17,000 men from them in one night! Then he executed a constellation of the best sons of Egypt, headed by the martyred teacher Professor Sayyid Quṭb, may Allāh have mercy on him and gather us with him in the highest ranks of Paradise. Tens of thousands of Brotherhood members entered 'Abdul Nāṣir's prisons in stages since 1954, and most of them were not released until the era of his successor Sadat in the mid-seventies!

During 'Abdul Nāṣir's rule, corruption spread throughout the state apparatus, and debauchery and immorality became widespread, especially among the leadership of the army and intelligence agencies. The Israeli Mossad was able to plant agents among the army leaders, whose commanders and security officials drowned in prostitution and degeneracy. On the morning of the fifth of June 1967, Egypt was on a date with the consequences of that era during which most of them worshiped the idolized man. In less than half an hour, while the senior commanders and officers of the Egyptian army were asleep after a red night spent as drunken adulterers, the Israeli air force destroyed the Egyptian air force on the ground at its airports. Thus, the Egyptian ground forces were left at the mercy of the Israeli air force, which carried out horrific massacres among them. The Six-Day War resulted in the Jewish occupation of the Sinai Desert up to the Suez Canal bank, while the Ba'athists and Nusayris on the Syrian front sold the Golan Heights to Israel. Hafiz al-Assad, as we mentioned, announced the collapse of the fronts and the arbitrary withdrawal from them twenty-four hours before the Jews reached them. Then 'Abdul Nāṣir and his

worshippers staged the play of his resignation after the defeat, and the rabble came out into the streets shouting for his life and his remaining in power. After two years of the defeat, 'Abdul Nāṣir died in 1969. After his death, many books were published about him, some of which went to the extreme of sanctification.

The so-called Nasserist parties spread in Egypt and the Arab world, and some went so far as to believe what some retired American and other intelligence officers published, where they proved that he was an agent of American intelligence and that he implemented a program prepared with them from the beginning to the end. Among the most famous of these books is "The Game of Nations" by its author Copeland, who elaborated on this hypothesis, which his lovers rejected and considered it Zionist propaganda! Regardless of the speculations, the undeniable facts are that he was a tyrannical, arrogant disbeliever in Allāh's religion. Egypt and its people suffered great hardships during his reign. He left it after him a barren wasteland of poverty and corruption, and the spread of immorality, disobedience, and misguided, deviant ideas.

He was then succeeded in power by (Anwar Sadat), and he quickly took an opposite direction. He adopted an American approach and called his policy "Infitāḥ" (openness). Capitalism grew during his reign, and relations with the Soviet Union shrank. To counter the leftist tide that grew like cancer during the reign of his deceased predecessor, Sadat adopted policies, one of which was to give leeway to Islamic movements. He released the Muslim Brotherhood and allowed Islamic Da'wah to grow in universities. Soon, Islamists filled universities, professional and scientific unions, and swept the Egyptian street, so he began to curb their power.

In 1980, Sadat surprised the world by proposing the idea of peace with Israel and normalizing relations under the pretext of building and developing Egypt in an atmosphere of peace. He followed this with his famous visit to Israel and Jerusalem, and returned to find the Muslim giant he had released from 'Abdul Nāṣir's flask



waiting for him in Cairo. He then followed his rapid steps with the famous Camp David Accords. The media showed him shaking hands with Menachem Begin, the butcher of the infamous Deir Yassīn massacre. Under these agreements, Israel returned the Sinai Desert to Egypt while remaining under its practical control, and the Israeli flag flew over Cairo on the banks of the Nile above the first Israeli embassy in the Arab world. The honorable scholars and preachers spoke out against him, so he imprisoned them. He declared war on Islamists in 1981, imprisoned their leaders, and challenged creation by announcing that he had thrown them in prison like dogs!

Soon after that, Allāh sent him lions from Islam who threw him under the chairs, dead like a dog in reality, not metaphorically, as the Mujahideen from the Islamic Group and Jihād organizations killed him in the famous platform incident, while he was at the height of his glory and reviewing his forces, having appeared before his people in his finery at a large military parade. Allāh caused the ground to swallow him up and sent the soldiers of Allāh to make him follow his predecessor the Pharaoh and be a sign for those who came after him.

He was then succeeded by the current Pharaoh, his deputy (Hosni Mubarak), may Allāh not bless him. He completed the path outlined by America and proceeded with the policies of normalization with the Jews. He still rules Egypt with an iron fist and the grip of the security apparatus and martial law since 1981 until today, where he is arranging with the Americans for the inheritance of the Pharaonic throne by his son Gamal Mubarak!

Mubarak's reign witnessed a fierce war by the Egyptian regime against the Islamists. The Jihadi groups confronted him and entered into a bitter conflict that only recently came to an end after the security agencies succeeded, thanks to the policies of liquidation and oppression and the cooperation of the scholars of the sultans, may

Allāh disgrace them with him, in aborting the Jihād, leaving the field clear for Mubarak and his group to roam freely throughout the land of Kinānah.

Today, Egypt is considered one of the pillars of American-Zionist policies in the region and a support for the Arab and Islamic regimes in their security and intellectual struggle against Islamists.

Despite this, America continues to hint at its programs targeting Egypt with partition and threats after its agents have infiltrated various aspects of Egyptian life.

#### **14. Sudan:**

Muhammad Ali Pasha, the ruler of Egypt, succeeded in sending several campaigns to Sudan led by his youngest son Ismā'īl Kāmil in 1819/1821 CE. These campaigns were able to annex Sudan to Egypt and achieve the unity of the Nile Valley. When Britain seized Egypt in 1299 AH / 1882 CE, it planned to separate Sudan from Egypt and reach the sources of the Nile.

When the Mahdist Revolution broke out in Sudan under the leadership of Sayyid Muhammad Ahmad al-Mahdī, Britain asked Egypt to withdraw its forces from Sudan and sent a campaign led by Gordon, but the rebels defeated and killed him in Khartoum in 1302 AH - 1885 CE. In 1313 AH - 1896 CE, Britain sent the Kitchener campaign to Sudan and used the efforts of Egyptian soldiers! The campaign succeeded in defeating the Mahdist rebels in 1315 AH - 1898 CE after seizing Omdurman, and thus Britain achieved the annexation of Sudan to its empire.

Britain and its client government in Egypt agreed in 1316 AH - 1899 CE to rule Sudan under a condominium despite the protests of Egyptian nationalists. Britain began to stir up conflict between Egyptians and Sudanese but did not succeed. After the revolution of 1337 AH - 1919 CE in Egypt, a revolution broke out in Sudan led by

‘Abdul Qādir Wad Ḥubūbah demanding the evacuation of Britain from the Nile Valley.

Despite Britain's suppression of the revolution, the national movement in Sudan escalated. In 1340 AH - 1922, the Sudanese Union Society and the White Flag Society were formed, and they began to work secretly to expel Britain and achieve the unity of Egypt and Sudan.

However, the Sudanese national movement continued to resist the British presence. The Ummah Party was formed under the leadership of al-Mahdī, and the National Unionist Party under the leadership of al-Azhari to lead the struggle against Britain. After the July Revolution in Egypt in 1371 AH - 1952 CE and the signing of the evacuation agreement in 1375 AH - 1956 CE, Egypt and Britain agreed to leave the choice to the Sudanese to determine their fate. They chose independence, which was achieved in 1956 CE, and a state was established under a republican system recognized by the Arab League and the United Nations.

Civilian and military governments succeeded each other in Sudan until Ja‘far al-Numayrī took power in a military coup. During his reign, the Islamic movement grew, the most prominent of which was the Sudanese National Islamic Front led by Hasan al-Turābī, which was founded on the principles of the Muslim Brotherhood, but then al-Turābī separated from it and formed his own movement with a new ideology based on his ideas and independent interpretations in movement and Fiqh. Then al-Turābī and al-Numayrī allied on the basis of implementing Sharī‘ah in Sudan. Then al-Turābī arranged a military coup that overthrew al-Numayrī and brought to power what was known as the Salvation Revolution by officers belonging to al-Turābī led by President ‘Umar al-Bashīr. Then a divorce occurred between al-Turābī and his officer students, and they imprisoned their Shaykh several times, as he turned to the opposition!

Al-Bashīr and his companions tried to advance Sudan and implement Sharī'ah, but American conspiracies exhausted them by supporting armed rebellion movements in southern Sudan, its east, and recently in its west. The matter led the al-Bashīr group to choose a policy of submission to America and its endless demands. They expelled the Mujahideen, then expelled Bin Laden, then signed humiliating agreements with the southern Christians, then opened public offices for the FBI and concluded security agreements to combat terrorism. They even went so far as to hand over some of the Mujahideen pursued by the Libyan regime to Gaddafi's government, knowing that they were handing them over for execution, just as they handed over a number of Saudi brothers to their country's security apparatus in 2004. Despite the endless concessions, the American government continues to pursue the Sudanese government with threats and intimidation, to the extent that the matter has reached these days the announcement by America and Western countries, including Britain, France, and others, of direct political and military intervention in western Sudan, under the pretext of tribal disputes in the Darfur region, in a clear plan to divide Sudan, proving that the policy of appeasement and concessions only results in the beast preying on the black bull after eating the white bull while it was looking on and abandoning it. And glory be to the Judge, as you judge, you will be judged. And indeed, in that is a lesson for those with understanding, if there is any remnant of them.

### **15. Libya:**

After the achievement of Italian unity in 1285 AH / 1870 CE, Italy aspired to participate in the European colonial movement. Due to its proximity to Libya, it considered it a vital area, so many Italians emigrated to Libya and formed a community that began to spread Italian culture and language in the country and pave the way for Italian political and economic influence.

Italy then paved the way for the occupation of Libya after the approval of international powers such as England, France, Russia, and Germany of its ambitions. It sent a campaign that occupied Tripoli and Benghazi after the failure of the Ottoman garrison in the fighting in 1329 AH / 1911 CE. The other regions were destined to fall into the hands of the invaders in 1912 CE. The city of Ajdabiya fell in 1923 CE, and Fezzan fell in 1928 CE.

In 1929 CE, Mussolini issued a decree unifying Cyrenaica and Tripolitania into one province, and his forces occupied the Kufra Oasis in 1930 CE.

When the Jihād movement against Italy arose, Italy suppressed it brutally and forcefully. It mobilized Muslims in the Ottoman state and the Arab world, and volunteers began to pour into Libya led by ‘Azīz al-Maṣrī and Anwar Pasha. The Sanūsīs (who were a religious Sufi Jihadi movement) in the region of Cyrenaica also played an important role in the Jihād, and the rebels tightened the noose on the Italians and strengthened the Ottoman garrisons in Libya.

After the failure of the Ottoman state in its war with Italy in the Balkans, it succumbed to Italy's demands to permanently withdraw its forces from Cyrenaica and Tripolitania.

The Sanūsīs then confronted the occupation and adopted the method of lightning raids (guerrilla warfare) and were close to defeating the Italians, were it not for Britain's military support and its winning over of Ahmad al-Sanūsī, who left Libya for Istanbul in 1918 CE.

In 1920 CE, Italy concluded a treaty with Muhammad Idrīs al-Sanūsī. The two parties agreed to end the war, and al-Sanūsī recognized Italy's sovereignty over Cyrenaica, and Italy recognized his sovereignty over the lands that were under his influence.

Nevertheless, the national movement continued the struggle, especially after Mussolini came to power in Italy in 1922 CE. He declared that Libya was Italian and annulled all previous agreements.

Then the Mujahid Shaykh, the martyr ‘Umar al-Mukhtār, may Allāh have mercy on him, led the struggle movement, adopting the method of lightning warfare, which exhausted the Italian armies. However, Italy sent new forces to Libya and succeeded after much effort and heavy losses in capturing the rebels. ‘Umar al-Mukhtār was captured and hanged as a martyr - as we believe him to be - may Allāh have mercy on him, in 1350 AH / 1931 CE.

When World War II broke out and Italy joined Germany, Muhammad Idrīs al-Sanūsī returned to Libya accompanied by British forces that were able to liberate Libya in 1943 CE after the defeat of the Axis forces, and the situation was set for Libya's independence, which was announced in 1951 CE. The monarchy was established in Libya.

In 1968, Colonel Gaddafi staged a military coup (believed to have been arranged with British intelligence), and he seized power in Libya and has been there until now. He named Libya the Great Socialist People's Libyan Arab Jamahiriya.

The Colonel was known for his erratic temper and his bloody, oppressive dictatorial rule. He was also known for his military and political adventures in the neighboring areas and in regional issues, which exhausted Libya's economy and inflicted heavy losses on its small army due to its small population. Then his devils tempted Gaddafi to come out to the world with strange political theories. He published a book in which he attributed divinity to himself and called it The Green Book. He claimed it was the third theory of governance between the socialist and democratic approaches. The book is a mixture of oddities, nonsense, disbelief, misguidance, and ridiculousness that causes nausea. I read most of it with effort, difficulty, and a lot of

patience despite its small size. I marveled at the author's ability to gather such an amount of absurdity, dullness, and meanness.

Gaddafi then openly declared disbelief and strange religious views. He denied the Sunnah, removed some words from the Qur'ān, legislated, invented, and lied about Allāh. He took some female singers as his personal guards. He has oddities and trivialities that take a long time to discuss, reminiscent of the eccentricities of the absurd, heretical, and amazing Fatimid Caliph al-Ḥākim bi-Amr Allāh al-'Ubaydī.

Many coups have been attempted against Gaddafi, and they almost overthrew him were it not for the intervention of American and British intelligence to save him despite his revolutionary claims. A Jihadi movement also rose up against him in Libya in 1989, which he suppressed with cruelty and bloodshed. Then a Jihadi movement rose up in the mid-nineties, which he was also able to eliminate. He filled Libya's prisons with the best of Muslim youth and called them heretics!

May Allāh fight him. Gaddafi has boasted throughout his lean years of rule with slogans of Arabism, socialism, and unity. However, he recently emerged to the Ummah with his African claims and his determination to detach himself from the Arab world and withdraw from the Arab League.

Then he wore a strange shirt decorated with pictures of some African presidents and pictures of heads resembling gorillas. He then recently announced a complete submission to American and Western policies. He handed over all of his country's strategic stockpile of missiles and the beginnings of a nuclear research project and claimed that it was Libya's stockpile of weapons of mass destruction. Bush has been using him as an example for the leaders of the Arab and Islamic world and others to follow in his footsteps.

Libya is currently paying huge compensations to every European country that claims to have been subjected to a terrorist act supported by Libya, with European

politicians announcing the return of relations with Libya. Bush also announced that he is satisfied with Libya, and approved the resumption of the plundering of Libya's oil by colonial companies as a reward for Gaddafi's humiliating subservience, may Allāh curse him.

## **16. Tunisia:**

Tunisia entered under the rule of the Ottomans in 980 AH / 1573 CE, like other Arab countries before it. The Turks remained there for about 300 years. Due to the weakness of the Ottoman state, both France and Italy competed to occupy Tunisia. But France succeeded in extending its influence by concluding a friendly treaty with the Bey of Tunis in 1245 AH / 1830 CE, by which it obtained commercial privileges within Tunisia.

France also managed to prevent Britain from intervening in Tunisian affairs by agreeing with it that England would have a free hand in Cyprus in exchange for England not competing with France in Tunisia.

France seized the opportunity of a Tunisian tribe crossing into Algeria and sent an army to Tunisia that was able to defeat the Bey Muhammad al-Sadiq in 1298 AH / 1881 CE and forced him to sign a treaty recognizing the transformation of Tunisia into a French protectorate.

Then the Islamic and national Jihād and resistance movement erupted in Tunisia in 1881 CE with the formation of the "Islamic Association" movement, which resorted to denouncing the occupation and stirring up national sentiments from an Islamic perspective. Some scholars from the Zaytuna Mosque moved to call for Jihād. Indeed, the rebels moved from the centers of tribal gatherings in the south, and the revolution spread to the cities of Kairouan, Sousse, Gabès, Zaghuan, and Sfax. The rebels were able to take complete control of the southern parts of the country, but France adopted a brutal method in suppressing the revolution and persecuting the



rebels. In 1908 CE, the "Young Tunisian Party" was founded, which demanded a constitution, and its members engaged in battles with the French in 1911 CE, but France suppressed them brutally.

In March 1920 CE, the "Destour Party" was founded, which was able to take over the leadership of the struggle against French colonialism through propaganda, politics, and social action, and it succeeded in mobilizing intellectuals and workers. France concluded a treaty granting Tunisia independence in 1956 CE. Thus, Tunisia was handed over to its cunning agent, Habib Bourguiba, who was able to deceive the scholars with a false Islamic identity, but then openly declared his apostate secular identity when he gained power, and publicly fought Islamic legislation and rapidly led Tunisia towards Westernization, spreading immorality, and obliterating its religious identity.

In the early eighties, the winds of the Islamic awakening blew over Tunisia from the East, and a number of preachers founded the "Islamic Tendency Movement" led by Shaykh Rachid Ghannouchi. The movement entered the arena of peaceful political competition, but Bourguiba suppressed the movement and imprisoned its leaders and was able to divide its leadership and win over some of them. The movement then entered the general elections in the mid-eighties and won a majority that surprised various circles and raised alarm signals in Europe, especially in France. The movement was suppressed, but it continued its political work and was preparing for a sudden military coup. However, the plan was exposed.

Then his interior minister at the time, Zine El Abidine Ben Ali, hastily arranged a white coup in coordination with the Americans to avoid the success of the Islamists' coup. He thus seized power. He oppressed Islamists and others and ruled Tunisia with a dictatorial rule, continuing the path of Westernizing this ancient Islamic country. The Islamic movement and its leaders were scattered in European countries, and their supporters were relentlessly pursued. Tunisia became one of

the pillars of American colonial policy in the Arab world. Then, in October 2004, the Pharaoh of Tunisia held a farcical election to renew his term and won with 95.96% in a nauseating democratic scene.

## **17. Algeria:**

The Ottoman state ruled Algeria like the other Arab countries. Their rule lasted for about 300 years. The Ottoman rule of Algeria went through several stages, starting from the era of the Beilerbeys in 1546 CE to the Deys in 1081 AH / 1671 CE, which ended in 1930. At the same time, France coveted the strategically located Algeria, especially since it had enjoyed commercial privileges there since the sixteenth century.

In 1315 AH / 1801 CE, France signed a treaty with Algeria stipulating freedom of trade between the two parties. It hastened to occupy Algeria to prevent British influence from spreading there, and for this purpose, it concluded a secret treaty with Russia in 1223 AH / 1808 CE, in which France obtained Russia's approval for the occupation of Algeria.

However, its preoccupation with European problems delayed the invasion until 1245 AH / 1830 CE. France then used a trivial matter as a pretext for the invasion and occupation: the insult to the Dey Hussein's consul when he slapped him with his fly whisk on the face.

Indeed, France sent its fleet, which besieged the Algerian coasts for three years.

In 1245 AH / 1830 CE, France took advantage of the weakness of the Ottoman state and sent a military campaign that succeeded in capturing Algeria in 1245 AH / 1830 CE after expelling the Ottoman garrison from it. Then the Algerian resistance movement against the occupation developed under the leadership of Emir

Abdelkader al-Jaza'iri, around whom the tribes rallied and pledged allegiance to him in Oran in 1832 CE. Sufi men also supported him, and everyone agreed on Jihād.

From the city of "Mascara" in western Algeria, Emir Abdelkader began to raid the territories under French occupation after imposing his influence over the western regions of the country. The rebels defeated the French armies in the "Battle of al-Muqṭa'" in 1250 AH / 1835 CE. He then resorted to guerrilla warfare and inflicted successive defeats on the French. In May 1252 AH / 1837 CE, the French concluded a treaty with Emir Abdelkader, the "Treaty of Tafna," in which France recognized Emir Abdelkader's sovereignty over western Algeria, and he also recognized France's authority over the territories it had occupied. The Emir benefited from the treaty, which allowed him to organize his forces and fortify cities and border areas, and he also took care of organizing the affairs of his state. When France violated the terms of the treaty and attacked the rebels, Emir Abdelkader was able to capture the areas surrounding the city of Algiers in 1255 AH / 1840 CE.

The French reaction was to raid cities in western Algeria, capturing Tlemcen, Mostaganem, and other cities in the Oran region. Emir Abdelkader was forced to flee to the desert. His fate ended with his capture and imprisonment in Algeria in 1268 AH / 1852 CE. The French then allowed him to leave Algeria, and he went to Damascus to be his exile and remained there until his death in 1300 AH / 1883 CE.

France then followed a policy of settling French people in Algeria after confiscating the property and lands of the locals, and it aimed to sow discord between Arabs and Berbers in an attempt to imprint the country with a French character and abolish its Arab-Islamic identity.

Then Allāh destined for Algeria an extraordinary man, Shaykh 'Abd al-Ḥamīd bin Bādīs, who founded the "Association of Muslim Scholars," which preserved the Islamic and Arab identity of Algeria through its educational and scholarly work and

formed the generation that carried the banner of the Great Revolution that began in 1954, and continued until independence was achieved in 1963, after Algeria had sacrificed more than a million lives of victims and martyrs.

However, what happened was that France, with its cunning, after realizing that its presence in Algeria was impossible and that independence was inevitable, chose to work towards handing over authority after it to a group of organizations and parties whose pioneers had been raised on ideas imported from Europe, especially from nationalist, socialist, and Western liberal currents, which together formed what became known as the "National Liberation Front," in which the influence of Islamists gradually diminished. Thus, France determined who would succeed it in Algeria and bound them by the terms of the Évian Accords. French President de Gaulle said at the time:

"They want Algeria's independence? Fine! We will give it to them and take it back after thirty years!"

Algeria became independent, and its presidency went to Houari Boumédiène, who was an Arab nationalist and a leftist close to communist thought. Algeria during his tyrannical and police-state era plunged into bankruptcy and the abyss. The influence of the military members of the "National Liberation Front Party," many of whom held French citizenship, increased, and this party became the sole ruling party since then. This current, known as the "Francophone Current," took on the task of fighting Islam and liquidating Islamists in Algeria.

After the death of Boumédiène, he was succeeded by President Chadli Bendjedid. The National Liberation Front Party continued its one-party policy, and Chadli added to his predecessor's bad policies a return to France's embrace, whereas Boumédiène was an Arab and nationalist leftist who was hostile to France. Thus, the

influence of the Francophone current and powerful senior military officers increased.

Algeria's conditions worsened and became more bankrupt despite being one of the largest oil and gas exporting countries in the world.

In the early seventies, Shaykh Muṣṭafā Būya'li rose up, demanding that Chadli's government stop the spread of corruption, return the country to its Islamic roots, and remind them of the principles of the 1954 revolution which raised the slogan of Islam and Jihād, as the Shaykh was one of the Mujahideen who participated in it. Shaykh Būya'li then declared Jihād and founded the "Islamic State Movement." He took up arms and went to the mountains with a group of his supporters to fight the Algerian regime. The government was able to kill him, may Allāh have mercy on him, in 1976, and arrested many of his supporters and sent them to prison.

In the late eighties, the economic crisis in Algeria reached its peak, and the Algerian people erupted in a public demonstration revolution known as the "Bread Riots." The Algerian regime and its president Chadli realized that a radical change in the situation was necessary, so Chadli announced in 1988 a series of comprehensive reforms, the most important of which were ending the one-party policy and launching the democratic process and the freedom to form political parties.

Thus, Algerians enthusiastically rushed to form parties and establish newspapers, and the political movement flourished. Among the foremost who moved with enthusiasm in this space of freedom were the various components of the Islamic awakening in Algeria, which had been experiencing suppressed prosperity since the mid-seventies, like the rest of the Arab and Islamic countries that were witnessing a massive Islamic awakening after the bankruptcy of the mirage of nationalist and leftist ideas that flourished during the fifties and sixties began to become apparent.

Thus, Chadli announced the holding of municipal elections (1988), followed by parliamentary elections in 1989, in order to begin the democratic process in Algeria. The various parties began their preparation for this experience.

The political scene in Algeria during the 1989 elections consisted of three axes:

1. The ruling party, which is the "National Liberation Front Party," which has ruled Algeria since independence in a police-state manner and had monopolized power for a quarter of a century.
2. The forces of the Islamic awakening.
3. The secular parties that were formed at that time.

The Islamic Salvation Front was the strongest of the Islamic blocs, led by Shaykh Abbasi Madani. Alongside him was Shaykh Ali Belhadj, one of the callers of the Salafist current. The Front consisted of a mixture of schools and leaders of the awakening, Islamic organizations, and independent preachers, in addition to a broad base of ordinary Muslims who believed in the generalities of the Islamic political project. As for the nascent secular forces after the freedom of parties:

These forces and parties multiplied after the freedoms were granted, but the most prominent of these forces, as proven by the subsequent elections, were:

Firstly: The Socialist Forces Front Party: This is a party spread in the Kabylie region and carries a Western liberal ideology. It was led by Ait Ahmed. He led demonstrations after the Salvation's victory to disperse it and to frighten the government and the West of the fundamentalist advance.

Secondly: The Rally for Culture and Democracy Party: This is a party that is fiercely hostile to Islamists and advocates for their eradication. It was led by Saïd Sadi.

Thirdly: The Communist Party: Led by Louisa Hanoune. It adopted the democratic approach.

With the conclusion of the municipal elections, it became clear that the Islamic Salvation Front had crushed the strongest secular political parties in Algeria, which was the ruling party (the National Liberation Front Party), and that the newly formed secular parties had only obtained crumbs.

Thus, the Salvation Front took over most of the municipalities in Algeria, and its members began to serve the people with good spirit and sincerity, which Algeria had lacked for a long time, thus raising the Front's popularity and qualifying it for the next victory, which was the legislative (parliamentary) elections. The first round resulted in the Front winning a landslide majority in its first round, and it seemed that this would enable it to achieve a landslide majority in the second round of the supplementary elections, which would qualify it to form the government alone and thus run for the presidency of the state!

Alarm bells rang in the East and West, and the major Crusader countries announced their readiness to intervene to block the path of Islamists to power. Indeed, François Mitterrand, the French President at the time, declared that France was ready to intervene militarily to prevent Islamists from coming to power. The only solution before them was to stage a military coup supported by the West, especially France, to block the path of Islamists from ruling Algeria.

The coup happened. The military brought in a former general, Mohamed Boudiaf, to take over the presidency of the state. The leaders of the Islamic Salvation Front were arrested and imprisoned, demonstrations were suppressed with violence, and the military regime that seized power and crushed democracy with the support of the hypocritical West opened many desert prisons for tens of thousands of Islamist detainees. This was the beginning of the contemporary Jihadi uprising in Algeria and the beginning of a bloody chapter that has not ended to this day, a chapter that has cost this beloved country some quarter of a million innocent Muslim lives to this day. France and the West welcomed the coup plotters who had planned and

supported them, to join them in attacking the results of this great lie they call "democracy." I have written a book detailing these events titled "My Testimony on the Events of Jihād in Algeria 1989-1996" for those who wish to delve into the details.

Algeria is currently headed by President Abdelaziz Bouteflika. He won a landslide popular support in the presidential elections, relying on a national reconciliation project he adopted to end the aftermath of those events. He based it on a civil concord law introduced by his predecessor, which provides amnesty for armed individuals who surrender to the authorities.

Algeria, known for its strong ties with France, is witnessing an increase in its ties with America under Bouteflika's reign. It has been considered one of America's preferred allies in the fight against terrorism, with Bush occasionally expressing his satisfaction with Bouteflika's policies in liquidating and besieging fundamentalist currents. The events in Algeria are still ongoing, although their intensity has decreased after the elimination of armed groups, many of which deviated from the right path due to intelligence infiltration and ended up targeting innocent people, which led to their loss of popularity and brought them to paths of defeat and fragmentation. And I ask Allāh to facilitate for this beloved country a matter of guidance in which the people of His obedience are honored and the people of His disobedience are humiliated. Indeed, He is capable of that.

## **18. Morocco:**

Marrakesh remained independent of the Ottomans, although relations of cooperation and mutual benefit existed between them from time to time. It also remained opposed to the ambitions of Spain and Portugal until the early twentieth century. After France occupied Algeria in 1830 and Tunisia in 1881, it turned its gaze towards the Far Maghreb, which was ruled by the Alawite Sharīfian state. At



the same time, Spain coveted the occupation of the country. France, on the other hand, concluded the "Entente Cordiale" with England in 1904, which allowed it to obtain Britain's approval for the occupation of the Far Maghreb.

At the Algeciras Conference in 1906, it was decided to establish a special international system in Tangier, and it was also decided to give Spain and France a free hand to spread their influence in Morocco. While Spain succeeded in seizing the "Rif" region in the north, France directed a campaign against the Far Maghreb in 1907 in exchange for France giving England a free hand in Egypt. It occupied the cities of Casablanca and Oujda, then seized the city of Fez in 1329 AH / 1911 CE.

In 1912 CE, France forced Sultan ‘Abd al-Ḥafīẓ to sign a treaty of protection over the country. When Spain protested this, negotiations took place between Spain and France, ending in the signing of a treaty dividing Morocco into two separate zones: one for France and the other for Spain, while Tangier remained an international zone.

France then worked to erase the Arab-Islamic identity of Morocco through the efforts of its representative in Morocco, "General Lyautey," the Resident-General who held political, military, administrative, and financial authority in his hands and who allowed French immigrants to settle in the Far Maghreb. The Jihād and national resistance movement erupted as a result, and a revolution broke out in Fez in 1912 CE, which soon spread to neighboring areas, but France suppressed it brutally and harshly.

Then another revolution was launched by the Berber tribes and the inhabitants of Chaouia, and the rebels laid siege to Fez, but Lyautey used artillery to bombard the rebels and break the siege.

The resistance then concentrated in the Middle Atlas region, and the rebels succeeded in capturing Marrakech and Agadir in 1912 CE, but the French

suppressed the revolution and seized the two cities and secured transportation between Fez, Meknes, and Rabat.

At that point, the rebels took refuge in the mountains and maintained their independence there until 1934 CE.

As for the national resistance in the Rif region, it was led by ‘Abd al-Karīm al-Khaṭṭābī in 1921 CE and remained independent until 1926 CE.

The rebels won several battles, including "Abarkan" and "Ighrīm," against the Spanish and were able to defeat them and kill their commander in the famous Battle of Anwāl, in which al-Khaṭṭābī defeated the armies of five European countries, consisting of the French and Spanish and their allies, killing thousands of them and capturing ten thousand soldiers, including some 100 generals and 5 marshals.

Al-Khaṭṭābī was pledged allegiance by the rebels to be the "Emir of the Rif." He ruled by Islamic Sharī‘ah and sent police, judges, and jurists to teach people their religion in their scattered villages in the mountains. France realized the danger of al-Khaṭṭābī's victories and intervened with the help of the Spanish. French forces, with the help of the Spanish navy, succeeded in defeating the rebels, and Spanish aircraft bombarded villages and civilians with poison gas!! Al-Khaṭṭābī was defeated and exiled to France, but his supporters helped him escape on the way, and he sought refuge in Egypt, where this heroic Shaykh remained until his death in 1963 CE. May Allāh have mercy on him with vast mercy. Nevertheless, the resistance against the French and Spanish continued. In 1934 CE, the first political organization in Morocco was formed under the name "Moroccan National Action Bloc" for the liberation of the country. Then the "National Party" was founded, and the national movement intensified with Muhammad bin Yusuf's accession to power and his support for the rebels and their assistance. The "Istiqlal Party" was also founded in 1358 AH / 1940 CE, and the resistance movement erupted throughout Morocco. In

1947 CE, Sultan Muhammad bin Yusuf delivered an enthusiastic speech in Tangier in which he demanded freedom, sovereignty, and national unity. This ignited the enthusiasm of the rebels who continued to cooperate with the Sultan until Morocco gained its independence and unity in 1956 CE.

Morocco was then ruled by King Hassan II bin Muhammad V for a long period. He was a tyrannical Pharaoh and a dictatorial oppressor. He killed everyone who opposed him from every direction and ideology, from Islamists to communists and the ideas in between. He filled his infamous terrifying prisons with prisoners, many of whom died under the whips of executioners and torture devices imported from Europe! The King also surrounded himself with many criminal security agencies and fortified his rule with a thick layer of the Sultan's scholars and palace jurists from Morocco who bowed and prostrated to him under the pretext of the angels prostrating to Adam (peace be upon him)! Indeed, the King imported the Sultan's scholars from all corners of the world, from Arab and non-Arab countries. Morocco in his era was known for poverty, unemployment, corruption, the spread of drugs, prostitution, debauchery, and social decay in many segments of society. The King was at the forefront of famous adulterers and well-known corrupt individuals, so much so that it was said that the famous French actress Brigitte Bardot mentioned her red nights with him in her memoirs! The King al-Khanfūs - as Shaykh ‘Abd al-Ḥamīd Kishk, may Allāh have mercy on him, used to call him - also won several awards from international fashion houses as a king of elegance!! while most of his people were dying of poverty and need, and his youth were throwing themselves into the jaws of death on illegal immigration boats in search of work on the shores of Europe! But an Islamic awakening of various trends, from Sufism to Salafism to Jihādism, to political Islam, stood against this corruption, and faced harshness, oppression, and restrictions from the King according to the seriousness of its confrontation with him.

The King died in 2002, and was succeeded by the current King Muhammad VI, a rotten copy of his father. Morocco also entered the American orbit like others, and its security apparatus became a battalion in the American offensive against Muslims in what is known as combating terrorism. I ask Allāh for him and his like among the Pharaohs of Muslim countries the prayer of our master Noah (peace be upon him):

*{Noah said, "My Lord, do not leave upon the earth from the disbelievers any inhabitant. Indeed, if You leave them, they will mislead Your servants and will not beget except wicked, [confirmed] disbelievers."} (Noah: 26-27).*

### **19. Mauritania:**

It is located south of the current Kingdom of Morocco. Islam entered it after the Arab conquest of the Maghreb in the late first century AH. The region was named "Shinqīṭ" and was subject to Moroccan states such as the Almohad state, the Hafsid state, the Saadian state, and the Alawite state.

The region was subjected to raids by the Portuguese, who established centers for the trade of gum, gold, and slaves there, followed two centuries later by the Spanish, then the French, and then the Dutch.

In 1901 CE, France sent a campaign to occupy the country. Its commander convinced the local Emirs to request French protection. When France occupied Marrakesh - the current Kingdom of Morocco - the entire country fell under French occupation, which named it "Mauritania."

The French followed a policy of discrimination between white Muslims and black Africans and fought the Arabic language, attempting to spread French culture. However, the Jihād resistance movement against the occupation erupted in 1908 CE and continued until 1934 CE, demanding independence.

Then two main parties were formed to confront French colonialism: the "National Union Party" and the "Youth Organization Party." They then merged into one party in 1948 CE, the "Mauritanian Understanding Party," which later split. Finally, a union was formed in 1958 CE under the name "Mauritanian Rally Party," which adopted the cause of liberation and independence.

During the reign of de Gaulle, a constitution was issued for them, which Mauritania reluctantly accepted, and it became a member of the French Union according to it. In 1959 CE, the Mauritanian Rally Party won the elections, and its president, Moktar Ould Daddah, formed the ministry and the party became the ruling party in the country.

Then a new party emerged calling for complete independence and joining Morocco, the "Renaissance Party." In 1960 CE, Mauritania achieved its independence and became a member of the United Nations. It was also accepted as a member of the Arab League in 1973 CE.

In 1978 CE, a coup took place in Mauritania led by Mohamed Khouna Ould Haidalla, but he did not remain in power for long as another coup overthrew him. Several subsequent coups led to instability in the country, especially after facing economic and political problems with its neighbor (Senegal).

The matter finally led, through a military coup some twenty years ago, to the current President, Maaouya Ould Sid'Ahmed Taya. He ruled the country with a military intelligence rule and brought it to the depths of crises, poverty, and corruption. However, the new leap made by this Taghut is the openness to America and Israel, to the extent that he established full diplomatic relations with Tel Aviv and opened an embassy for the Zionist enemy in Nouakchott, the capital!

Several popular uprisings and military coups were launched against him, which he suppressed all with iron and fire. He continues to oppress the Muslims in

Mauritania, may Allāh curse him and destroy him and his like among the Pharaohs of Muslim countries.

## **20. Eritrea:**

I do not have enough information at hand now to write a comprehensive summary of this Muslim region. However, what I recall from my general knowledge is that it was subject to Ethiopian (Abyssinian) occupation for a long time, and the Muslims suffered various forms of torture during the reign of its emperor Haile Selassie I. Jihadi revolutions have been taking place there for decades to get rid of Abyssinian rule and gain independence from them. Then a communist coup occurred in Ethiopia, but Eritrea continued to suffer the same affliction under their rule, and the armed Jihadi revolutions continued.

Then missionary organizations infiltrated Ethiopia, and various intelligence agencies established revolutionary and political entities based on secular, leftist, and Christian ideologies, also demanding Ethiopia's independence and fighting the Abyssinians. The Eritrean rebels received various forms of support from Arab countries and regimes until their independence was achieved. However, power went to the so-called Isaias Afwerki, who turned his back on the Arabs and denied the Arab identity of Eritrea and even its Islamicity. He followed a policy of openness to the West and to Israel, which intensified its presence in the Red Sea opposite the coasts of Makkah and controlled the Bab el-Mandeb Strait! The Muslim Mujahideen continued their fighting, but against the government of their country this time, and in Eritrea today, there are a number of armed Islamic organizations operating under difficult conditions of isolation and poverty, to the extent that the issue has become almost forgotten by Arabs and Muslims while missionary organizations and Israeli Mossad are causing corruption in it. And sufficient for us is Allāh, and He is the best disposer of affairs.

## **21. (and 22) Somalia and Djibouti:**

They occupy a strategic location known as the Horn of Africa opposite the coasts of Yemen and the Arabian Peninsula. Arab tribes migrated there long ago and intermingled with Africans. They had trade relations with the Arabs since pre-Islamic times. After the advent of Islam, these relations continued, and Arab tribes migrated in the fourth century AH to East Africa and founded trading cities such as Mogadishu and Brava, bringing Islam and Arab civilization with them. The Arabs mingled with the coastal inhabitants from the Bantu tribes, and the blood mixed to form the Swahili people who speak the Swahili language. The region then came under Portuguese colonization after the discovery of the Cape of Good Hope route in 1498 CE. When the Ottomans settled in Aden, they raided the Portuguese with the help of Arab elements, and in 1586 CE, they were able to annex Mogadishu to the Ottoman state.

When the Ya'ariba state was established in Oman, it sent a naval fleet to the East African coast in 1698 CE, which was able to extend Omani sovereignty over the country with the exception of the Mozambique colony.

During the era of the Busaid state of Oman, Malaba fell to Sultan Sa'īd bin Sulṭān in 1837 CE, and he even moved his capital from Muscat to Zanzibar.

Due to the conflict among the members of the Busaid family, Britain intervened in Somalia's affairs, as did France, Britain, Ethiopia, and Kenya to support their influence in the country.

France then managed to take control of an area near the Bab el-Mandeb Strait known as French Somaliland, and similarly, England took another area known as British Somaliland, and Italy took a third known as Italian Somaliland.

Then the Somali national movement erupted in the late nineteenth century and forced Britain to evacuate the interior areas of British Somaliland.

Then the resistance movement against the French, British, and Italians intensified, demanding the independence and unity of Somalia.

The liberation of Italian Somaliland was achieved in 1960 CE after the United Nations resolution in 1959 CE. British Somaliland was also liberated in the same year, and the two regions united into one republic known as the "Republic of Somalia" in 1960 CE. French Somaliland, however, did not gain independence until 1977 CE, and is called the "Republic of Djibouti."

Both countries joined the Arab League.

Somalia was ruled for a long time by a stubborn Taghut, Mohamed Siad Barre, but when he died in the late eighties, Somalia fragmented into a tribal conflict due to the deeply rooted, complex, and intertwined tribal conflicts within it. This allowed for American intervention in the early nineties, and American warships anchored off the coast of Somalia, but they soon became bogged down in its sand and mud. The tribes and Mujahideen resisted them, and the specter of a Somali Vietnam loomed before the Americans, so they fled in haste, leaving everything behind. Somalia remains fragmented in a critical state of instability with fighting erupting from time to time.



## **Second: The Conditions of Some Countries in the Islamic World**

### **1. Turkey:**

Mustafa Kemal Atatürk's rule in Turkey (1924-1938):

Anyone who follows the history of Mustafa Kemal can almost be certain that this man ruled Turkey alone with absolute power, unchallenged by anyone, a dictatorial rule based on crushing, annihilation, blood, and carnage.

He declared the republic after a conspiracy he hatched with his companions and believed in the necessity of uprooting the dominance of religion from Turkey. He then abolished the Caliphate and enacted a law that considered any opposition to the republic and any inclination towards the deposed Sultan as treason punishable by death.

On March 3, 1924 CE, he presented a proposal to abolish the Caliphate and expel the Caliph, separate religion from the state, abolish the old religious courts and their laws, replacing them with modern courts and laws, and abolish religious schools, replacing them with secular state schools.

The next day, he issued an order to expel the Caliph and all princes and princesses from Turkey, and they were deported outside the country.

After getting rid of his opponents, he continued his destruction of Islam and the country. He imposed the hat - which was a symbol of disbelief in the eyes of the Turks - and the Turks opposed it, so he erected gallows for them in the city squares.

He then imported European man-made laws, inviting experts to draft criminal, civil, and commercial laws taken from Italian, Swiss, and German laws.

He then abolished the Arabic script used by the Turks and with which the entire Islamic heritage of Fiqh, Hadith, Tafsir, and history was written. He forced them to write in Latin letters to permanently separate them from their religion and heritage. A day was set after which anyone who had not mastered the Latin letters would be punished by being deprived of their job, stripped of their nationality, expelled from the country, and imprisoned.

He then prohibited polygamy and decreed equality between men and women in all rights, duties, and inheritance. He established art schools for young men and women, schools for teaching Eastern and Western dance, prohibited the hijab, removed women from their homes and placed them in state positions, established mixed theaters, and encouraged dance parties.

He turned the two great mosques - Hagia Sophia and the Fatih Mosque - into museums. He erected his statues everywhere.

He forced people to give the call to prayer in Turkish and to recite the Holy Qur'ān in Turkish, not in Arabic. He once heard the call to the Fajr prayer from a nearby mosque and ordered the minaret to be demolished.

He introduced the Western Gregorian calendar instead of the Hijri calendar. He abolished Eid al-Fitr and Eid al-Adha. He made Sunday the weekly holiday instead of Friday. He prohibited pilgrimage and the hijab.

In short, he ruled as if there was no one else in Turkey.

He used to say: I am Turkey, and Turkey is me. I am its lungs with which it breathes, so any attempt to destroy me is an attempt to destroy Turkey.

Thus, he continued to destroy Turkey and erase from its face this religion - which had raised it - to rule lands for five consecutive centuries on which the sun never set. He continued his destruction of all the pillars upon which the structure of this

towering Muslim state was built until Turkey became at the tail of the convoy of slaves in all aspects of life.

Several revolutions took place against Atatürk, the most important of which was the Naqshbandi Sufi revolution in 1924, and then in 1930, but he suppressed them brutally. He was also resisted by the Sufis of the Tijānī order and the movement of Said Nursī through peaceful and Da‘wah methods, and he suppressed them too. He then ruled alone.

Then Atatürk fell ill with liver disease due to alcohol, his memory weakened, and he suffered from various sexually transmitted diseases.

During his dying illness, Atatürk summoned the British Ambassador (Loraine) to recommend him for the presidency of the Turkish Republic, as before!

The Turks tell amazing stories about the torment he suffered during his illness. He would cry out in a way that pierced the balconies of the palace where he resided (Dolmabahçe Palace) in Constantinople.

He became skin and bones, his teeth fell out, and he willed that no funeral prayer be performed over him. In November 1938 CE, Atatürk departed from the world, cursed in the heavens and on earth.

After destroying Islamic Turkey, tearing apart the family, shattering morals, trampling values, violating rituals, and turning mosques into grain warehouses.

İrfan Orga says: "Atatürk was convinced that his struggle must be directed against religion, and he believed from his childhood that there was no need for God. He used to say: The power of reason and will overcomes the power of God. At the end of his life, he would raise his fist and point to the sky mockingly and threateningly."

From the book al-Dhakhā'ir (pp. 740-744).

## Turkey after Atatürk (1938-2004 CE)

1. Atatürk died after leaving Turkey in utter poverty. His destructive achievements were the focus of the West's attention. They clung to his destructive achievements with their molars, and his deputy İsmet İnönü was brought in to become president of the republic. He recognized Israel in 1948 CE, and America began to plant military bases in it.
2. The West then wanted to test the Kemalist experiment on the Turkish people. They forced İsmet İnönü to establish political parties. İnönü chose Celal Bayar and tasked him with forming the opposition party and the Democratic Party. Adnan Menderes assisted Celal Bayar, and Adnan became the focal point of the party.
3. Turkey then joined NATO in 1950, American bases spread throughout it, and it came under American and Jewish influence.
4. Allāh willed that a strange incident would happen to Adnan Menderes during this period. One time, while he was flying in an airplane, one of its engines stopped, and the pilot announced a state of danger. Menderes made a vow to his Lord that if He saved him, he would restore Islam to Turkey. The plane burned, and the only person who survived was Menderes.
5. The Democratic Party entered the elections in 1950 with a strange program that all American studies predicted would fail completely.

The program included no more than the return of the call to prayer in Arabic, allowing Turks to perform Hajj, re-establishing and teaching religion in schools, and abolishing state intervention in women's dress.

He built his election campaign on the basis of a gradual return to Islam as a fundamental source of strength for the religious Turkish people.

The result was astonishing. Atatürk's party fell to thirty-two deputies, and the Democratic Party won three hundred and eighteen seats. The global Masonic Jewish community was greatly astonished when Menderes swept away Atatürk's successor. That day, İnönü exclaimed: Adnan Menderes won with his religious propaganda.

Adnan Menderes took the reins of power as prime minister, and Celal Bayar as president of the republic. He immediately began to fulfill the promises he had made to the people during the elections.

Menderes responded to the demands of the people and held the first cabinet meeting on the first of Ramadan. He presented the people with the gift of the blessed month: the call to prayer in Arabic, freedom of dress, freedom of religious education, and began renovating mosques.

The 1954 elections came, and Atatürk's party deputies fell to 24. He allowed the teaching of the Arabic language and the reading and teaching of the Qur'ān in all schools up to the secondary level, and the construction of ten thousand mosques. He established twenty-two institutes in Anatolia to graduate preachers, speakers, and religious teachers. He allowed the publication of magazines and books calling for adherence to Islam and following its guidance. He vacated the mosques that the previous government had used as grain warehouses and returned them to places of worship.

Menderes approached the Arabs against Israel, imposed censorship on medicines and goods manufactured in Israel, and expelled the Israeli ambassador in 1956. He opened 25,000 schools for memorizing the Qur'ān.

Global Jewish organizations moved against Menderes and mobilized America and the Masonic Western countries in the army. The Masonic General Cemal Gürsel staged a coup in 1960 and hanged Adnan Menderes, Fatin Rüştü Zorlu, and Hasan Polatkan.

The Jewish journalist Sami Kohen wrote: The direct reason that led Menderes to the gallows was his policy of rapprochement with the Islamic world and the gradual coolness and weakening of our relations with Israel, then the Justice Party was suppressed.

1. In 1965, elections were held again, in which the Justice Party won a sweeping majority. Its leader was Süleyman Demirel. İnönü said: Demirel did not defeat me, but the Islamic Sufi Nur community defeated me, the followers of Shaykh Said Nursī.

The Justice Party won 263 seats out of 450, and Demirel doubled the number of Imam Hatip schools to 72 and Qur'ān memorization schools to twelve thousand schools. He became closer to the Arabs and his relations with Israel cooled. He participated in the Islamic demonstration against Israel in Rabat. America and the global Jewish organizations behind it moved and mobilized the army, and a military coup took place in which Demirel was removed from power, but he was not executed because he was a Freemason.

1. Debts on Turkey increased day by day, multiplied, until the inflation rate reached 42-60% in 1970. Unemployment was 20%, and debts were 21 billion dollars in 1970 and became 17 billion in 1979.

The government surrendered to the International Monetary Fund and devalued the Turkish Lira 8 times. In 1980, the interest rate rose to 30%, the highest rate in the world.

1. The National Salvation Party (Islamic) appeared in 1972, led by Dr. Necmettin Erbakan, who held a doctorate from a German university. Many Turkish youth rallied around this party. The party stood against the Crusader West led by America, demanding withdrawal from NATO and the liberation of Turkey from American bases. It stood against Israel and the Jews and

opposed Turkey's accession to the European Common Market. It demanded the dispatch of Turkish army brigades to assist the Afghan Mujahideen, just as the government had sent an army to fight with America in Korea.

2. In 1972, it entered the election battle and won forty-two seats. It participated in the government with the Republican People's Party led by Bülent Ecevit. Erbakan stipulated that he would be the Deputy Prime Minister and have eight ministers in the Turkish government.
3. In this year, Turkey invaded Cyprus to protect the Turkish Muslims from the brutality of the Greek Cypriot Christians, and Erbakan played an important role in the decision to intervene.
4. The party began to try to re-educate Turks on Islam. It opened the doors of Hajj for the people, and the number of pilgrims reached 150,000 annually, a huge number compared to what came before, even though the population was around fifty million. The party opened 3000 educational centers in villages and 3000 schools for training Imams and preachers. It put in place a plan to establish an Islamic university. Nearly two hundred thousand students enrolled in the Imam Hatip schools. The party demanded that Friday be the official holiday instead of Sunday, that marriage contracts be performed according to Sharī'ah, and that the Qur'ān and Arabic language be taught in schools. The party controlled the General Union of Turkish Students.

On September 7, 1980, the party held a demonstration under the slogan of the Day of Saving Jerusalem, burned the Israeli flag, and demanded the establishment of an Islamic state and the rule of Islamic Sharī'ah. At this point, America mobilized the Turkish army, and Kenan Evren staged the American coup on September 12, 1980.

Some American officials also stated that there were increasing fears of an Islamic rule that would contradict the path of the Turkish leader Atatürk, who laid the

foundations for the secular state in Turkey. The Turkish coup saved Turkey from turning from a secular state into a state ruled by Islamic religious traditions.

Weinberger praised Evren and his group and gave Turkey seven hundred and three million dollars.

Evren arrested Erbakan and the men of the National Salvation Party and began his era by placing a wreath of flowers on Atatürk's grave. Evren and his government considered 1981 to be the year of Atatürk.

Evren banned bearded men from remaining in universities, especially the Sakarya Academy, and prohibited the hijab.

On April 24, 1981, Necmettin Erbakan, the leader of the National Salvation Party, and thirty members of the party appeared before a military court-martial. The military prosecutor read the indictment. The crimes listed in the indictment were:

- a.** Working to replace the principles of the legal, social, economic, and political state with principles based on Islam.
- b.** The existence of a number of youth, student, labor, and professional organizations, licensed and secretly affiliated with the party, working to implement Islamic Sharī'ah in Turkey.
- c.** The party's meetings and chants revealing its goals. Among these chants were "Muhammad is our leader" and "We will destroy the idols and establish the Islamic state," and from its banners: "{And whoever does not judge by what Allāh has revealed - then it is those who are the disbelievers.}" (Al-Mā'idah: 44).
- d.** Their frequent mention of Allāh in their meetings and reminding the Ummah that it has fought throughout its history for the sake of Islam, not for individuals or heroes.



e. Erbakan's insistence on opening Qur'ān teaching schools in every village and his insistence on opening the Hagia Sophia Mosque.

f. He attacked the Treaty of Lausanne, the change of the Arabic script, and the replacement of laws, and concluded his speech by saying that Turkey today is an atheist republic.

g. The party demanded that Friday be the official holiday instead of Sunday and that marriage be according to Sharī'ah and the teaching of the Qur'ān and Arabic language in schools. The public prosecution demanded that Erbakan and his brothers be imprisoned for 14-36 years.

Turkey after the Military Coup:

In the early nineties, the military agreed to reinstate democracy, and Turgut Özal was elected prime minister. He then succeeded in the presidential elections and achieved notable economic reforms.

In 1996, the National Salvation Party ran in the elections under the name "Welfare Party" and won the highest number of votes, obtaining 22% of the votes alone. The world was in turmoil, and Erbakan became prime minister. He faced international pressure under which he was forced to sign a number of treaties with Israel. The military and secularists were not satisfied with him, and the Constitutional Court ruled to dissolve the party and prevent him and his senior aides from engaging in politics and dissolved the Welfare Party.

In 2003, some Islamists, remnants of the Welfare Party and others, returned to form a party that adopted a very, very moderate Islamic secular line in the eyes of the West, led by Recep Tayyip Erdoğan, who was a student of Erbakan and was the mayor of Istanbul, a man of wide renown known for his integrity and services. The party, named the "Justice and Development Party," won 36% of the votes in the

elections! The secularists submitted to the result, and Europe recognized its integrity. They formed a government that is still subject to pressure and blackmail from America and the West, and is making many legal and principled concessions. However, it is credited with resisting the Americans and not providing all the required military services, and not allowing the Americans to pass overland to northern Iraq from Turkey. This was a relatively honorable stance compared to what the traitorous Arab rulers did during and after the occupation of Iraq. Turkey is witnessing great social and political polarization between deeply rooted Islamism and rampant secularism. We must mention here that the current government provides significant services to America in the areas of combating terrorism and pursuing Turkish and other Mujahideen, which has made Turkey a target for the operations of some Jihadi organizations.

## **2. Pakistan:**

Pakistan is located in the Indian subcontinent and has a population of about 140 million people today. Islam entered India during the Umayyad Caliphate, and the Abbasids were able to regain Islamic influence in India during the first Abbasid era after the Hindu revolution against Muslims. India also witnessed the rise of successive Islamic states such as the Ghaznavid state, whose founder Mahmud of Ghazni was able to expand in the Indian subcontinent at the expense of the Hindus and made tremendous efforts that were followed by the Ghurid state for the spread of Islam. Other states followed, such as the Mughal state, which gained great fame in Islamic art, architecture, and trade. Islam became widespread and ruled two-thirds of the Indian subcontinent.

In the late era of the Mughal state, the country was subjected to foreign invasion by the Portuguese, French, and English.

The English established the British East India Company since the beginning of the sixteenth century CE (1009 AH). It opposed the Portuguese influence in India and opened the way for the English occupation of some regions of India.

The English followed a policy of inciting Hindus against Muslims. The reaction was the emergence of Islamic movements opposing Britain, but the English suppressed the rebels brutally and harshly and declared that "India is a British colony." As a result, Islamic Jihād and national resistance movements erupted. Then the Islamic current began to be active at the hands of some scholars and thinkers such as Muhammad Iqbal and politicians such as Muhammad Ali Jinnah, who demanded the liberation of Muslims in India. In 1324 AH, the "Muslim League Party" was founded, which established an Islamic university in Dacca.

During World War I, Gandhi opposed the British occupation peacefully. Muhammad Ali Jinnah also called for an Islamic movement advocating for violence for the liberation of the country instead of Gandhi's peaceful policy.

In 1347 AH, Muslim leaders led by Muhammad Ali Jinnah decided to demand a federal system that would grant Muslims in India self-rule, which was rejected by the Indian National Congress led by Gandhi.

In 1349 AH, the "Muslim League" led by Muhammad Iqbal called for the establishment of a separate Islamic state in India, which was first named "Pakistan."

This was followed by a period of bloody conflicts between Muslims and Hindus. The Muslims stood firm throughout and remained steadfast in their demands until Britain agreed to grant India independence in 1366 AH (1947) and recognized the state of Pakistan in the same year.

It is believed that Jinnah was an agent of Britain. He was of Ismaili esoteric origin, and his wife and family soon became Christian. He established Pakistan on English constitutional and political foundations.

Pakistan joined the United Nations in mid-Shawwāl 1366 AH, and Muhammad Ali Jinnah was its first president. After his death in 1367 AH, he was succeeded by (Khwaja) Nazimuddin, who announced the implementation of Islamic Shari'ah, but this was not implemented.

In 1376 AH, the first constitution of Pakistan was drafted based on the principles of English legislation, which was entirely and in detail contradictory to Islamic Shari'ah. According to it, it became a constitutional republic, and its capital was the city of Karachi. Iskander Mirza became the president of the republic and then ceded it to the military commander (Muhammad Ayub Khan).

In 1385 AH, war broke out between India and Pakistan over the Muslim-majority region of Kashmir. Pakistan was defeated, and Ayub Khan resigned from the presidency of the republic to the army commander (General Yahya Khan) in 1389 AH.

In 1390 AH / 1971 CE, elections were held, and the Awami League led by Mujibur Rahman, who opposed the Pakistan People's Party led by Zulfikar Ali Bhutto, won. This conflict reflected a more violent conflict between East Pakistan and West Pakistan. In 1391 AH / 1972, East Pakistan declared its independence, and a civil war erupted, which ended with the declaration of Zulfikar Ali Bhutto, the leader of the Pakistan People's Party, as president of the Republic of West Pakistan, after the separation of East Pakistan, which formed the state of Bangladesh.

In 1397 AH, a military coup took place led by General Zia-ul-Haq against the rule of Zulfikar Ali Bhutto, who was later executed.

Zia-ul-Haq worked on gradually implementing Sharī'ah and provided significant services to the Afghan Mujahideen. Pakistan came under American influence during his reign, but American demands and intervention in the affairs of Pakistan and Afghanistan were significant, and Zia-ul-Haq did not fully implement them, as the man was under the influence of his nationalist convictions and Islamic sentiment. America assassinated him, and the Bhutto family (his daughter Benazir Bhutto and his son Murtaza Bhutto) carried out the operation under the supervision of the American embassy. Then power returned to the Pakistan People's Party led by Benazir Bhutto, the Prime Minister of Pakistan. She then lost the elections to a new party that emerged under the name of the Muslim League and was led by Nawaz Sharif. Although Pakistan was entirely subservient to American policies during the era of Benazir and Sharif, America needed a military agent and strong ruler who would implement its policies in Pakistan and Afghanistan in a dictatorial manner. So it arranged for a military coup against Nawaz Sharif, bringing General Pervez Musharraf to power in 1997. Since then, America has ruled Pakistan almost directly.

In 2001, Musharraf carried out the main mission for which he came, and America relied entirely on him to overthrow the Taliban regime and liquidate the Arab, Pakistani, and Central Asian Mujahideen in a horrific massacre (see the details in the book "Musharraf's Pakistan - The Problem, The Solution, and the Necessary Duty").

Musharraf then held a rigged sham election in which he appointed himself a constitutional president! He then staged another play in which he brought some parties to parliament, and the Islamists participated in this play!

Musharraf continues his great services to America today in uprooting Islam from Pakistan, amidst the astonishment and incapacity of the currents of scholars and Islamists, most of whom have been struck by paralysis or blindness, despite their strength and large numbers. Musharraf announced on the day he took power that his role model was Atatürk, the destroyer of the Caliphate in Turkey and the eraser

of Islam from it. Pakistan is still experiencing the consequences of this plan, and Allāh's help is sought.

### **3. Iran:**

Iran is a word derived from the name of the Aryan peoples who migrated to the region located east of Iraq and extending to the western borders of Turkestan in ancient times.

The word "Persia" was used to refer to this region during the Islamic era. The Mongols established the "Ilkhanate State" in Iran, which ruled most of its territories until the rise of the Shi'a Safavid state in 906 AH, considered the beginning of modern Iranian history.

The founder of this state was Shah Ismail Safavi, who managed to unify the country and establish a state based on the Twelver Shi'a doctrine.

The Safavid state entered into conflict with the Sunni Ottoman state, which ended with the defeat of the Safavids in the Battle of Chaldiran in 930 AH.

Among the most famous rulers of the Safavid state was Tahmasp, son of Shah Ismail, who refused to acknowledge dependence on the Ottomans. So, they fought him and entered Baghdad, then Tabriz, the Safavid capital, in 941 AH.

After his death, he was succeeded by his son, Shah Abbas the Great, whose reign saw British intervention in Iranian affairs. He succeeded in recovering Baghdad and Tabriz from the Ottomans. He also founded a city known by his name, "Bandar Abbas," which became an important trading base.

When the Safavid state weakened, a commander of theirs, "Nader Shah," ascended the throne of Iran in 1149 AH. He defeated the Ottomans and expelled the Russians from some Iranian cities they had previously seized. He also expanded eastward as

far as Bukhara and Afghanistan and attacked the Mughal state in India, destroying their capital, "Delhi."

After his assassination in 1163 AH, many regions became independent from Iran, such as Afghanistan and Georgia. Russia gained control of Turkestan, and chaos and unrest prevailed in Iran. This situation continued until the establishment of the Qajar dynasty in 1193 AH. The founder of this state in Iran was "Agha Mohammad Khan," who managed to quell the seditions and restore the unity of Iran.

During the reign of his successor, "Fath Shah," Iran became a arena of international conflict between France, Russia, and Britain. The Russians seized some northern regions of Iran, while Britain obtained commercial concessions and also took some land in eastern Iran and annexed it to India.

During the reign of "Naser Shah," some aspects of European civilization were adopted, and his successor, Shah Mozaffar ad-Din, who took power in 1314 AH, followed a policy of adopting European civilization. Due to the pressure of national opposition, he issued a constitution for the country in 1324 AH.

When World War I broke out, Iran became an arena of international conflict between Germany and Turkey on one side, and Russia and England on the other. After the end of the war, a treaty was concluded between Iran and Britain, in which the latter recognized Iran's independence.

In 1340 AH / 1922, an officer, "Reza Pahlavi," carried out a military coup, and Iran was liberated from the Russians and the British.

Reza Pahlavi followed the approach of Mustafa Kemal Atatürk in Turkey, turning towards a policy of "Westernization." He introduced modern Western systems, abolished foreign privileges, and founded the University of Tehran in 1354 AH.

When World War II began, Reza Pahlavi adopted a position of neutrality. However, the Allies' conspiracy led to a Russian-British attack on Iran, supported by the United States. Reza Pahlavi was overthrown in 1363 AH / 1945 and was succeeded by Mohammad Reza Pahlavi.

Mohammad Reza Pahlavi declared war on the Axis powers, and in return, the Allies provided economic and military aid to Iran. Then, Iran fully came under American and British influence. The Shah became their policeman in the Gulf region.

After the war, the Russians cooperated with the communist "Tudeh Party" to cause trouble for the Shah. However, in 1365 AH, relations with Russia improved, and a treaty was signed in 1365 AH, under which the Russians withdrew from northern Iran.

As for Britain, it obtained concessions for oil exploration in Iran, as well as commercial concessions for Iranians according to an agreement concluded in 1367 AH. Mohammad Mosaddegh raised the banner of opposition against the Shah and the British, and the National Consultative Assembly approved the nationalization of the oil industry. The Shah sought the help of General Zahedi and entrusted him with the premiership. He succeeded in suppressing the national movement, arrested Mohammad Mosaddegh, and sentenced him to death.

The communist "Tudeh Party" carried the banner of opposition, and the Shah succeeded in suppressing it, just as he suppressed the "Fada'iyān-e Islam" movement, which had a Shi'a Islamic political orientation. Many opposition parties were born. In 1375 AH, Iran joined the "Baghdad Pact," which was loyal to the West, especially the United States, which provoked the Soviet Union.

Under these circumstances, the Shah attempted to carry out political, social, and economic reforms. He abolished feudalism, issued the election law, worked to



appease the workers by sharing profits with them, and spread Western culture in the country.

However, national and Islamic opposition increased, led by Ayatollah Khomeini, a prominent Shi'a cleric. Thus, the Shi'a Islamic Revolution in 1398 AH / 1979, led by "Khomeini," overthrew the monarchy and declared the establishment of the Islamic Republic in Iran. Iran is still ruled by it today.

### **Afghanistan:**

It is located in the heart of Central Asia, and its capital is "Kabul." It is surrounded by Pakistan to the east and south, bordered by Iran to the west, and Western Turkestan to the north.

This region, whose inhabitants embraced Islam during the Umayyad era, played an important role in Islamic history and civilization. It was Arabized due to the diversity of its inhabitants, including Arabs, Turks, Persians, and Mongols, and its languages varied, including Arabic, Turkish, and Persian, in addition to the Afghan "Pashto language."

Several Islamic states were founded there during the Abbasid era, including the Samanid, Tahirid, and Saffarid dynasties. The Ghaznavid state also rose in this region and succeeded in spreading Islam in many regions of India.

Then Afghanistan was exposed to the Mongol invasion and came under the rule of the "Timurids." During their reign, it witnessed a cultural, urban, and intellectual flourishing. Then it was invaded by the Safavid state, but an Afghan leader, "Ahmad Khan," managed to separate from it and establish an independent rule in 1153 AH. This state was known for the first time in history as the "Afghan State," with "Kandahar" as its capital.

During the reign of his son, "Timur Shah," the capital was moved to "Kabul," and the influence of his state extended to India after the victory over the "Marathas" in the Battle of Panipat.

With the death of Timur Shah, the Afghan state weakened, and the Sikhs in India succeeded in seizing many of its Indian provinces.

During the reign of "Zaman Shah," who succeeded his father Timur Shah in 1207 AH, conflict arose between members of the ruling family. He tried to restore the glory of his state after the situation stabilized for him, so he clashed with the British in India. Therefore, they conspired against him and supported his brother Mahmud Shah, who took over the rule instead of him. During his reign, conflict arose among the members of the ruling family until "Dost Mohammad" gained power and called himself "Emir of Kabul" without being called Shah or King, neither he nor any of his successors.

Then Britain and Russia competed to seize Afghanistan, and Britain succeeded in occupying it in 1255 AH. However, the return of "Dost Mohammad" to power allowed him to expel the British in 1257 AH and forced them to recognize his sovereignty over his country.

In 1280 AH, Dost Mohammad died and was succeeded by his son, "Sher Ali." During his reign, Britain tried to extend its influence over Afghanistan, so he sought the help of the Russians, and the Second Afghan War broke out in 1295 AH between Sher Ali and Britain, which ended with his defeat and the country falling prey to British occupation.

However, the *Jihād* movements and the resistance of the Afghan tribes against the British erupted during the reign of Abdur Rahman, the grandson of Dost Mohammad. Russia intervened in the conflict, which ended with the signing of the

Treaty of St. Petersburg in 1325 AH, one of the most important terms of which was the recognition of Afghanistan's independence and respect for its sovereignty.

During the reign of his successor, "Amanullah Khan," British influence returned to Afghanistan again, so the Third Afghan War broke out between the two parties in 1339 AH - 1921, and the Afghans were able to inflict a crushing defeat on the British and forced them to recognize their independence again.

During the reign of Amanullah Khan, there was an attempt to move towards secularism and adopt Western systems in the manner of Mustafa Kemal Atatürk. A popular Islamic revolution erupted led by the scholars. Amanullah Khan abdicated in favor of his brother Inayatullah in 1348 AH, and a bandit called "Bacheh Saqqā" succeeded in seizing Kabul and declared himself king of Afghanistan under the name "Habibullah Ghazi."

The commander (Mohammad Nadir Shah), the cousin of the deposed king, returned to the country, seized power, and declared himself king of Afghanistan. During his reign, the Democratic Party, with its communist leanings, was founded in 1351 AH.

After his death, his son, King "Mohammad Zahir Shah," took over. He developed the army, tried to establish a constitutional system, spread education, strengthened his relations with Islamic countries, and followed policies of openness to the West, frequently visiting Italy and European countries.

Russian-American competition began in Afghanistan, and the Russian threat increased. The communists tried to overthrow the government, cooperating with Sardar (Mohammad Daoud), the king's cousin. They succeeded in carrying out a coup in 1393 AH, which abolished the monarchy and declared the establishment of the republic. He ruled the country in an extremely cruel and bloody manner, killing thousands of people!

Then the communists succeeded in carrying out a new military coup in 1398 AH / 1980 CE, led by "Mohammad Noor Taraki." Thousands of people were killed within days! And 29 of Daoud's sons were executed before his eyes. Then he was executed by firing squad!!! Thus, Daoud tasted what he had made people taste of oppression and killing! Then Taraki followed the path of red communism.

Resistance and *Jihād* movements erupted, taking on the character of Islamic *Jihād* against the communist government. The Soviet Union and the United States intervened in the "Afghan Issue." The Soviets prepared another coup led by "Babrak Karmal," supported by Soviet forces that intervened directly in a clear invasion in 1979 CE.

The Mujahideen parties rose to confront Russia and received Islamic and international support, which led to a crushing defeat of the Russians. The Russians withdrew in 1989. Their defeat in Afghanistan was a prelude to the collapse of the Soviet Union, its disintegration, and the disintegration of the global Warsaw Pact.

Then the Mujahideen were able to overthrow the communist rule, especially after the collapse of the Soviet Union in 1990 and the demise of global communism.

However, the sedition of conflict between the different factions of the Mujahideen plunged the country into civil wars between (1992 - 1996), orchestrated by America and some European and Islamic countries, led by Pakistan and Saudi Arabia. Around 40,000 Muslims were victims of this war, including the best of the Mujahideen.

Then the Taliban movement was born in Kandahar in late 1993, led by Mullah Mohammed Omar. They succeeded in establishing an Islamic emirate that declared rule by Islamic *Shari'ah* after entering Kabul in 1996. Afghanistan became a refuge for Arab and Islamic *Jihād* movements. The Taliban entered into a bitter conflict with the Northern Alliance of Uzbeks, Tajiks, and Shi'a Hazaras, and international and regional powers intervened again...

Until America invaded Afghanistan with the help of Pakistan, Saudi Arabia, the Gulf states, some European countries, and Iran! after the famous September events, and overthrew the Taliban emirate in December 2001. Various Islamic forces and the Taliban are still waging *Jihād* again against the American forces and their allies to this day.

(See the author's book "Taliban and Afghanistan and the Battle of Islam Today - 1", and further details related to this topic will follow in the coming chapters, God willing.

### **Central Asian States (Turkestan):**

Turkestan (the land of the Turks) is located in Central Asia, bordered by China and Mongolia to the east, the Caspian Sea and the Ural River to the west, Tibet, Kashmir, Pakistan, Afghanistan, and Iran to the south, and Mongolia and Siberia to the north. It was occupied and divided between the former Soviet Union and the People's Republic of China through several treaties, starting with the Treaty of Nerchinsk in August 1689 and ending with the Treaty of Saint Petersburg in February 1981.

The western part occupied by the Soviet Union is known as Western Turkestan and consists of five countries with a combined area of approximately 5 million square kilometers! As for the eastern part occupied by the People's Republic of China, it is known as Eastern Turkestan (Xinjiang), as the Chinese called it after its occupation. Its area is approximately (1,734,750) square kilometers.

### **The Russian Invasion of the Islamic Countries of Central Asia and its Stages:**

The Russians were a pagan nation, then they entered Christianity in 378 AH, which is 988 CE.

After the conquest of Constantinople by the Ottomans in (857 AH / 1452 CE), its priests fled to Russia, and the Russians became the representatives of the Eastern Church and carried the banner of the Crusade in Asia.

Ivan III appeared in 885 AH / 1480 CE and began his wars against the Muslim Tatars, driving them away from Moscow.

He was succeeded by his grandson (Ivan the Terrible), who swept across the lands of the Muslim Tatars, seized the Volga River basin, and imposed Christianity on the Tatars there or forced them to emigrate.

Ivan imposed Christianity on the Bashkir Muslim lands. Its people practiced Islam secretly for about 300 years, and their descendants declared Islam in 1905 during the reign of the Tsar, who granted religious freedoms.

Ivan seized Siberia from the Muslims in 988 AH / 1580 CE. Then he occupied the Caucasus, which was subordinate to the Ottomans, taking advantage of their conflict with the Shi'a Safavids in Iran.

The Shah of Iran (Nader Shah) recognized Russian control over the Caucasus in 1813 CE, and the people of the Caucasus declared *Jihād* against the Russians under the leadership of the Dagestan people between 1722 and 1859 CE. They fought the Russians for 137 years until the Caucasus submitted. Then the Russians advanced into Central Asia after realizing the difficulty of expanding in Europe. Tsar Alexander II of Russia decided in 1273 AH / 1856 CE that Central Asia was the area for Russian expansion, and the Tsarist forces moved into Central Asia starting from 1276 AH / 1859 CE.

The Russians occupied Tashkent in 1282 AH / 1865 CE, followed by the fall of cities and khanates (small emirates).

Samarkand fell in 1868 CE, then Bukhara in 1873 CE, then Khiva in 1874 CE. The Russians faced fierce resistance in Kokand, so they shelled the city and carried out a terrible massacre there in 1876 CE. Then Merv and the Turkmen lands fell after violent resistance from 1873 to 1874 CE. The Russians completed their control over Turkestan in 1900 CE, and it became a base for Russian military administration, which implemented an Iron Curtain policy and attempted to Christianize the Muslims.

The Russian advance and the fall of the Muslims were rapid, despite the brave resistance, due to several factors, the most important of which were ethnic conflict and racial division among more than a hundred ethnic and national groups that make up the ethnic fabric of the region! As well as backwardness and the low level of education and armament among Muslims. Also, the weakness and decline of the Ottoman state in Istanbul and its inability to aid the Muslims, as passed in its history during that period.

The Tsarist Russians imposed a policy of brutality and enforced backwardness and ignorance on the country to facilitate its occupation.

Chaos prevailed in the Tsarist state for a quarter of a century (1905-1928), and political rebellion movements expanded, leading to the Bolshevik Revolution after the defeat of the Tsars by Japan and the collapse of their prestige in 1904 CE and as a result of widespread administrative and economic corruption and mismanagement in the provinces.

The Bolshevik Revolution began with a workers' movement in the city of Petrograd in March 1917 CE, and Lenin (the Jew) returned from Switzerland carrying the principles of communism advocated by Marx (also a Jew). He seized power and appealed to the minorities in the Soviet Union for help in return for justice for ethnic groups and religions with false attractive promises. He specifically gave Muslims a

large share of these promises and encouraged them, so many Muslims joined the Bolshevik revolution seeking revenge against the tyranny of the Tsars.

Despite the signs of betrayal by the Bolshevik Russians towards Muslims, a state of fragmentation and disunity prevailed among them, and many Muslim clerics and scholars sought to stand with the Bolsheviks and the Russian authorities and dragged the Muslim masses behind them into disbelief, error, and occupation!

Lenin continued his policy of deception and issued appeals for sympathy and solidarity with Muslims. He published documents and statements that incited Ottoman and Iranian Muslims against the Tsars and accompanied this with some open policies towards Muslims, such as handing over some Islamic endowments and historical sites to their religious administration.

Nevertheless, the Muslims were not completely deceived by Lenin. His forces met fierce resistance, especially in Turkestan, Uzbekistan, and the Fergana Valley.

A massive Islamic civil revolution occurred in the Ural and Siberia regions, defeating the Red Army. This revolution stabilized in the Fergana Valley, and the Ottomans tried to help them. This resistance continued from 1918 to 1928 CE.

After the collapse of the resistance, division and corruption spread among many Turkestani and Uzbek Muslims. Many of them joined communist and socialist parties, associations, and institutions. Many Muslim clerics tried to reconcile communism, Islam, and Marxism, but this did not prevent the policy of liquidating Muslims during the reigns of Lenin and then Stalin until they eliminated those Muslims who supported them.

Stalin succeeded Lenin, and the policy of oppression continued and became overt, especially after the end of World War II, in which the Muslims suffering under the occupation of the Soviet Union performed greatly. Many Muslim religious leaders



stood firmly with the Soviet Union, Moscow, and Stalin against the Germans in the Second War!!

Stalin was able to deceive many hypocritical Islamic religious leaders, from the highest representatives of fatwa to many ordinary Muslims. After the end of World War II, Stalin launched a war of extermination against Muslims in the Caucasus and the republics of Central Asia, and his victims numbered more than 20 million Muslims. Millions of them were transported to die in the frozen Siberian desert until they ate the corpses of their dead! This policy continued after him during the reigns of Khrushchev, then his successor Brezhnev, and those who followed them, until the Soviet Union disintegrated by the grace of Allāh and then by the grace of the Afghan *Jihād* and the standing of the Islamic Ummah and its Mujahideen vanguard with dignity and honor in Afghanistan, leading to their defeat and the end of their state in 1990 CE. Praise be to Allāh.

Gorbachev came to power after the reform movement (Perestroika). The Soviet Union disintegrated, and communism disappeared. The republics of Central Asia nominally became independent. Russia linked them with it through military administration and actual military presence, especially on the borders, particularly in Tajikistan, Uzbekistan, and Turkmenistan.

Then, under American supervision, a Central Asian States Association was established to resist the creeping Islam from Afghanistan.

On the Caucasus front, the Russians suffered a crushing defeat at the hands of the Chechens between 1994 and 1997, followed by the independence of Chechnya, then its re-occupation and the displacement of most of its people. *Jihād* is still ongoing there to this day. Signs of the revolution moving to Dagestan and then the rest of the Caucasus are appearing to meet the raging fire simmering under the ashes also in Transoxiana and Central Asia soon, God willing.

## **The Reality of the Central Asian Republics and Muslims After the Disintegration of the Soviet Union:**

The defunct Soviet Union consisted of fifteen main union republics before its disintegration. Its combined population was about 286 million, and it occupied a total area of 22 million square kilometers. The percentage of the Muslim population was about 75 million.

Anyone who looks at the percentage of Muslims in those republics in Central Asia is amazed to discover that more than half of its area is based on predominantly Islamic republics, and that most of its major capitals were Islamic centers just a hundred years ago, and that this extended for more than a thousand years. Glory be to Allāh. Perhaps the following official statistics highlight this, which are statistics with long-term future political and military implications.

The republics of the defunct Soviet Union, according to their importance and the percentage of Muslims in them, are as follows [1]:

Firstly: The Russian Federation: Its capital is Moscow. Its area is about 10 million sq km. Its population is about 143 million, and the percentage of Muslims ranges between 10-25% of the population.

The Russian Federation includes several republics located in the Volga Basin:

1. The Republic of Bashkiria: Its capital is (Ufa), its population is 4.5 million, the percentage of Muslims is 56%.
2. "Tatarstan": Its capital is (Kazan), its population is 4.5 million. The percentage of Muslims is 50%.
3. "Mordovia": (Saransk) 1.15 million. Percentage of Muslims 55%.
4. "Mari El": (Yoshkar-Ola) 1.15 million. Percentage of Muslims 52%.

5. "Orenburg": (Orenburg Chkalov) 250 thousand people. Percentage of Muslims 50%.
6. "Udmurtia": (Izhevsk) 1.850 million people. Percentage of Muslims 52%.

The Russian Federation is followed by five autonomous republics located in the North Caucasus:

1. Dagestan: Its capital is (Makhachkala) and its population is 2.35 million. Percentage of Muslims 60%.
2. Kabardino-Balkaria: Its capital is (Nalchik) 760 thousand people. Percentage of Muslims 55%.
3. Republic of Karachay-Cherkessia: Its capital is Cherkessk. 450 thousand people. Muslims 60%.
4. North Ossetia-Alania: Its capital is (Vladikavkaz) one million people. Muslims 55%.
5. Chechnya and Ingushetia: Its capital is (Grozny) its population is 1.73 million. Muslims 66%.
6. Republic of Adygea: Its capital is (Maikop) 540 thousand people. Muslims 50%.
7. Republic of Siberia: Its capital is (Omsk) 25 million people. Percentage of Muslims is 25%.

This is about the Russian Federation itself. Then we come to the republics that became independent:

Secondly: The Republic of Belarus: Its capital is (Minsk) one million people. The percentage of Muslims is not specified.

Thirdly: The Republic of Ukraine: Its capital is (Kyiv) and its population is 51 million people, including the population of the Crimea (numbering 7 million) and the percentage of Muslims in it is 71%!!!

Fourthly: The Republic of Latvia: Its capital is (Riga) and its population is 2.5 million. The percentage of Muslims is unknown.

Fifthly: The Republic of Estonia: Its capital is (Tallinn) its population is 1.15 million people. The percentage of Muslims is unknown.

Sixthly: The Republic of Moldova: Its capital is (Chisinau) its population is 4 million people. The percentage of Muslims is 5%.

Seventhly: The Republic of Lithuania: Its capital is (Vilnius) its population is 3.5 million people, and there are 18,000 Muslims.

Eighthly: The Republic of Armenia: Its capital is (Yerevan) and its population is 3.3 million people. The percentage of Muslims in it is 17%.

It is followed by the autonomous Republic of Nakhchivan, whose population is 300 thousand people. Its capital is Nakhchivan, and the percentage of Muslims is 95%.

Ninthly: The Republic of Georgia: Its capital is (Tbilisi) and its population is 3.5 million people. The percentage of Muslims in it is 19%. Georgia is followed by:

The Republic of Abkhazia: Its capital is (Sukhumi) and its population is 750 thousand people. The percentage of Muslims in it is 19%.

The Republic of Adjara: Its capital is (Batumi) and its population is 450 thousand people. The percentage of Muslims in it is 40%.

Tenthly: The Republic of Azerbaijan: Its capital is Baku, and its population is 7.27 million people. The percentage of Muslims in it is 82%, most of whom are Shi'a.

Then the Islamic republics of Central Asia:

Eleventh: The Republic of Uzbekistan: Its area is 447,400 sq km. Its capital is (Tashkent), its population is 25 million people. The percentage of Muslims in it is 88% of the population.

Twelfth: The Republic of Tajikistan: Its capital is (Dushanbe). Its population is 5.5 million people, and the percentage of Muslims is 80%.

Thirteenth: The Republic of Kyrgyzstan: Its capital is (Bishkek) and its population is 5 million people. The percentage of Muslims is 73%.

Fourteenth: The Republic of Turkmenistan: Its capital is Ashgabat, its population is 4 million. The percentage of Islam among them is 86%.

Fifteenth: The Republic of Kazakhstan: Its capital is (Almaty), and its population is 17 million. The percentage of Muslims is 52%.

The fourteen republics became independent from the Soviet Union, of which only the Russian Federation remained.

### **Summary of the Conditions of Muslims in Central Asia After the Departure of Russian Control:**

1. Continuation of security and military relations with the Russian army and security forces, especially on the borders with Afghanistan.
2. The five countries are linked under Russian-American supervision in the Central Asian States Alliance, which is a security and military alliance to confront the surge of *Jihād* and Islam coming from Afghanistan.
3. The entry of American, Jewish, and Western occupation and influence, and the resulting economic and cultural dominance and missionary and

Christianization movements, replacing the former Russian communist influence.

4. The transformation of the main communist cadres, parties, and figures into agents for the Americans under new national and democratic names.
5. The continuation of the policy of hostility towards Islam in a blatant manner at the hands of apostates and communists from among the Muslims of the country after this task was entrusted to the Crusader Russian colonialism. Thus, these governments waged an open war on various Islamic movements, da'wah, and activities such as schools, Quran memorization centers, and manifestations of adherence. They particularly pursued *Jihād* oriented trends, as in most Islamic countries, under the guise of fighting terrorism.
6. In Tajikistan, the confrontation with the Islamists reached the point of armed clashes, and the government was able to domesticate the main Islamic movement there, which is the Renaissance Movement, while parts of the movement with a *Jihād* orientation continue to control areas and parts of Tajikistan.
7. In Uzbekistan, with the emergence of *Jihād* oriented beginnings that reached the point of planning to assassinate the head of state and carrying out some military *Jihād* actions, a wave of arrests occurred, followed by trials in which unfair death sentences were issued against some Mujahideen and prison sentences against dozens of others. This confrontation proved regional security support and cooperation at the level of the five countries and internationally under American supervision, as many of these defendants were arrested from multiple countries and handed over to the government of Uzbekistan immediately, due to direct cooperation between the countries of the region, Russia, the Americans, and the international system, for fear of a

leap that the Muslims' *Jihād* might achieve in Central Asia after the brilliant victory they achieved in Afghanistan, which led to the establishment of a real nucleus for the awaited Islamic state and the desired return of the Muslim renaissance, God willing.

8. Kyrgyzstan: Military maneuvers were conducted against terrorism and the fear of a presumed Taliban attack! despite the dispersion and disappearance of the Taliban, in mid-2004.
9. Turkmenistan: The construction of new mosques and the printing of the Quran were prohibited. Beards and veils were banned, and the government ordered the writing of the Turkmen president's ravings - in a book he wrote - on the walls of mosques alongside or instead of the Quran!

### **Eastern Turkestan Occupied by China:**

Eastern Turkestan was opened for the first time at the hands of the Mujahid commander Qutaybah ibn Muslim, who entered "Kashgar" during the reign of the Umayyad Caliph Walid ibn Abd al-Malik in 96 AH / 715 CE.

At the end of the Umayyad era and the beginning of the first Abbasid era in the third century AH, the Khagan of the Turks, Sultan "Satok Bughra Khan," embraced Islam and named himself Abd al-Karim. His sons and prominent men of his state followed him in Islam. From that day on, Islam became the official religion of the state, and Turkestan remained an independent Islamic state for about nine centuries. Since then, all its people have been Muslims.

In the eighteenth century CE, many parts of the Islamic world fell prey to European and Asian colonialism. In Asia, the Russian and Chinese colonizers agreed to divide the land of the Turkic Muslims through several treaties. This Muslim part fell into

the hands of China after 1,200,000 Turkestani Muslims were killed, and 22,000 Turkic families were exiled into China to be assimilated into the Chinese population!

### **Turkistani Independence:**

"(1) These details were written by the martyr Amīr Hasan Abū Muḥammad al-Turkistānī in Kabul in 2000 to be appended to the author's message, 'Muslims in Central Asia and the Coming Battle of Islam.'"

The Muslims of East Turkistan rose up against Chinese colonialism and Buddhist oppression in seven major, widespread revolutions. The last of these, in 1863 CE, resulted in the liberation of East Turkistan from Chinese rule and the formation of an independent kingdom in the 19th century CE. Local governments were formed in five regions, all of which came under the rule of "Atālīq Ghāzī Ya‘qūb Beg," to whom the Ottoman Sultan granted the title of Amīr of the Muslims. Atālīq was a good man who built mosques and Islamic schools, many of which still exist today. However, the colonial ambitions of Russia and China were renewed. Chinese forces indeed took control of East Turkistan in 1878 CE. A decree was issued on November 18, 1884, making East Turkistan a province and naming it "Xinjiang," meaning "New Territory," with Ürümchi as its capital.

### **The Second Independence of East Turkistan:**

The revolutions of the Turkistanis against Chinese colonialism continued, and many Muslims were killed in their struggle for their salvation and the salvation of their country from Buddhist Chinese rule. The Chinese government suppressed these uprisings with great brutality and cruelty. But the more they increased their oppression and violence, the more they found determination among their people. Eventually, a religious figure, "Thābit Dāmullā," succeeded in liberating the country and forming the Republic of East Turkistan in Kashgar in November 1933 CE.



However, the Chinese governor, Sheng Shicai, crushed the revolutionaries and their republic in July 1934 with the help of Russia, which feared the presence of this young Muslim state nearby.

### **Chinese Communist Rule in East Turkistan:**

In 1949 CE, the commander of the Chinese army in East Turkistan announced the surrender of the country and its submission to the head of kufr (disbelief) and atheism in China, Mao Zedong, the leader of the Chinese Communist Party. Chinese Communist forces entered East Turkistan in October 1949. Thus began a new era of terror and injustice in the history of Muslim East Turkistan.

### **The Post-Mao Zedong Era:**

This period is characterized by the shift of the communists from implementing a policy of overt terror to practicing a policy of applying scientific communism and cultural Sinicization (rendering things Chinese). The most prominent of these practices include:

First: Restricting the practice of religious rituals and preventing the spread of Islamic teachings to sever the new generations' connection to their Islamic identity.

Second: Preventing the Turkistani people from exercising their legitimate human rights, such as education and freedom of expression, in addition to persecution, arrest, and even killing.

Third: Confiscating the wealth of East Turkistan and depriving its original inhabitants of the bounty of their land, imposing a life of poverty and hardship on them, and neglecting economic development in the country.

Fourth: Deceiving the world by establishing a superficial autonomy for East Turkistan, managed by the Chinese from behind the scenes and implemented by their loyal Turkistani officials.

Fifth: Flooding East Turkistan with Chinese immigrants and settling them in the living and working places of the original inhabitants.

Sixth: Carrying out nuclear explosions in Turkistani territories, resulting in environmental pollution with poisons and the spread of diseases among the Turkistani people.

Seventh: Forcing the Muslim Turkistani people to implement a birth control policy and applying the harshest penalties to those who violate this policy.

Eighth: Encouraging marriage between Turkistanis and Chinese.

Muslims continue to suffer under this injustice, oppression, and tyranny to this day, which has led some of them to take up arms against the Chinese government that relentlessly pursues them. Some of them sought refuge with the Taliban in 1997 and re-established the Islamic Party of Turkistan. Many of them were killed during the American invasion of Afghanistan in 2001, defending the Islamic Emirate. Then, the Pakistani army in the border areas of Sarhad killed their Amīr, "Hasan Abū Muḥammad al-Turkistānī," along with a group of his companions in November 2003. May Allāh have mercy on them and accept them among the strangers who fled with their religion, and may He gather us with them in 'Illiyīn.

## **6. Indonesia:**

It is the largest Muslim country in terms of population, with over 200 million people, about 92% of whom are Muslims. Islam spread there through trade and replaced paganism and Buddhism. Indonesia includes a group of islands located in Southeast

Asia, the largest of which are Sumatra, Java, Borneo, Sulawesi, Timor, the Moluccas, New Guinea, and the Malay Peninsula.

Due to its strategic location, it was exposed to Portuguese, Dutch, English, Spanish, and American colonial competition. Portugal was the first to occupy Indonesia and followed a policy of evangelization that converted some to Christianity. Then, Indonesia came under the rule of the Spanish, who inherited the Portuguese empire.

Then, the Dutch took control of the country in 1005 AH and established the Dutch East India Company in 1011 AH, headquartered in Jakarta.

In 1226 AH, Britain took control of the country, then shared its rule with the Netherlands under an agreement concluded between them in 1229 AH.

Resistance of the Indonesian people against colonialism erupted under the leadership of Prince 'Abd al-Fattāḥ, who formed an army of fidā'iyyīn (self-sacrificers) and built a strong fleet that caused trouble for the Dutch.

In the 13th century, the resistance did not stop, and a long war broke out, inflicting heavy losses on the Dutch.

Several Indonesian parties were founded after World War I, such as the "Muḥammadiyyah Association," the "Syarikat Islam" party, the "Ā'ishiyah Association" specifically for women, the "Young Java Party," and the "Association of Muslim Scholars," among others. Most of them had a jihādi Islamic character. These associations and parties then crystallized into two main parties: the "Green Shirts Party" and the "Red Shirts Party." The first party resorted to negotiations to achieve independence, while the other adopted the method of armed jihād and transformed into a "Communist Party." During the interwar period, the "Greater Indonesia Party" and the "National Party" were founded under the leadership of Sukarno, who

succeeded in forcing the Netherlands to reduce its policy of violence and economic extortion.

When World War II broke out, Japan occupied Indonesia in 1361 AH. The national resistance movement erupted under the leadership of Ahmad Sukarno and Muhammad Hatta, and an Islamic party called "Ḥizbullāh" was also founded. All participated in confronting the Japanese occupation.

When the war ended, Japan declared Indonesia's independence in 1364 AH. After Japan's withdrawal, England and the Netherlands participated in a campaign against Indonesia and were able to seize some important areas and cities in Sumatra and Java. With the continuation of the struggle, they were forced to recognize Indonesia's independence according to an agreement concluded in 1366 AH. But the Netherlands resorted to invading the country again in 1368 AH and canceled the 1366 AH agreement. As a result of international pressure, the Hague Conference was held in 1369 AH, which resulted in the end of Dutch colonialism.

Then, a conflict occurred between the communist-leaning parties and the Islamic ones. The conflict resulted in the division of Indonesia into two governments: one Soviet, centered in Madiun, and the other national, centered in Jakarta. Then the two states united in 1369 AH under the name of the "Republic of Indonesia," headed by Ahmad Sukarno.

A communist coup took place in 1385 AH, but the Minister of Defense entrusted General Suharto with confronting the coup, which Ahmad Sukarno supported.

Under pressure from the national Islamic forces, Sukarno was forced to abdicate in 1386 AH (1968), and General Suharto assumed the presidency of the republic.

Then the country's conditions deteriorated due to the corruption of Suharto and his family... Many disturbances occurred, leading to the adoption of political reforms

and elections contested by secular parties and civilian and military figures. These conditions remain the same today. In the last elections in 2004, the presidency of the republic went to a military general who pledged in his victory speech to fight terrorism in cooperation with America and Australia!!

The country has been and continues to be subjected to a strong Christianization movement for hundreds of years, which intensified during the last century. I read in some statistical reports from some Saudi Islamic institutions in 1992 that the number of those who converted to Christianity in Indonesia was about 30 million people!

Given the country's size, industrial development, and the strong Islamic awakening within it, Indonesia is exposed to conspiracies to divide it. European countries, with the support of Christian movements that they had helped convert during the years of occupation and then independence, succeeded in separating East Timor from Indonesia. The Moluccas Islands are witnessing fighting between Muslims and Christians who have committed brutal acts, burning houses and some of them were photographed eating the raw and grilled flesh of slain Muslims! Recently, a strong Islamic awakening has revived in Indonesia, Malaysia, Thailand, and neighboring East Asian countries, which has turned into jihād and confrontation with American, Western, and Australian interests. This has made these countries targets of frenzied American campaigns under the pretext of combating terrorism. May Allāh assist our brothers and grant them victory.

## **7. Malaysia:**

A contemporary Islamic kingdom comprising a peninsula of Malaya and northern Borneo, consisting of thirteen states. Islam spread in Malaysia through trade. In 675 AH, its king converted to Islam under the name of "Sultan Muhammad Shah," and his

subjects followed. The country had previously been subjected to Portuguese colonialism in 918 AH, which was then replaced by Dutch colonialism in 1051 AH.

In 1201 AH, the country came under British rule, and in 1360 AH (1940), Japan invaded the country, then withdrew after World War I. British colonialism returned and established a federation between the British protectorates in Malaya.

In 1375 AH, the constitution was issued, and a coalition front was formed under the leadership of Tunku Abdul Rahman, who managed to obtain independence in 1376 AH.

In 1383 AH, a federation comprising Malaya, Singapore, and North Borneo was established, known as the Federation of Malaysia. In 1385 AH, Singapore left the federation.

A contemporary renaissance occurred in Malaysia, influenced by the Japanese model, transforming it into a prosperous industrial state. Malaysia is currently witnessing a promising Islamic and jihādi awakening. May Allāh open up to them.

We will suffice with these examples from the Arab and Muslim countries, for the story is repeated and simple, and its summary is:

The gradual occupation of Muslim countries by European and other powers since the 17th century, which escalated after the collapse of the Ottoman Empire. Then the rise of resistance and jihād movements against that occupation, followed by the emergence of secular, nationalist, and leftist parties that seized the efforts of jihād. The colonizers arranged for them to take over the rule after independence, so they fought Islam, plundered the country, and humiliated the people for the benefit of their masters. Then the Russians and Americans inherited colonial influence, and the tragedy continued and intensified.

Then, when America gained sole control over the world since 1990, it controlled those rulers and subjugated them. After the events of September 2001, the disaster increased and turned into a nightmare for Muslims due to the alliance of those apostate rulers with America against their people in general and committed Muslims in particular, under the pretext of combating terrorism. America, led by George W. Bush, declared the new Jewish crusades, starting with the occupation of Afghanistan and then Iraq, while preparing for the next stages in the neighboring areas.

After the rapid review of the most important historical milestones of Islam and the most important kingdoms and states that arose throughout that history, and before moving on to the next chapter in which we will conduct an analytical study of the milestones of the conflict with the Romans, the features of that conflict, and the power equations within it, in order to search for the causes of victory and defeat in the stages of that conflict, we find it beneficial, indeed necessary, to present a quick idea beforehand about the history of these Romans, the main milestones of the states and kingdoms that carried their banner throughout history, up to our present day. As well as a summary of the course of the conflict between Muslims and the Romans since the Prophetic mission up to our present day.

Because the most important information we need, after knowing ourselves, our history, the milestones of our victories and defeats, and their causes, is to know as much as possible about our enemy. To know their weaknesses and strengths and to study the history of our conflict with them, and the data and causes of victory over them, with the permission of Allāh.

## **A Quick and Brief Overview of the History of the Romans**

**(600 BC - 2004 AD)**

The gathering of the ancient Roman tribes began in the eastern plains of the Italian Peninsula. There they built the ancient nucleus of the city of Rome, during the sixth century BC.

As a result of the narrow agricultural plains around them, those tribes within the peninsula engaged in bloody conflict over resources, which made them experienced in fighting and pushed them to spread outside the peninsula, expanding by land in Europe and by sea along the coasts of the Mediterranean Sea.

The Romans inherited from the Greeks their civilization which had collapsed, and they inherited most of its components. They inherited its religion and its gods, just as they inherited the philosophy of the Greeks and their political and social system which was based on a class system (nobles - slaves - commoners). They also developed their democratic system and took from it the foundations of their civilization, which is considered an extension of Greek civilizations in terms of general characteristics.

Because they grew up on the coasts of the sea, the early Romans built a commercial fleet with which they traversed the ports of the Mediterranean, east and west. Soon, power and ambition lured the early Roman kings to build a strong military fleet with which they gradually controlled the coasts of that sea, which was later known as the Sea of the Romans. Their armies invaded by land and sea all the countries around it, eventually establishing a formidable colonial empire that included all of Europe, the lands of Greece, the western lands of Anatolia, the Levant, Egypt, and North Africa. Their authority reached the Horn of Africa and the lands of Abyssinia.



With this expansion, the Romans came into contact and conflict with the other powerful empire in the East, namely Persia. Anatolia (Turkey) and the borders of the Levant towards Iraq were the theater of a long and bitter conflict between the two empires that lasted until the rise of Islamic civilization which removed both of them from the East.

As we mentioned, the Romans remained on their pagan religion until Christ (peace be upon him) came with the religion of Christianity. The Jewish rabbis incited the Roman ruler in Palestine against him and his followers, and they sought to kill him and betrayed him. But Allāh raised him:

(1) I do not have at my disposal now – in my current isolation – any sources to give this important title its scientific due. What I have written is the result of what remains in my memory from what I studied in the history department curriculum at Beirut Arab University, and the general knowledge and information I have accumulated. Perhaps I will do justice to the paragraph in a later edition, if Allāh wills and helps, and if there is still life and determination. And Allāh is the helper.

*{And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allāh." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him for certain.} (Al-Nisā': 157).*

They persecuted his followers for more than two centuries, during which time the Jewish rabbis undertook to distort the new religion. The followers of Christ (peace be upon him), his disciples, and their students traveled throughout the land, pursued. The Romans carried out massacres against them everywhere they fled, as mentioned in the Holy Qur'ān in the story of the people of the Trench and the people of the Cave. This continued until it reached its peak during the era of the Emperor

Diocletian, who severely persecuted the Christians, so much so that his era is called the "Era of Martyrs" in Christian history. He is the emperor during whose reign the people of the Cave emerged at the end of the third century CE, and Allāh knows best.

Gradually, the number of Christian followers increased throughout the Roman Empire. Emperor Constantine succeeded his predecessor Diocletian. Constantine's wife was Christian, so he recognized Christianity as a second official religion alongside paganism, and the persecution of Christians subsided. Then, Constantine soon converted to Christianity, and paganism disappeared, making Christianity the religion of the Romans from the beginning of the fourth century CE to this day.

When Constantine adopted Christianity, he found it scattered among many sects, as a result of the dispersal of the disciples, the secrecy of their followers, and the mixing by the rabbis. He asked them to collect the many gospels and condense them into a single book that the empire would adopt. So the first Christian Council was held, where the rabbis and monks found about four hundred different gospels before them. The oldest of these historically attributed to Christ dated back about two hundred years after his ascension (or their belief in his crucifixion), due to the persecution and the oral transmission of the gospel narratives by Christian rabbis for fear of writing them down for fear of the Romans. When they were written down two centuries or more after the ascension of Christ, they contained much confusion as a result of the interjections of narrators and the passage of time. This is the primary reason for the distortion of the Gospel, which was continuously distorted by churchmen during the Roman era and thereafter. Thus, the First Church Council came out with four authorized gospels: the Gospels of Luke, John, Matthew, and Mark.

Peter was one of the leading Jewish rabbis who were hostile to the religion of Christ and his followers. He tortured whoever he could in cooperation with the Roman ruler in Palestine. Then he claimed that he had converted to Christianity and that he

had been tasked with building the great church on the rock of Rome. So he went there and established the church that developed into the Vatican and became the headquarters of the Christian popes to this day. To this Peter is attributed the distortion of many Christian beliefs (especially in the Catholic denomination). Thus, Christian denominations became a mixture of the teachings of Christ, Jewish principles, and what remained of the origins of Greco-Roman paganism. The doctrine of the Trinity prevailed, with the three hypostases (Father, Son, and Holy Spirit), as the Christians lie and falsely attribute to Allāh, exalted is He above what they associate with Him.

The Christians adopted the doctrine of the crucifixion of Christ and based their religion on this great lie. Then the Catholic denomination, whose followers, led by the Pope of Rome and supported by its emperor, pursued the remaining Christian sects that did not believe in the divinity of Christ and other falsehoods, and persecuted them with the harshest methods and ended their existence.

The second important thing that Constantine did after introducing Christianity and unifying the Gospels was that he built the city of Constantinople, in a place he chose during one of his travels in the Golden Horn area on the Bosphorus Strait, which connects the Black Sea to the Sea of Marmara. It is the city of Islāmbūl (Istanbul) today. Constantine made it the second capital of the empire after Rome, and this was the beginning of the division of the Romans into Eastern and Western, a division that was political and even doctrinal.

After the death of Constantine, another emperor succeeded him who saw the vastness of the Roman Empire, which included all of Europe, the shores of the Black Sea, most of Anatolia, the Levant, the Nile Valley, Abyssinia, and North Africa. He decided to divide it administratively into four sections, each with an independent governor. After the death of the emperor, this division turned into two eastern provinces with Constantinople as their capital, including Eastern Europe, the

eastern and southern Mediterranean, and two western provinces covering most of Western Europe with Rome as their capital.

In the late fourth century CE, massive human migrations occurred from Central Asia towards its west. Tribes pushed and displaced each other from their lands, forcing many of them to cross into northeastern Europe. This became known as the barbarian invasions of northern Europe from the direction of the Scandinavian countries. Among the most prominent of these tribes were the Germanic, German, Czech, Slavic, Gallic, Gothic, Alanic, Huns, and Vandal tribes... These tribes were characterized by their ferocity and brutality in their barbaric attacks. These pagan pastoral peoples knew nothing of civilization except fighting and destruction.

These invasions and the acts of looting and plundering practiced by the barbarians in the northeastern part of the Roman Empire exhausted the emperors and drained much of their strength while they were preoccupied with their historical conflict with the Persians in the East. The Roman emperor was forced to offer these tribes to settle in northeastern Europe, and to have the rights of residence, agriculture, and hunting north of the Danube River, hoping to relieve himself of their attacks. They settled for a while, but soon they made this region a launching pad for attacks on Western Europe.

Attila, the fierce leader of the Huns tribes, emerged. He led massive armies, reaching a quarter of a million cavalry in some of his battles! The motto on his banner was a dagger plunged into the ground with "The land trampled by my horse does not grow grass" written beneath it!

His attacks ultimately resulted in the fall of Rome in the mid-fifth century CE, and thus the barbarian tribes were pushed to settle in Western Europe, each settling in one of its regions, forming the ancient basis of the current European nation-states. The Gauls settled in France and were called the Franks. The Germanic and German

peoples settled in the Rhine basin (Germany). The Alans settled in Italy. The Goths settled in Spain. The Vandals settled in the south of Spain, and their land was named after them as "Vandalus," meaning the land of the Vandals, which eventually became "Al-Andalus."

Over time, these peoples mixed with the Romans and the indigenous peoples of those lands, intermarrying with them and then converting to Christianity. Independent kingdoms and civilizations arose for these states, and all followed Rome and the Pope of the Vatican as the center of religious influence for all of Europe. Meanwhile, Eastern Europe remained unified, ruled by the Caesar of the Romans, who controlled a part of Anatolia, the Levant, Egypt, Abyssinia, and parts of North Africa. The Eastern Romans, who were called Byzantines, developed their independent denomination and their Orthodox Church. Some kingdoms in Europe grew to imperial size, such as Germany, France, and Spain, while other kingdoms in Italy, Portugal, and England operated under a feudal system, where the king, nobles, and church formed an alliance during those Middle Ages.

Thus, the Messenger of Allāh (peace and blessings be upon him) was sent in 610 CE, and these were the conditions of the international system at that time. The Persians were in Iraq, Iran, the Caspian basin, and parts of Afghanistan and Sind. The Byzantine Romans and the kings of Europe shared the West and the Mediterranean basin. The state of Islam arose, and his (peace and blessings be upon him) prophecy was fulfilled, as it is narrated that he said:

*Then Persia is one or two blows, and there will be no Persia thereafter forever. And Rome has its horns; whenever a horn perishes, another takes its place, people of rock and people of the sea, far off until the end of time. They are your companions as long as there is good in life.*

So the Muslim armies marched to incorporate Persia and its components into the civilization of Islam, and to take from the Roman Empire all their colonies in the East and South of the Mediterranean. The international system, as we explained in the previous chapter, devolved into a conflict between Muslims and the Romans.

During the eleventh and twelfth centuries CE, the weakness of the Muslims tempted the Romans. Encouraged by the Pope of the Vatican, whose calls coincided with the economic interests and internal problems and rivalries of the European kings, the first Crusades were launched from Western Europe. The kings of Europe participated, led by the kings of England, France, and Germany, and the Caesar of Constantinople assisted them with equipment and the naval fleet.

The Crusades lasted for about two centuries and a little more. During this time, internal wars between European kingdoms did not cease, nor did the bloody conflicts between the nobles of Europe, the feudal lords, and their kings, as well as between the kings and successive popes. This was also the case between the Eastern Romans and the neighboring Eastern European kingdoms. With the defeat of the Crusades, as we will explain in the following paragraphs of this chapter, the armies of Europe returned from the East carrying with them the spirit of Islamic civilization and its humanities and sciences, and the essence of what they had preserved from the civilizations of the East that Islamic civilization had melted together and transmitted their essence, such as the civilizations of India, Persia, Turkistan, and the borders of China.

During those Middle Ages (from the fifth century to the fifteenth century CE), Europe was in a state of backwardness and ignorance, under the darkness of the conflict of kings and feudal lords and the dominance of the church allied with them, which undertook to plunge the people into the darkness of ignorance and Jahiliyyah. The European kingdoms had civilizational contact with the Muslim kingdoms in Al-

Andalus. The sons of kings and prominent nobles would visit its capital, Córdoba, and its universities and libraries to study and seek knowledge.

The situation remained thus until the Ottoman Turks were able to conquer Constantinople in 1453 CE, bringing an end to the Middle Ages and marking the beginning of the modern era in Europe. Shortly thereafter, the Christian kings of Spain, supported by the kings of Europe, managed to bring down the last Muslim kingdom in Al-Andalus (Granada) in 1492 CE. They also inherited the essence of its civilization. These factors led to the renaissance of the European kingdoms and their nation-states.

At the same time, at the beginning of the fifteenth century, Tsarist Russia began its eastward expansion, controlling the northern half of the Asian continent (over the next three centuries). It joined the club of major European crusader powers and later entered into fierce crusader wars with the Ottoman Empire, as we have seen.

During the fifteenth, sixteenth, and seventeenth centuries, and up to the mid-eighteenth century, the Ottoman Empire controlled the Mediterranean Sea and the East, penetrated into Eastern Europe, seized its kingdoms and the remnants of the Byzantine Roman Empire, and advanced westward into the Balkan countries. From the seventeenth century until the mid-eighteenth century, it stood at the gates of Vienna, the capital of Austria. There, the efforts of the kings of Europe and the Vatican united to stop this Islamic advance, as the countdown to the Ottoman Empire began during the second half of the eighteenth century, and the star of modern European civilization (the contemporary Romans) began to rise after the star of the Muslims had set.

During the fifteenth century, and as a result of the suffering of the European peoples from the control of the Pope of the Vatican and the Catholic denomination, reform movements arose, born in Germany and spreading throughout Europe, leading to

the emergence of a new Christian denomination, the Protestant denomination, which carried many Jewish biblical influences. It soon gained popularity in Britain and moved from there to settle in the United States later. Thus, Europe was divided into three main denominations, geographically distributed among the majority, with the Orthodox denomination prevailing in Russia and Eastern Europe, the Catholic denomination prevailing in Central and Western Europe, and the Protestant denomination spreading in Britain and the United States.

The industrial and scientific revolutions led to the renaissance of Europe. The French Revolution at the end of the eighteenth century led to the awakening and renaissance of the peoples of Europe. The movement of colonial explorations that began from Europe since the late fifteenth century CE, blessed by the Pope, resulted in the establishment of major maritime colonial empires, at the forefront of which were Portugal, Spain, Britain, France, and the Netherlands...

During the eighteenth century, Europe witnessed numerous revolutions. The feudal system collapsed, and the bourgeoisie emerged, leading to the rise of the capitalist industrial system in place of feudalism. Major battles took place between kings and nobles, resulting in the unification of scattered principalities and the formation of federal states, such as the wars of Italian and German unification during the nineteenth century. The features of the map of Europe and its nation-states began to take shape, close to their current form.

During the eighteenth and nineteenth centuries, the major European empires engaged in numerous colonial wars among themselves within Europe and in distant colonies across the seas, from North and South America to Africa, to South and Southwest Asia, and in remote islands in the oceans. These battles resulted in the defeat of Spain and Portugal, and the British and French seizing most of their colonies, making the two countries the strongest in Europe, whose Western civilization became the natural heir to Roman civilization.



With the Ottoman Empire reaching the state of weakness we mentioned earlier, it entered a state of agony and was referred to in the international political parlance of the time as "the sick man." Colonial Europe began to conspire to divide it and sharpen its knives to partition and swallow its remnants. The Jews entered the conspiracy at this stage to carry out intrigues and seize control of the nervous system of the new Romans (Europe and America) by controlling the world of politics, finance, media, prostitution, and espionage!

**The most important reasons for the renaissance of Europe, its regaining of the banner of civilization, the rise of Western civilization, and its colonial launch since the early sixteenth century – in brief:**

The Crusades in the East and the transfer of the essence of Islamic civilization's heritage and what it preserved from the civilizations of the East in Persia, India, and Central Asia, and benefiting from all of that. The activity of the scientific translation movement and the study of the causes of defeat in the Crusades (since the thirteenth century).

The fall of Constantinople and the migration of scholars, libraries, and the legacy of Roman civilization to Europe (during the fifteenth century).

The fall of Al-Andalus and the plundering of its flourishing libraries, and completing what they had gained from the Crusades by inheriting the components of Arab Islamic civilization (since the sixteenth century).

Geographical discoveries and the development of European fleets and the return of their benefits from trade profits, especially after the discovery of the Cape of Good Hope and the diversion of trade routes from the Muslim lands. And what they gained from the treasures of the conquered lands, especially the New World (the American continent, since the sixteenth century).

The discovery of steam power and the development of ships and locomotives, and the discovery of gunpowder and explosives and the development of weapons (since the seventeenth century).

The French Revolution at the end of the 18th century against the monarchy and its holy alliance with the Church, and the launch of political ideas and the nationalist renaissance that led to the fall of the feudal system and the unification of major nation-states like Germany, Italy, and France at the expense of small principalities.

The revolution against the Church and the release from its rigidity, and the launch of the experimental world and intellectual freedom after the French Revolution against kings and the Church.

The Industrial Revolution in the 18th and 19th centuries and the revolution of scientific inventions and the development of civilian and military industrial machinery.

The military spirit and the colonial orientation towards conquest, expansion, sacrifice, and effort in various parts of the earth under the leadership of adventurous kings yearning for glory, wealth, and expansion.

Thus, these factors gave rise to powerful colonial states, foremost among which was Tsarist Russia, whose armies swept and controlled more than half of the Asian continent. And Britain, which formed an empire that included China, India, most of North America, and many other countries in Asia and Africa, to the extent that they called it "the empire on which the sun never sets." And France, which followed it in spread and expansion, as well as the imperial Spain and Portugal, which were pioneers in colonial expansion, and other countries like the Netherlands, Belgium, and Italy...

During the nineteenth century, wars of independence began in North America. The revolution led by George Washington resulted in the establishment of the United States of America, which was formed after the subsequent civil wars to join Tsarist Russia and the Western European countries in the club of major powers.

The European-European conflict over European policies and colonial gains led to the outbreak of World War I (1914-1918), which claimed the lives of about six million people! One of its results was the collapse of the Ottoman Empire, whose legacy Britain and France plotted to divide. They expanded to become the two largest colonial powers in history, especially Britain, which became an empire on which the sun never sets.

Thus, Europe, after World War I, embarked on the main wave of the second Crusades against the Muslim world, which can be practically dated from Napoleon's campaign against Egypt in 1798, although the Crusader advance on the edges of the Muslim world had begun since the beginning of the sixteenth century, when Portugal, Spain, France, Britain, and the Netherlands occupied many colonies on the fringes of the Muslim world. But the peak of the campaigns was after the Sykes-Picot Agreement in 1917 CE between France and Britain.

The colonial conflict among the European countries themselves and the emergence of Nazi Germany and its formation of a hostile axis to the European countries in cooperation with Italy and Japan led to the outbreak of World War II (1939-1945). This war, which claimed the lives of about 82 million people, led to the destruction of the economic and social structures of the European colonial countries and redrew the map of Europe in approximately its current shape. It also led to the decline of the European countries and the rise of the Soviet Union, which inherited Tsarist Russia and established a communist state ruling its legacy from Moscow, after the Bolshevik Communist Revolution in 1917 CE. As well as the rise of the United States of America as the two largest countries among the Roman countries controlling the

destiny of the world. These two countries inherited most of the important colonial legacy of the European countries and thus primarily inherited the banner of the contemporary Romans.

As we mentioned, the new international system arose shortly after World War II, and the Soviet Union primarily, along with the United States and the remaining strong European countries – France and Britain – shared dominion over the world for half a century.

The Soviet Union collapsed after its entanglement in Afghanistan, and the United States of America, whose military power had matured to become stronger than the sum of the nine strongest major military powers that follow it in the list of strong countries, as strategic studies say, became the sole superpower. Its economy joined to be the strongest economy on Earth. With its scientific and technological capabilities and a population of nearly 300 million people, it became the heir to Roman civilization, as its leaders declared. This is a fact.

Britain (the old, dissolved colonial state) rushed to enter its orbit by virtue of the unity of language and denomination (Protestant) and shared history. The rest of the European countries became subordinate to it through NATO, which began to include most of the components of the Warsaw Pact from Eastern European countries and even Russia itself... so that the efforts of the Romans could unite in the third Crusades against the Muslim world, led by America, which began since the announcement of the New World Order in 1990 and reached its peak since the end of the twentieth century and the beginning of the third millennium CE, which are our current days, when America, its allies, and its hypocritical followers undertook to fill the earth with injustice and oppression.

## **Jewish Control over the Contemporary Romans (The defunct Soviet Union - Europe - America)**

### **The Dominance of the Jews over the defunct Soviet Union and current Russia**

#### **The Bolshevik Revolution and the Jews:**

The Bolshevik Revolution was Jewish in thought, planning, funding, and execution. Its philosopher and thinker was Marx, the grandson of the Jewish rabbi Mordecai Marx. Likewise, Lenin, who turned Marx's words into the reality of a revolution and provided the communist movement with his writings, was also Jewish.

A resolution of B'nai B'rith (the Jewish Sons of the Covenant) in 1939 stated: "We have spread the spirit of false liberation revolutionary spirit among other nations to convince them to abandon their religions, and even for people to be ashamed of declaring the teachings of these religions. We have succeeded in convincing many to openly declare their complete atheism and their disbelief in a Creator altogether. We have seduced them to boast of being descendants of apes - Darwin's theory - and then we have presented them with ideologies whose true depths are impossible for them to fathom: Communism and Anarchism, which serve our interests and goals."

As for the funding, it was Jewish, as mentioned.

Brownsville, the eastern neighborhood of New York, was the stage for the planning of the revolution, led by Trotsky. This neighborhood is still the center of global Jewish planning for the destruction of humanity.

In the first week of the revolution, a two-part decree was issued concerning the Jews:

- Hostility towards Jews is considered hostility to the Semitic race and is punishable by law.

- Recognition of the right of Jews to establish a national homeland in Palestine.

### **The first political book of the Bolshevik Revolution:**

Composed of seven individuals, five of whom were Jews by birth:

Lenin: Jewish, and his wife (Trubskaya) was Jewish.

Trotsky: Jewish.

Kamenev: Jewish.

Sokolnikov: Jewish.

Zinoviev: Jewish.

As for Stalin, his wife was Jewish, named Rosa Kaganovich.

Yenukidze: Russian and not Jewish, he was the only one.

### **The state formed by Lenin in 1918 CE:**

This was the first government after the revolution:

| Department                 | Total Number | Jews |
|----------------------------|--------------|------|
| Ministers                  | 22           | 17   |
| War Administration         | 43           | 34   |
| Internal Affairs Committee | 64           | 45   |

|                               |            |            |
|-------------------------------|------------|------------|
| Foreign Affairs Committee     | 17         | 13         |
| Press Committee               | 42         | 41         |
| <b>Total Senior Officials</b> | <b>532</b> | <b>425</b> |

This means that 80% of the officials were Jewish.

Perhaps the reader thinks this was at the beginning of the revolution, but the matter continued to this day. In 1965 CE, the Soviet writer Nina Alexeyeva wrote: "The number of Jews in the Soviet Union does not exceed one percent, but they represent sixty percent of the faculty in higher institutes and universities, and eighty percent of the ideological guidance officials in the party and foreign policy. The Deputy Prime Minister and the head of the Economic Council in the Soviets are Jewish."

(Al-Dhakha'ir, vol. 1, pp. 971-973)

### **The Yalta Conference in 1945 CE and the Dominance of the Jews over the Great Powers**

Following the Second World War, the three poles (Roosevelt, Stalin, Churchill) met and decided to eradicate Nazism, divide Germany into occupation zones among the Allies, dismantle the Japanese Empire, and form democratic governments in Eastern Europe. They also studied the Zionist memorandum which included:

- That Germany be required to pay compensation of 5 billion dollars to be distributed among the affected Jews in Europe and those who had migrated to America and Palestine.
- Lifting all restrictions on Jewish immigration to Palestine.

- Granting Jews assistance to establish their political entity.

As for the three poles, they were either Jews by lineage or by inclination and sentiment.

Roosevelt: Jewish, descended from a Jewish family named Rosenberg, which later changed to Roosevelt. They migrated from Spain to America, and his grandfather, Clinton Roosevelt, was one of three who formed a committee to raise funds for Marx and Engels to produce the Communist Manifesto. The Jews presented the American President Roosevelt with a gold medal inscribed with:

"Prosperity and wisdom to Franklin Roosevelt, our new prophet who will restore us to the Promised Land."

As for Stalin, he was Jewish by lineage, and his wife was Jewish, named Rosa Kaganovich. This Jewish beauty and her family continued to manage the Soviet Union for nearly three decades during Stalin's rule. Lazar Kaganovich, Rosa's brother, had control over Stalin and Molotov.

"As for Churchill, he was one of the most ardent enthusiasts of the Zionist idea."

(Al-Dhakha'ir, vol. 1, p. 981)

### **The Dominance of the Jews over Europe**

I used to have some statistical information and studies about this topic in my archive, but I lost them in London due to my rapid migration from there to Afghanistan, and then I lost the other part in Afghanistan during its fall.

However, the gist of what I remember from that is the enormous control of the Jewish and Zionist lobbies over the world of politics, press, media, banks, and economic institutions in Europe in general.



Among what I remember, for example:

- Al-Mushahid Al-Siyassi magazine, published by the BBC, published a study in one of its issues in 1996 about the power of the Jewish lobby in the two main British parties (the Conservative Party and the Labour Party). It concluded that the Jews control both parties to a surprisingly similar degree. It was puzzled by the question: Who will the Jews support in the elections between the two parties?! I had the magazine in my archive, and it contained an important statistical report.
- When I was studying in France in 1985, the Jewish organizations and associations held a conference under the slogan "Year 2000 - France is Jewish!" It was in French: L'an 2000 La France est juif!!

Newspapers published studies about the spread of Jews in various state institutions, and the statistics were astonishing! The far-right French nationalist National Front party, which is against Jews, Arabs, and foreigners, published dangerous information about this Jewish penetration...

The same can be said about every other country, and this information can be obtained by anyone who wants to delve deeper from the Internet... It is enough to see the positions of the European Union, including its declaration of Palestinian organizations, including Hamas, as terrorist organizations, despite Europe's recognition of the right to resist occupation, and the evidence is numerous. Although European peoples have begun to express their dissatisfaction with this situation. An official statistic from the European Union even announced that about 60% of the European population sees Israel as the primary threat to world peace, which caused a violent reaction among European Jews and Israel.

## **The Dominance of the Jews over Contemporary America and the Phenomenon of Judaizing Christians (The Evangelical Church) and The Neoconservatives**

America was discovered in 1492 CE. When news of the riches of the New World began to reach the ears of people in Europe, it became, over the next three decades, the destination of adventurers, dissidents, and those persecuted in Europe, just as it became an exile for criminals and exiles.

The Jews, who were suffering from injustice and contempt from Christians in Europe, realized the importance of this New World. Some even believed that it was the Promised Land that they had been promised in their ancient books.

When gold mines and immense wealth appeared, the Jews' sense of smell and greed were aroused, and they began a massive migration to the New World. They quickly formed a large community and worked in their historical field, finance and usury.

When America gained independence and the United States of America began to form, some of them had already gained influence in the fields of banking, capital, and banking operations. One of the early American presidents, (??), feared and predicted the influence of this faction and warned against them. In a document that is still preserved in the Library of Congress, he warned his people about them, saying that he expected that if this group were not restrained and prevented from pursuing its ambitions and greed, he expected that a time would come upon his American nation when these people would control them and own their livelihoods... I kept a copy of his famous statement.

Indeed, the matter came to pass as he had warned. The Jews played a prominent financial role in funding countries in World War I and then World War II. They also participated in funding the industrial renaissance in Europe and America. By the end of the nineteenth century, the Jews had monopolized the trade of money, business, and banking in Europe and America, and they had a lobby that controlled

American and European election campaigns. They controlled the media and press sectors in America, as well as Europe. They controlled the film industry and the world of Hollywood, and they infiltrated their beautiful women to be mistresses or wives of prominent political and economic figures! They established associations and organizations, and the Jewish community in America exceeded eight million people, most of whom live in the economic heart of the United States (New York City), which is considered one of the Jewish capitals of the world. Then Jews and the children of Jewish women entered the field of politics themselves, and some of them became members of Congress, the Senate, ministers, and even presidents!

Given that the majority of American Christians adhere to the Protestant denomination, which is based on interpretations of the Old Testament (the Torah) and Jewish books and literature, new sectarian schools were born that consider loving Jews and working for the restoration of their glory in Israel as among the closest religious acts.

These denominations and associations developed and acquired numerous media outlets, including hundreds of radio stations, television channels, newspapers, magazines, books, research and advocacy centers... etc.

Then the Evangelical Church appeared, and among its most prominent beliefs was the obligation to support Israel as a religious duty and the belief that a global battle would take place in the plain of Armageddon in northern Palestine between the Jews, supported by Christian kings, and the Muslims, and that these battles would result in the destruction of millions of people, and that they would be a prelude to the return of Christ descending from heaven to save those who believed in him. These people believed that the end of the twentieth century or the beginning of the current century was the time for this event. Many American politicians believed in these talismans, including President Reagan himself! Several books have been written about this topic, and some of them have been translated into Arabic. (Sheikh

Safar Al-Hawali has valuable studies and books on this topic for those who wish to delve deeper).

Therefore, Israel has received unlimited support from America during the last quarter of the last century and still does. Then, at the end of the last century, a new religious and political school emerged in America with even more ominous beliefs. They called themselves the Neoconservatives, and they included the administration of President George H.W. Bush and the current administration and the current President George W. Bush himself.

These individuals base their doctrine on biblical myths, the necessity of rebuilding the Temple and the Kingdom of Israel, and that Allāh blesses America for undertaking this mission. This is in addition to imperial dreams of American expansion, their dominance over the Middle East in alliance with the Jews, the supremacy of the white race's civilization, and the necessity of annihilating other races. They adopted the theories of the "Clash of Civilizations," arguing that the earth cannot accommodate two civilizations, and that the white race's civilization - Christian in religion, democratic in politics, capitalist in economy, and permissive in ethics and culture - must crush other civilizations, subjugate them, and impose its religion, culture, and system upon them.

Indeed, these neoconservatives, who can be called Judaized Crusaders, declared Islam and Muslims their primary enemy and announced the collision with their civilization as an inevitable destiny. One of their leaders even said, "We are the heirs of the Roman civilization, and its enemies throughout history are our enemies in the present." George W. Bush declared that his current war in the Middle East is a crusade, then apologized and said it was a slip of the tongue, but the wicked man repeated it several times consecutively! One of his prominent generals, a clergyman working in guidance, insulted Islam and the Messenger of Islam (peace and

blessings be upon him) in a manner consistent with the baseness of that accursed general. The evidence for this requires a separate book and is well-known.

Thus, the Jews gained complete control over the current administration. Jews, the sons and husbands of Jewesses, and their students became the majority in the Senate, Congress, the government, and institutions. Practically, our war with Israel has become a war with America. May Allāh destroy them.

This is a brief summary of the history of the Romans from their origin to the present day, which has continued for about 2500 years so far and will continue until the Hour comes upon the worst of creation. The Romans will then be the most numerous people, as the truthful and trustworthy one (peace and blessings be upon him) informed us.

### **Development of the International System and Summary of the Conflict Between Muslims and the Romans**

**(8 AH - 1425 AH) (629 CE - 2004 CE)**

From Thawbān, the Messenger of Allāh (peace and blessings be upon him) said:

*"Then the nations are about to call each other [to attack] you as diners call one another to a dish." Someone asked: "Will that be because of our small number at that time?" He said: "Rather, you will be numerous at that time, but you will be like scum, like the scum of the torrent. And Allāh will remove the fear of you from the hearts of your enemies and cast weakness (al-wahn) into your hearts." Someone asked: "O Messenger of Allāh, what is al-wahn?" He said: "Love of the world and hatred of death." (Narrated by Abū Dāwūd)*

And from the Messenger of Allāh (peace and blessings be upon him) that he said:

*"Then Persia will have one or two blows, then there will be no Persia ever after. And the Romans are possessed of horns; whenever a horn perishes, another takes its place,*

*people of rock and people of sea. Far off, for the rest of time, they are your companions as long as there is good in life."* (Musnad al-Ḥārith, Zawā'id al-Haythamī Vol. 2 / p. 713).

And from him (peace and blessings be upon him): *"The most hostile people towards you are the Romans, and their destruction will be with the Hour."* (Musnad Aḥmad 17335).

If we were to summarize the conflicts and wars of Islamic civilization with its enemies throughout history, from its rise to the present day, we would find that it clearly confirms what was reported by him (peace and blessings be upon him). The stages of the conflict were as follows:

### **The Prophetic State and the Conflict with the Romans**

The conflict with the Romans during the Prophetic State:

The Messenger of Allāh (peace and blessings be upon him)'s directive to the Muslims to engage in Jihād against the Romans (Banū al-Aṣfar) was the basis for what followed, the continuation of this eternal conflict. The beginning of this, as we saw in Mu'tah (8 AH - 629 CE) after their treachery against the Messenger of the Messenger of Allāh (peace and blessings be upon him), and then Tabūk. Then the Messenger of Allāh (peace and blessings be upon him) prepared the army of Usāmah to invade the Romans, and he personally supervised it until the last breath of his life. Among his last noble words, as mentioned in the noble traditions, were: *"Dispatch the expedition of Usāmah... May Allāh curse whoever lags behind it..."* Since then, the mill of this eternal confrontation has continued to turn.

### **The Conflict with the Romans during the Era of the Rightly Guided Caliphs**

It is clear from the above that the conflict with the Romans was one of the two main efforts of confrontation during the time of the Rightly Guided Caliphs. After the fall

of Persia and its entry into Islamic civilization during the eras of ‘Umar and ‘Uthmān (may Allāh be pleased with them), the confrontation with the Romans became the main focus. The Islamic confrontation was characterized by an offensive nature, and as we saw in detail in the history chapter, the Muslims quickly seized from the Romans; Bilād al-Shām and Egypt, and most of the possessions of the Byzantine Romans in North Africa, and threatened the Roman capital (Constantinople) itself during the caliphate of ‘Uthmān (may Allāh be pleased with him). They even entered Al-Andalus against the Western Romans, although they did not remain there.

### **The Conflict with the Romans in the Umayyad Era**

As we detailed in (page? and after), the conflict with the Romans was the main focus of the wars of the Islamic state, alongside their movement eastward in the lands of Sind (Pakistan), Karmān (Balochistan), Sijistān (Iran), Khurāsān (Afghanistan), and the lands beyond the river (Central Asia). The conflict at that time was characterized by an offensive phase, during which the Muslims were able to seize all of North Africa from the Byzantine Empire. They also seized Al-Andalus from the Mulūk (Goths). They entered the lands of the Franks (Gaul), which is France, entering its cities of Toulouse, Lyon, and Bordeaux. The advance stopped near the city of Tours in northwestern France!!

Thus, the conflict included the Eastern Romans (Byzantines) and the Western Romans (kingdoms of Western Europe). The Muslims also seized some Mediterranean islands during this period and besieged Constantinople several times. The Romans did not have significant offensive initiatives during the Umayyad period. The most important of these were:

#### **Raids of the Jarājima (Mardaite):**

The Jarājima raided the Islamic frontiers during the reign of ‘Abd al-Malik ibn Marwān in the year 70 AH, incited by the Romans, taking advantage of his

preoccupation with the war against Ibn al-Zubayr and the suppression of the uprisings that occurred during his reign. ‘Abd al-Malik dealt with them by paying money; he negotiated with the Byzantine Emperor Justinian II to pay him a thousand Dīnārs every week, on condition that he would abandon assisting them in their raids.

### **Naval Raids of the Romans:**

The Byzantine fleet raided the Arab fleet in the year 129 AH and defeated it. The Byzantine fleet was able to capture Cyprus.

During this period, the Muslims entered into conflict with the pagan Turks in Central Asia, and the conquering leader Qutaybah ibn Muslim continued until he conquered Afghanistan, the lands beyond the river, Western and Eastern Turkestan, and reached the borders of China, adding about 5 million square kilometers to the area of the Islamic state. Meanwhile, his counterparts were advancing in the conquest of the lands of Sind and northern India, so that the Islamic state reached its greatest expansion through conquests during the Umayyad Caliphate.

### **The Abbasid State and the Conflict with the Romans**

Firstly: The conflict with the Romans during the first Abbasid period (the period of strength):

As we saw in detail, the conflict with the Romans was the main focus, and almost the only one, during that period. In its beginning, it was offensive through the system of summer and winter campaigns. Then it became almost entirely defensive, and the Romans' raids on the long defensive line with them, extending from the borders of the Arabian Peninsula east of Anatolia to northern Bilād al-Shām, reaching Antioch and the Mediterranean Sea northwest of Bilād al-Shām, became numerous.



Among the most important raids that the state was subjected to during that period were:

- Raids of the Khazar with groups of Turks on Armenia in the year 147 AH, taking Muslims and Dhimmīs captive and destroying the city of Tiflīs (the capital of Georgia today), then their second raid in the year 183 AH.
- Raids of the Sea Pirates (Al-Maydh) on Basra in the years 148 AH, 149 AH, 153 AH, 178 AH, 179 AH, 225 AH, 227 AH, and 231 AH.
- And their raid on Jeddah in the year 151 AH.
- Raids of the Romans with their ships on Damietta (Egypt) in the year 238 AH.

As for the Western Romans (kingdoms of Western Europe), the truce was the nature of the relationship with them. It sometimes turned into good relations, as was the case between Harūn al-Rashīd and Charlemagne, the king of Gaul (present-day France), who even exchanged gifts.

Secondly: The conflict between the Abbasids and the independent Islamic states with the Romans from the second Abbasid period until the rise of the Ottoman state (247 AH - 922 AH):

The conflict with the Romans did not stop in either of its two aspects, the Eastern (Byzantine Romans) and the Western (Christian kingdoms of Europe). As we mentioned, since the end of the Golden Age of the Abbasid state, it was predominantly defensive, except in a few cases. The reality is that with the weakening of the central caliphate of the Banū al-‘Abbās in Baghdad, the independent states, as we saw in the summary of their history, took on the honorable mission of Jihād, defensively and offensively, and protecting the territory and defending the lands of the Muslims, their lives, and their honor.

So we found the Seljuks in the lands of Rayy and Anatolia fighting the Byzantine Romans fiercely, and the Ḥamdānids did the same in northwestern Bilād al-Shām.

When the Atābeg state was established, the Zengids fought the Crusaders who came from the kingdoms of Europe, and the Caesar of Constantinople did not hesitate to support them for two centuries. When the Ayyubid state was established, they inherited that honorable mission from their cousins the Zengids. When the Mamluks inherited the rule of Egypt and Bilād al-Shām, they inherited with it the completion of the noble mission and completely cleansed Bilād al-Shām from the defilement of the Crusaders. Meanwhile, the Seljuks continued their Jihād against the Romans in Asia Minor, until the Ottomans, their descendants, arose and carried the banner of honor that was still fluttering, borne by various kings and princes despite the immorality and conflict over kingship that afflicted them, as we mentioned some of that.

As for the west of the Muslim lands, the situation remained the same, as we saw. The Aghlabids, the Almohads, the Almoravids, and others among the kings and princes of the kingdoms of the Maghreb al-Aqṣā defended Islam and the Muslims whenever the Romans - in both their aspects - were tempted to attack the lands of Islam. As for the state of Al-Andalus, the dust of war remained unsettled between the Muslims and the Christians of Spain, supported by the kings of Europe, until they were finally able to overturn the state of Islam there after division and misguidance spread, and cooperation with the Christians among the kings of the Ṭawā'if. When they dared to seek their help against each other, Allāh gave the Christians power over them and overturned their state.

And this Sunnah continued consistently, until the banner of Jihād against the Romans was taken up by the nascent Islamic Ottoman state, which was pounding the fortresses of Constantinople in the east of the Muslim lands, while the Western Romans were pounding the fortresses of Granada in its west on the shores of the Atlantic, thus beginning a new era of this eternal conflict between us and the Romans.

## **The Ottoman State and the Conflict with the Romans**

Then the Ottoman state was born from the descendants of the Seljuk Turks in Anatolia, and Sultan Mehmed the Conqueror was able to pound the walls of Constantinople with cannons whose projectiles weighed up to 3 tons in 1452 CE! This was after the Ottoman state rose with a renaissance that equaled and surpassed the renaissance of the Byzantine Romans and the developed European states at that time.

The fall of Constantinople constituted an earthquake on a historical level, so much so that historians considered it the end of the Middle Ages and the beginning of the modern era, and rightly so, for this was a reason for the Ottoman expansion in conquests to the north, south, and west, and their rise until the Islamic state under their banners reached imperial size and reunited its parts under one Caliph, after the Ottomans transferred the Caliphate to themselves and made its center Constantinople, which became known as Islāmbūl, meaning "City of Islam," which was later called Istanbul.

It was also the beginning of the renaissance of the European states and the subsequent Industrial Revolution and economic and social revolutions. Thus, modern European states with great might were born. They took over the conflict with the Islamic state at that time, which was the Ottoman Caliphate.

The armies of the Ottomans spread, conquering the lands of Greece, the coasts of the Black Sea, the Balkans, and the countries of Eastern Europe, until they reached the walls of Vienna, the capital of Austria, at the end of the seventeenth century, where they stopped. And Europe began its second counter-Crusader offensive.

While the Turks were spreading across Europe and Asia after the conquest of Constantinople in 1452, the Christian armies were besieging the last Muslim kingdoms in Al-Andalus, leading to the fall of the last stronghold of Islam in Western

Europe (Granada) in 1493. The conflict intensified between the Ottomans and the colonial European states, which carried the torch of the Crusader Roman civilization after the Roman Byzantine Empire from Constantinople. Thus, the conflict between Islam and the Romans continued throughout the period of the Ottoman Caliphate until the European states were able to overthrow it and announce it in 1924, when the colonial states divided its legacy, which is the sum of the Arab and Islamic world. Meanwhile, they divided the countries of the world.

### **The Islamic World After the Fall of the Ottoman Caliphate and the Conflict with the Romans**

The conflict between Muslims and the Romans did not stop with the absence of Muslims as a political force from the international stage after the fall of the Ottomans. The conflict of Islam continued, represented by the Islamic peoples and their Jihādī and liberation movements against the forces of the European colonial states in all their countries. In the farthest east of the Muslim lands, the Russian armies spread to overthrow the Islamic capitals in Asia. Their forces seized the lands of the Bashkirs, Tatarstan, Crimea, the eastern Black Sea, Siberia, and the Caucasus. Then they marched on the republics of Central Asia and overthrew their major capitals after fierce resistance and millions of losses. Turkmenistan, Uzbekistan, Kazakhstan, Kyrgyzstan, and Tajikistan fell, and the famous Islamic capitals of Marw / Bukhara / Tirmidh / Tashkent, between the beginning of the 16th century and 1904, when the armies of Tsarist Russia settled on the banks of the Oxus River, which forms their border with Afghanistan, which was in the sphere of English influence.

After the European states seized the Arab and Islamic world in Asia and Africa, the Muslims continued their conflict with the new Romans, represented by the major colonial powers, foremost among them Britain, France, Italy, Spain, the Netherlands, Portugal, Belgium, and others. These countries divided the occupation of the world,

with the lion's share going to Britain and then France. The Ministries of Colonies in Paris and London divided the legacy of the Ottoman state, especially the lands of the Arab world, in what was known as the conspiracy or agreement of Sykes-Picot, which was concluded in 1919. Britain then introduced a new factor into the conflict with the Muslims: the Jews, by the British Minister Balfour issuing his ominous promise to make Palestine a national homeland for the Jews. Thus, the lands of India and Sind (Pakistan), Afghanistan, Iran, Southeast Asia, and many Islamic countries, including the Arabian Peninsula, Sudan, Egypt, Iraq, Jordan, and Palestine, were under English occupation. Syria, including Lebanon, Tunisia, Algeria, parts of Morocco, and part of the Horn of Africa, were under French occupation. Spain took parts of Morocco and Mauritania and some African countries, and Italy took Libya and parts of the Horn of Africa.

Most of the Islamic countries in Central Africa had fallen under the occupation of those European countries before that. The lion's share went to France. The islands of the Indian and Pacific Oceans, from the Philippines to Indonesia to Singapore to Thailand, Malaysia, Burma, and Bangladesh, also fell under their occupation before that. This colonial phase formed a field of conflict between the Islamic peoples and the Romans, represented by the European colonial states. The Roman-Jewish colonial powers did not hide the Crusader spirit in their colonial movement, and it appeared in many of their statements. Among these is that when the British commander Lord Allenby placed his banner with two crosses on the Mount of Olives in Jerusalem, he cried out, "Now the Crusades are over," with a spirit of revenge for the defeat of his ancestors by the hand of Salāḥ al-Dīn al-Ayyūbī. As for General Gouraud, one of his first actions was to visit the tomb of Salāḥ al-Dīn, strike it with his sword, and break off a piece of stone from it, which is still preserved in the Military Museum in Damascus, saying to him, "Here we are back, Salāḥ al-Dīn." As for the Italians, their military anthem during the occupation of Libya overflowed

with Crusader hatreds and boasted of the soldiers going to kill Muslims. There are many examples of the Crusader spirit of the modern colonial movement.

### **The Conflict Among the Romans Themselves After the Absence of Muslims from the International Power Stage and Their Transformation into Colonial Spoils**

Thus, the shape of the international system changed to become a field of conflict between the Romans themselves over colonial spoils and European policies, which ignited two devastating world wars. The first lasted between 1914 and 1918 and claimed about 9 million lives in Europe. In it, Germany managed to drag the Ottoman state, whose affairs were in the hands of the Masons and the Sabbatean Jews, into the war on its side, which justified the division of its remnants after Germany lost the war, as did its dying ally, the Ottoman state.

Then the Second World War broke out between 1939 and 1945, claiming about 82 million human lives in Europe, Russia, and America. This war resulted in the destruction of Europe's infrastructure, economically and socially, allowing for the birth of two new great colonial powers on earth: Russia and America. European countries then rushed to join the alliance of one of these two states. Eastern European countries joined the Soviet Union, forming the Warsaw Pact under the leadership of Moscow. Most Western European countries joined the American alliance, forming NATO under the leadership of Washington. A new stage in the international system began, in which the conflict was between these two poles, as Muslims no longer existed on the international stage as a party, because they had become spoils, preyed upon by those countries and controlled in their orbit, following the example of their ancestors, the Ghassanids and the Lakhmids.

## **The Modern World Order and the Rise of the Soviet and American Empires and Their Conflict for Influence**

As mentioned earlier, the Second World War led to the destruction of Europe and the decline of its colonial powers from prominence, and the emergence of two great powers: the Soviet Union and the United States of America. Then the Eastern European countries entered as quasi-colonies of the Soviet Union to form the Warsaw Pact and what was called the Eastern Bloc. Western Europe, led by Britain and France, joined the American alliance and formed NATO or the Western Bloc. The Second World War in 1945 resulted in a redrawing of the balance of power in the world on this basis. The League of Nations was established by the major powers to lay the foundation for a new international order at that time, then it was amended to become the United Nations. China rose as an economic, nuclear, and human power and imposed itself among the great powers, forming with America, the Soviet Union, France, and Britain the permanent members of the Security Council, the most important institution emerging from the United Nations.

The Cold War began between the two poles in the areas of espionage, the arms race, and the conflict for influence in bringing as many Third World countries as possible into the orbit of one alliance or the other.

The Bolshevik Communist Revolution had occurred in Russia in 1917, and the Soviet Union with its Leninist-Marxist philosophy replaced Tsarist Russia. After the Second World War, the Soviet Union supported liberation movements in countries that had not yet gained independence from the colonial powers during the revolutions that took place against them in the interwar period. Socialist and communist thought also spread in many countries and carried the principle of revolution against dictatorships supported by the colonial states, especially America and Western European countries. The Soviet Union supported these movements, and the conflict

for influence between America and the Soviet Union led to the system of proxy wars, with the Soviet Russians supporting these movements.

The proxy wars and conflicts of influence led to the Soviet sweep of most Third World countries, especially in many countries in Africa, Asia, and Latin America. The Soviets established a strong foothold in important Arab countries such as Iraq, Syria, Egypt, South Yemen, Libya, Algeria, and the Horn of Africa.

Several proxy wars followed, in which various countries or even the people of a single country fought in this conflict for influence, such as those that took place in Korea, Vietnam, the Horn of Africa, North and South Yemen, Lebanon, as well as many countries in Asia, Africa, and Latin America.

Both countries also played on the Arab-Israeli conflict, with overt support from America for Israel and the Soviets playing the role of supporting the Arab side. It is noticeable that many of these wars and revolutions narrowed the areas of American influence, to the extent that it can be said that the result of these boxing rounds between America and the Soviet Russians showed the Russians' superiority on points in most of those rounds. Until the Russians, in the exhilaration of victory and progress, committed their fatal historical error and proceeded to occupy Afghanistan in 1979 in an almost overt manner following a series of communist coups supported by them against the monarchy there since 1965. Thus, in a strategic leap, they achieved half of the Tsarist dream of reaching the warm waters of the Arabian Gulf, as there was no barrier between them and it except the Pakistani-Iranian Balochistan triangle, with a distance of no more than 500 kilometers.

It seemed as if America had accepted the *fait accompli* and surrendered, showing no significant movement despite the alarm bells ringing about the approach of the sworn enemy to the oil sources, which control the main economies of the world. No



one expected the surprise that occurred and changed the face of the world, taking it to a new historical stage that swept away all its old constants.

**The defeat of Russia in Afghanistan and the collapse of the Soviet Union, and the rise of the New World Order led by America as the sole pole that single-handedly controls the political and economic destinies of the world**

It did not occur to any of the policymakers, military geniuses, or great thinkers that a people ranking fourth among the poorest peoples in the world could withstand the strongest military power on earth, which is adjacent to it with a border exceeding 1000 kilometers, providing it with ideal and direct logistical support. But Allāh willed for the miracle to happen. The Afghans withstood the Russian agents from among their rulers from 1965 to 1979, which caused the overthrow of one coup after another. Then they withstood the direct invasion and fierce military confrontation with the crushing military machine of the Red Army for three years (1979-1982) until the American administration and its NATO allies were convinced that there was a historical opportunity to destroy the Soviet Red Army on the peaks and slopes of the Hindu Kush, in a way much worse than what was done to the American army in Vietnam. So the Congress decided in 1982 to adopt the Afghan Jihād and ride its wave.

The American permission to support it and the order to their European allies and their followers from the Islamic world, especially key countries such as Pakistan, whose border with Afghanistan exceeds 2200 kilometers, Saudi Arabia, which enjoys the influence of religious authority and the Two Holy Mosques over Muslims, Egypt, with its strategic weight in the Arab and Islamic world, and other countries, led to the opening of the doors for all types of financial and arms support for the Afghan Jihād. America and its European allies contributed large financial shares and obligated the Gulf states, especially Saudi Arabia, to pay large shares of the support. The door was opened for anyone from the Muslims who wanted to support the

Afghan Jihād, and Pakistan opened its embassies to those who wanted to go there, and some Arab airlines reduced the price of tickets for those who wanted to participate in Jihād! There was permission from America. The Islamic movements, especially the Jihādī ones, benefited from the opportunity and were present in the field and fought the battle to support the Muslims. In short, Allāh decreed that all the conditions for the stunning victory would be met. This is not the place to recount the history of this unique experience in the history of Muslims, and even the world, in its details and consequences, which is a very important topic that requires dedicated volumes. However, what is related to our topic here is to say that the conflict between the Soviet Red Army and the entire Warsaw Pact and the Muslims on the land of Afghanistan resulted in a stunning victory that forced the Russians to retreat from Afghanistan after ten years, in 1989, dragging the tails of disappointment and defeat, having suffered tens of thousands of killed and wounded and leaving behind the wreckage of more than 50,000 military vehicles, as well as the debris of hundreds of aircraft.

Thus, America won the last round in the proxy war with the Soviets by knockout, as the Muslims delivered that punch to the Soviet Union! The outcome was in America's favor. It was the starting point for the collapse of the Eastern Bloc and America's sole control over the world, enabling it to announce the New World Order.

The ball rolled quickly as the Russians were forced to announce the disintegration of the Soviet Union, the dissolution of the Warsaw Pact, and the removal of the Berlin Wall between the two Germanys. The various republics quickly gained independence from Russia, and the communist regimes in Eastern European countries fell one after another like dominoes, replaced by regimes that rushed to prostrate themselves at the doorstep of the world's only superpower, America.

Thus, the parameters of the international system changed, giving rise to a new phase on its ruins, whose beginning can be dated to 1990, the time of the launch of what was called the "New World Order."

Gorbachev, who oversaw the dissolution of the Soviet Union, met with Margaret Thatcher, the then British Prime Minister, and the American President Reagan, to declare that Islam, its civilization, and its peoples are the next enemy of Western civilization. The idea of expanding NATO to include Russia and Eastern European countries was put forward, effectively merging Warsaw into NATO. When asked about the usefulness and meaning of NATO's continued existence after the demise of the Eastern Bloc, and why it was not transformed into an economic and cultural alliance, its officials replied that there was a need to strengthen and expand it to confront the coming danger represented by Islam and Islamic fundamentalism. Then Clinton succeeded Reagan to announce the launch of campaigns against Islamic terrorism. And America began to shape the world's policies and interfere in the destinies of its peoples and states. Among the most prominent effects of the establishment of the New World Order on the Arab and Islamic world are the following:

America's enticement of Iraq to invade Kuwait and America, Britain, and NATO countries leading an international coalition of 31 countries, whereby some Arab and Islamic countries were obligated to participate in the invasion of Iraq and the Gulf. The mobilization reached nearly a million soldiers! Half of them were Americans, and the British constituted 20% of them, while NATO participated fully in the burdens and responsibilities. The invasion, which was the beginning of the new Crusader campaigns against the Islamic world, as more than one American official declared, resulted in America establishing a foothold in the Gulf and effectively occupying it.

Many studies have revealed this program, which is the overt occupation of oil and energy sources, which had been planned since the early 1970s during the era of President Carter, and the American rapid intervention forces (Marines) were specifically formed for it. Thus, the program of the new Crusaders began with the invasion of the Middle East and the Islamic world.

Obligating the concerned Arab countries, the Palestinians, and the Arab and Islamic world behind them to sign peace and normalization agreements with the Jews, and the Zionist program began to move towards expelling the Palestinians and controlling the region through the program of cultural, economic, political, and social normalization with the Jews.

The launch of what are called campaigns against terrorism against Jihādī and Islamic fundamentalist movements, which evolved into campaigns against the entire Islamic awakening and reached, during the era of Bush, who succeeded Clinton, to become campaigns of annihilation or subjugation of all Muslims. Thus, a conspiracy to eliminate the gains of the Afghan Jihād began, and the wars of annihilation against Muslims in Bosnia and Chechnya were launched, and the Arab and Islamic governments began to implement what was assigned to them: the complete liquidation of the bases and organizations of the Islamic and Jihādī awakening everywhere.

Thus, Muslims were forcibly returned to the arena of conflict with the Romans after the conflict among the Romans themselves during the period of World War I and II, and then the Cold War period, resulted in America winning the competition. Britain quickly joined its ranks, and the NATO European countries, whether willing or fearful, were dragged into following it in managing this New World Order.

## **The Latest Episodes in Our Conflict with the Romans (The Conflict of Muslims with America and its Allies) Currently**

The events of September 11, 2001, the American occupation of Iraq, and the outbreak of the Crusader war against Muslims led by America and its current president George W. Bush since the beginning of the 21st century:

Clinton's term ended, and the American elections in 2000 resulted in the victory of George W. Bush, the son of the American President George H.W. Bush, during whose era the New World Order and the Crusader campaigns were launched. A handful of his father's men and some Christian Zionist extremists, who call themselves the "Neoconservatives," managed to join him to form the new American administration. Their leaders, politicians, thinkers, and theorists raced to declare their principles, aspirations, and ideas, and they were not ashamed of them. One of them openly stated: "Americans are the heirs of the Roman Empire, and its enemies throughout history are its enemies in the present and future." Bush later did not hide his statement that "he is leading a crusade against Muslims." The issue of prioritizing support for Israel, occupying oil sources, and increasing the scope of anti-terrorism offices in the capitals of the world's countries, especially Arab and Islamic ones, was no longer a secret. America embarked on a policy of marginalizing Europe and the major countries of the world, and the administration adopted the global anti-terrorism project as a program to liquidate Islamic movements and drag Arab and Islamic governments into it, willingly or unwillingly.

The student movement of Islamic sciences in Afghanistan, or what is called the "Taliban movement," had been able to end the civil war, defeat the warring factions in Afghanistan, put an end to the spread of corruption on earth, and establish a system of rule based on Islamic Law. It declared the establishment of the Islamic Emirate of Afghanistan, entered Kabul in 1996, and Mullah Muhammad Omar was

declared the Amir al-Mu'minīn there. By 2000, it had managed to consolidate its foothold and rule in Afghanistan and controlled about 94% of its area.

As the anti-terrorism campaigns had constricted the earth for many young men of the Jihādī movements, and many Muslim youths, especially from the Arab countries and Central Asia, the Islamic Emirate of Afghanistan became a refuge and a place of migration for many cadres and young men of those movements. Thus, the destruction of the Islamic Emirate and the expulsion of this مهاجر Jihādī elite, who were called the "Arab Afghans," from it became a priority. America began this with a series of measures of political and economic siege, media distortion, and security confrontations.

On the morning of September 11, 2001, 19 young Mujāhidīn affiliated with the al-Qā'idah organization led by the Jihādī Shaykh Usāmah Bin Lādin, managed to hijack a number of planes and carry out martyrdom operations in Washington and New York, destroying the towers of the World Trade Center and a side of the Pentagon building, the headquarters of the US Department of Defense, resulting in the killing and wounding of several thousand Americans.

Although these operations represented a major escalation after a number of other smaller operations against American targets carried out by al-Qā'idah or other organizations due to the wave of American aggression against Muslims and their support for the Jews in Palestine and all enemies of Islam, the American and international media were able to portray the subsequent brutal and oppressive American reactions and the launch of a global war against terrorism and the fight against Muslims on all fronts, portraying it as a justified reaction due to the Islamic terrorist attacks on America and its national security.

Bush began his global war on terror, and part of that was:

Launching a massive media campaign to create and prepare the atmosphere by portraying Muslims in general, and the Islamic awakening and Jihādīs in particular, as the imminent danger to humanity. Exaggerating the size and capabilities of this enemy to the extent of claiming that the Jihādīs possess weapons of mass destruction, the latest technologies of the era, and tens of thousands of trained fighters spread in dozens of countries. America merged all of this under the name "al-Qā'idah," whose name the American media turned into a frightening "bogeyman" that must be fought, incorporating every Islamic effort against it under this name, and even anyone it wanted to crush in its campaign. By this, America justified all subsequent aggression and measures and justified its march in a campaign of occupation on the Middle East and the Islamic world.

Attacking the Islamic Emirate of Afghanistan, overthrowing the Taliban government, and destroying the infrastructure of the Afghan and Arab Mujāhidīn there.

Launching the campaign against terrorism and obligating all countries to it and holding dozens of conferences for this purpose. Bush raised his grandfather Qābīl's slogan, "I will surely kill you"! He launched the saying, "Whoever is not with America in its war on terror is against it," leaving no room for neutrality.

Bush unleashed his security agencies, including the CIA, FBI, and others, and the security agencies of other countries that he brought into the campaign, willingly or unwillingly, in a barbaric campaign of killing, capturing, torturing, displacing, and establishing detention centers that surpassed Nazi concentration camps in their procedures, disregarding all calls from international and American human rights organizations.

In March 2003, America finished preparing the political and media atmosphere over a year and a half of hype in order to exaggerate Iraq's capabilities and Saddam Hussein's regime, by claiming they possessed weapons of mass destruction, and

invented another illusion: the relationship between Saddam Hussein and al-Qā'idah. It created a fear of the transfer of (imaginary) weapons of mass destruction from Iraq to al-Qā'idah and terrorists, based on this (imaginary) relationship. So the armies of America and its ally Britain advanced with about 300,000 soldiers armed with the most advanced military technology in history. They attacked Iraq from the territories of a number of Arab and Islamic countries, foremost among them Kuwait, Qatar, Saudi Arabia, Jordan, Egypt, Pakistan, and Turkey. Over twenty days, aircraft and missiles pounded civilian and military targets, and then in the first month of July, it announced the end of its operations and the occupation of Iraq. The UN Security Council, with all its members, quickly legitimized this occupation after Russia, France, and Germany abandoned their faltering opposition to the war and entered the American orbit.

Bush, his senior administration officials, and his media are now preparing the atmosphere to move to the next step: Syria and perhaps Iran. He is hinting at dividing Saudi Arabia and taking over Egypt. This is not the place to review a history that must be written and analyzed with utmost accuracy and honesty for the future generations of Muslims. However, the goals announced shamelessly by Bush and his administration have been openly declared, and they are:

Changing the political map of the Middle East by changing some regimes and redrawing the features of their existence.

Reshaping the map of the Middle East geographically by dividing countries, creating new ones, expanding some, and annexing parts of others.

Redrawing the cultural, civilizational, and religious features of Arabs and Muslims and altering their components to ensure their compatibility with the colonizer's ideas and to eliminate all seeds of renaissance and resistance.



Working to link the Middle East region to the American economy through economic partnership and trade exchange agreements, in which Israel is integrated, turning the peoples of the region into subservient consumers of American products and Zionist administration.

Occupying Iraq indefinitely, thereby controlling the largest oil reserves in the world, in addition to the oil it controls in the Gulf and Central Asia, which guarantees America control over the lifeline of the global economy and dominance over the countries of Europe, Russia, East Asia, and China.

Imposing the Zionist project for the state of Israel, which has become the sole military power, not just the strongest, in the region, after America dismantled the Egyptian army, destroyed the Iraqi army, and established a program for Syria to abolish its army, not modernize it, and abolish compulsory conscription, reducing its numbers to the level necessary for maintaining internal security only.

Thus, the slogan *"I will surely kill you"* has returned to be raised again by the hand of the twenty-first century Hulagu: "Mr. Bush!" and his new American-British-Jewish crusade.

And the conflict continues in all clarity between Islām and Muslims and their new Roman adversaries, just as it has been for 14 centuries. Exactly as the Trustworthy, the Believed One (peace and blessings be upon him) foretold... an eternal, everlasting conflict with the Romans. And it will continue as such until the Hour is established.

## **Summary of the International System and the Conflict of Muslims with the Romans Throughout Islamic History**

**The Prophetic Stage After the Establishment of the State of Madīnah (1 AH - 11 AH):**

- Muslims vs. Polytheists of the Arabian Peninsula: Islām encompassed the Arabian Peninsula after the Year of Delegations.
- Muslims vs. Romans: Mu'tah - Tabūk - Dispatch of Usāmah (may Allāh be pleased with him).

**Caliphate of Abū Bakr al-Ṣiddīq (may Allāh be pleased with him) (11 AH - 13 AH):**

- Muslims vs. Apostates in the Peninsula: Consolidation of Islām in the Peninsula.
- Muslims vs. Persians: Beginning of the Conquest of Iraq.
- Muslims vs. Romans: Conquest of Jordan and Southern Palestine.

**Caliphate of 'Umar (may Allāh be pleased with him) (13 AH - 25 AH):**

- Muslims vs. Persians (Al-Qādisiyyah - Nahāwand): Conquest of Iraq and Persia.
- Muslims vs. Romans: Conquest of Sham and Egypt.

**Caliphate of 'Uthmān (may Allāh be pleased with him) (25 AH - 33 AH):**

- Muslims vs. Persians: Demise of Persia and its entry into Islamic civilization.
- Muslims vs. Romans: Conquest of North Africa, entry into Al-Andalus, and some Mediterranean islands.

**Caliphate of 'Alī (may Allāh be pleased with him) (33 AH - 40 AH):**

- (The Great Fitnah - There is no power or strength except with Allāh).
- Muslims vs. Romans: Temporary truce.

**The Umayyad Caliphate (41 AH - 132 AH):**

- Muslims vs. Turks in Central Asia: Conquest of Turkistan, Sindh, and Transoxiana.
- Muslims vs. Romans: Consolidation of the conquests in North Africa and Al-Andalus, and conquest of some Mediterranean islands.

### **The Abbasid Caliphate (132 AH - 656 AH):**

- Muslims vs. Romans: Abbasid confrontations with the Byzantine Romans.
- Truce with the Western Romans (Kings of Europe).
- Muslims in Al-Andalus vs. Western Romans.
- Muslims vs. Tatars.

### **The Period of Islamic Dynasties (656 AH - 1452 CE):**

- Muslims vs. Romans.
- Muslims vs. Crusaders and Byzantines in Sham.
- Muslims in Al-Andalus vs. Kings of Spain and Europe.

### **The Ottoman Empire (1452 CE - 1924 CE):**

- Muslims vs. Romans: Conflict between the Ottoman Empire and European states during the stage of conquest and then the stage of decline.

### **Muslims Under Occupation During the Interwar Period (1914 CE - 1945 CE):**

- Romans vs. Romans (Europe vs. Europe in World War I and II).
- Muslims vs. Romans: Muslims engaging in Jihād against the occupation.

### **Muslims Under the Rule of Colonial Deputies (1945 CE - 1990 CE):**

- Romans vs. Romans (The Cold War: Russia vs. America).
- Muslims vs. Apostate Deputies of the Romans (Apostate Rulers vs. The Islamic Awakening).

### **The New World Order (1990 CE - ??):**

- America vs. All of Humanity!: The unipolar system and American dominance over the Earth.
  - Muslims vs. Romans Led by America: Jihādī movements vs. America and its allies.
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# **Conflict with the Romans**

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## Conflict with the Rūm and Its Power Dynamics Throughout History

From Thawbān, the Messenger of Allāh (peace and blessings be upon him) said: *“The nations are about to call each other [to attack] you as diners call one another to a dish.”* Someone asked: *“Will that be because of our small number at that time?”* He said: *“Rather, you will be numerous at that time, but you will be like scum, like the scum of the torrent. And Allāh will remove the fear of you from the hearts of your enemies and cast weakness (al-wahn) into your hearts.”* Someone asked: *“O Messenger of Allāh, what is al-wahn?”* He said: *“Love of the world and hatred of death.”*

And from the Messenger of Allāh (peace and blessings be upon him) he said: *“Persia will be [defeated in] one or two thrusts, then there will be no Persia after it ever. But the Rūm are the people of horns (generations); whenever one horn perishes, another horn replaces it. People of rock and people of the sea. Alas, until the end of time, they will be your companions if there is good in living.”*

As has become clear to us from the previous chapter, the conflict of the Muslims with the Rūm has continued since the era of the Prophet (peace and blessings be upon him) until our present day, and it continues. The Messenger of Allāh (peace and blessings be upon him) informed us in some narrations, which are considered among the miracles of his prophethood (peace and blessings be upon him), that our fighting with them is an eternal conflict, continuing until the establishment of the Hour. Among these narrations are:

It is mentioned in Musnad al-Ḥārith and Zawā'id al-Haythamī, Vol. 2 / p. 713: Chapter on Fighting Persia and the Rūm: Mu'āwiyah ibn 'Amr narrated to us, Abū Ishāq narrated to us from al-Awzā'ī from Yaḥyā ibn Abī 'Amr from Ibn Muḥayrīz who said: The Messenger of Allāh (peace and blessings be upon him) said: *“Persia will be [defeated in] one or two thrusts, then there will be no Persia after it ever. But*

*the Rūm are the people of horns (generations); whenever one horn perishes, another horn replaces it. People of rock and people of the sea. Alas, until the end of time, they will be your companions as long as there is good in living.*" Ibn Ḥammād also cited it in Kitāb al-Fitan, Vol. 2 / p. 479.

It is mentioned in the Musnad of Imām Aḥmad (may Allāh have mercy on him), Ḥadīth No. 17335:

Ḥasan ibn Mūsā narrated to us, Ibn Lahī'ah narrated to us, al-Ḥārith ibn Yazīd narrated to us from 'Abd al-Raḥmān ibn Jubayr that al-Mustawrid said: While I was with 'Amr ibn al-ʿĀṣ, I said to him, I heard the Messenger of Allāh (peace and blessings be upon him) say: *'The most severe of people against you are the Rūm, and their destruction will only be with the Hour.'* 'Amr then said to him, "Have I not forbidden you from [saying] such things?"

Indeed, historical events have confirmed what the Messenger of Allāh (peace and blessings be upon him) foretold. No sooner had the state of Islām been established during the time of the Prophet (peace and blessings be upon him) than the clashes between Muslims and the Rūm began, and this has continued, as we summarized earlier, without cessation to this day. I read in a newspaper during the Second Gulf War (Operation Desert Storm and the liberation of Kuwait) that some historians had counted the wars between Muslims and the Rūm, and they numbered more than 3,600 wars between various Islamic states and Rūm states! Over 1,410 years.

Muslims have fought many nations, such as the Persians, Turks, Sindhis, Indians, Mongols, Chinese, and others. All of these were wars and clashes limited by their history and time. But history has proven that the Rūm are "the people of horns (generations)"; whenever one generation perishes, another replaces it. And whenever one of their states fades, leadership passes to another. They are the people of the land and sea armies. We are still in conflict with them, and this will remain until the establishment of the Hour. Even the conflict with the Jews will end

with their annihilation in the battle of the stone and the tree. And even the conflict with Ya'jūj and Ma'jūj will end when Allāh the Exalted destroys them. But it is the Rūm, their states, and their kingdoms, and the fighting with them will continue until the establishment of the Hour, as mentioned in the Ḥadīth, and they are the most severe of people against the Muslims. Indeed, the Hour will be established while the Rūm are the most numerous of people, as stated in the authentic Ḥadīth, even though it will only be established upon the most wicked of creation, who are the majority of them. This is only because they possess characteristics – by the decree of Allāh – that have enabled them to endure.

It is narrated in the Musnad of Imām Aḥmad: From al-Mustawrid al-Fihri, who said to 'Amr ibn al-ʿĀṣ, 'The Hour will be established while the Rūm are the most numerous of people.' 'Amr ibn al-ʿĀṣ said to him, 'Consider what you are saying!' He replied, 'I am telling you what I heard from the Messenger of Allāh (peace and blessings be upon him).' 'Amr ibn al-ʿĀṣ then said, 'If you have said that, it is because they possess four qualities: they are the quickest of people to return after a retreat, they are the best of people to a poor, needy, and weak person, they are the most forbearing of people during tribulation, and the fourth is a good and beautiful quality: they are the most resistant of people to the oppression of kings.' (Musnad Aḥmad 17334).

It is beneficial, as we endeavor in this research to answer the important question for which this book was written, which is: "How do we confront our enemies in the post-September world under American leadership?" That is, how do we successfully confront the Third Jewish-Crusader campaigns, if Allāh wills. It is beneficial to present the main stages in our clash with the previous Crusader campaigns, to identify the keys to victory and defeat in them, through a focused analytical study. This is the subject matter of this chapter, if Allāh wills.

How did those first and second campaigns, and this recent third one, proceed? Who were its parties on the side of the Rūm? Who undertook the confrontation, defense, and resistance on the Muslim side? Who was with us and who was against us, from within our ranks and from outside, during these campaigns?

I will not dwell here on the detailed events of history, as it is recorded and well-known in its references, especially the history of the First Crusader Wars, as well as the Second, which represents modern Arab history. A brief overview of this was covered in the previous chapter. However, I will suffice here with analysis, investigation of lessons, and drawing of conclusions.

This chapter is one of the most important foundations of the call to resistance in the field of Fiqh al-Wāqī' (understanding contemporary reality) and exploring the causes of victory and defeat.

We will take from history the three main stages of the Rūm's campaigns against the Muslims. And we will adopt a theoretical historical division for them, as we observe they were as follows:

- The First Crusader Campaigns (from approximately the mid-eleventh century to the end of the thirteenth century CE), on the coasts of Bilād al-Shām and Egypt, which included the occupation of Bayt al-Maqdis.
- The Second Crusader Campaigns (approximately 1800 - 1970). Against the components of the Ottoman State and the Islamic world, especially the Arab world, after the Sykes-Picot Agreement (1919) and the Balfour Declaration (1917).
- The Third Crusader Campaigns (1990 - 2004 and still ongoing). Against the Islamic world in general and the Middle East in particular.

There is a clear observation that the center of conflict in all three Crusader campaigns primarily revolved around Bilād al-Shām and its neighboring regions of Iraq, Egypt, and the Arabian Peninsula. And there lay the keys to victory and defeat for both sides.

We should not forget that the arena of modern conflict (from the sixteenth century to the present day) with the contemporary Rūm, in general, has extended across the length and breadth of the Islamic world, targeting all its lands from the farthest islands of the Philippines in the Pacific Ocean in the east to the farthest coasts of Marrakech and Mauritania on the Atlantic shores in the west. And from Central Asia, Crimea, the Balkans, and North Africa in the north, to Central Africa, Southeast Asia, and Indonesia in the south.

### **Sources of Authority (Marji‘iyyah) among Muslims**

Before delving into the study of the three Crusader campaigns and their power equations, it is useful to draw attention to the concept of authority and leadership among Muslims throughout Islamic history, as this will help, as we shall see, in understanding the management of that conflict.

According to the agreed-upon understanding, "Ūlū al-Amr" (those in authority), as a Sharī‘ah-political term among Muslims, refers to the scholars (‘Ulamā’) and the rulers (Umarā’). By virtue of the Sharī‘ah texts and established practice, the leaders of the people, especially the heads of major tribes and clans, and those among them possessing sound judgment and intellect, formed the third pillar of authority among Muslims, alongside the rulers and scholars. Thus, authority among Muslims throughout their history can be identified with three sources, which are, in order of importance, as follows:

1. Political Authority: This consists of the legitimate Caliph (Khalīfah) when one exists, or the Sultans, Kings, and Princes who hold power and authority in the

case of multiple kingdoms, which was prevalent throughout most of Islamic history.

2. Religious Authority: This consists of the scholars of the Islamic religion (‘Ulamā’ ad-Dīn), as this authority devolved to the scholars and Imāms of the four schools of thought (Madhāhib) and their major, followed by scholars and jurists (Fuqahā’) throughout Islamic history. Then, the spiritual leadership of the Sufi orders (Ṭuruq Ṣūfiyyah) and their Shaykhs, who had followers and influence, emerged. Often, the Imāms of the Madhāhib were themselves Imāms of the followed Sufi orders in most parts of the Islamic world.
3. Social Authority: This generally consisted of the heads of tribes and clans that form the basic structure of Arab and Islamic societies.

This was the case throughout Islamic history, whether in situations of political unity under a single Caliph or during periods of division under the authority of multiple kings and princes.

Indeed, people always turned to these authorities for leadership and guidance, especially during major calamities.

I am not here to digress into analyzing this and its role in Islamic history or its political and social impacts, except to the extent necessary to understand the structure of resistance in Islamic societies against the Crusader campaigns and the role of these authorities in it.

It is also necessary to clarify that this academic assessment, based on observation and conclusions, is not an evaluation of the rightness or wrongness of the methodologies of those groups, neither from an intellectual nor from a Sharī‘ah perspective. The research may indicate that a certain segment or a particular school of thought played a role in resistance, which we mention according to its importance, without this being, as it should be understood, an endorsement of the

detailed beliefs, methodology, or way of thinking of the proponents of that phenomenon. It is an academic assessment and classification, not an evaluation for preference or correction of methodologies and beliefs to determine right from wrong according to the standards of Sharī'ah-based policy (al-Siyāsah al-Shar'īyyah).

I believe that while most Muslims today are ignorant of the role of these authorities, their cohesion, and their impact on the Ummah's coherence and ability to resist, the enemy has realized this and has worked to destroy these three authorities as much as possible. And it has invented alternatives for them or corrupted them and made them serve its purposes, as we will see by following those campaigns in the subsequent analytical study.

### **The First Crusader Campaigns (1050 - 1291 CE)**

The summary, by way of a brief overview from historical references, is that when the Abbasid Caliphate (Khilāfah Banī al-'Abbās) weakened, and influence around the Abbasid Caliph fell to commanders and soldiers – most of whom, during the second half of its history, were Turks who appointed a Sultan from among themselves who became the de facto ruler of the Caliphate's center and its surroundings. The Caliph's influence was mostly confined to his palace or to Baghdad and its environs. Over time, the princes who theoretically followed the Caliph in the peripheries of the Caliphate state established independent states and kingdoms, which often fought among themselves, or their leaders vied for kingship and authority within them. These kingdoms often fragmented to include mere small cities or even castles and fortresses. Thus, there was a kingdom in Mosul, another in Beirut, a third in Tripoli, a fourth in Aleppo, another in Damascus, and so on. The Shī'ah gained control over the Caliph's court in Baghdad, the Qaramitah spread in the Arabian Gulf, and the Ismā'īliyyah and Nuṣayriyyah – extremist Shī'ah groups – controlled the coasts of al-Shām. The Ubaydid state, which attributed itself to the Fatimids,



arose and established an independent caliphate for itself in Egypt that lasted for nearly two centuries.

During that time, at the beginning of the eleventh century CE, the Pope of the Vatican issued his call to the kings of Europe for the necessity of liberating Bayt al-Maqdis and the "True Cross" – which they falsely claim Christ was crucified on – from the hands of the "infidels" (Kuffār) – meaning the Muslims. Kings from various parts of Europe, especially England, France, and Germany, quickly responded to the call for political and economic interests, as many historians suggest, though the Crusader spirit was not absent from their motives either. The Caesar of Constantinople cooperated with these campaigns by supplying them with provisions as they passed through his lands in Eastern Europe and Asia Minor, as well as by placing the Roman fleet at their service.

Thus, the Crusader campaigns, which historians date as seven major campaigns, followed one another against the coasts of al-Shām, southwestern Anatolia (in the region of Edessa, which is between Adana and the Sanjak of Alexandretta in present-day Turkey), and finally Egypt, over two hundred years. During these campaigns, the Crusaders managed to occupy Bayt al-Maqdis and establish a central principality there. They also succeeded in establishing numerous Crusader principalities, independent of each other, depending on their links to the European kings who collaborated against the Muslims, who were often fighting amongst themselves.

The Islamic principalities bordering the Crusader principalities were weak, fragmented, and fighting among themselves, such as the principalities of Aleppo, Hama, Damascus, Homs, and Mosul. They witnessed many coups and internal conflicts. The princes and sultans therein made their people taste the woes of unjust taxes (mukūs) and various forms of oppression. Thus, the Crusaders occupied the regions that, according to contemporary geographical terms, comprise the Sanjak of Alexandretta, the Syrian coast west of al-Shām from the mountains to the

Mediterranean Sea, and the entire region of Lebanon and Palestine. The weak Abbasid Caliph in Baghdad could do nothing. The Fatimid Caliph in Cairo did not lift a finger; rather, Fatimid history witnessed cooperation with the Crusaders. History also recorded the cooperation of the Nuṣayriyyah, who inhabit the western mountains adjacent to the coast in Syria, with the Crusaders, as they fought alongside them. The Islamic world, especially the Arab Mashriq, generally witnessed a state of severe turmoil and weakness during that period.

However, the historical documents that confirm this deteriorating situation at the level of political authority also prove that this period witnessed a scholarly flourishing, in which many great scholars (‘Ulamā’), Imāms, and orators (Khuṭabā’) emerged. The mosques (Masājid) bore the responsibility of religious authority and the guidance of the people, alongside social authority, far from the corruption of palaces and the conflicts of princes. The tribal social structure was cohesive and soundly built, so the people turned to their leaders among the scholars and tribal chiefs and acted upon their opinions.

With the arrival of the Crusaders, the scholars and orators rose up, urging the people to Jihād and knocking on the doors of the princes, inciting them to fight, starting from the Caliph's gate in Baghdad to the gates of the princes of al-Shām. However, historical references narrate unfortunate stories of the state of fragmentation and corruption among various types of princes and rulers of cities and fortresses. Some historians have recounted stories from that era, such that scholars toured the mosques, urged the people, and collected funds to build an army for Jihād. They knocked on the doors of princes searching for someone suitable for this task. None of the princes welcomed them until they heard of one who was thought to possess goodness and chivalry. They went to him and gave him the money after he promised them good. Then they returned to him but could not find him. They searched for him for a month in the Syrian desert (Bādiyat al-Shām) and

found that he had gone hunting and, with the money they had collected for Jihād against the Crusaders, had built a palace in the desert for himself, his companions, and his retinue for nights of hunting and sport!!

Historians have narrated that the state of most of the Ummah at that time was one of preoccupation with the world and its adornments. They recounted how orators and preachers would ignite the enthusiasm of the people in the masājīd, which resounded with weeping and wailing, yet as soon as the men left the masjid, each would return to his worldly affairs, paying no heed to anything else... As if history is repeating itself today!!

Soon, the Ummah awakened from the shock, and the religious authority played its role within the Ummah. Books chronicling that era describe how this religious authority sharpened the resolve of the men of the Ummah, and how the social authority, along with the heads of tribes and clans in al-Shām and its surroundings, responded to the calls for Jihād. The elites of the Ummah at that time began clashing with the Crusaders from the very first day, until the resistance escalated.

The Ummah quickly regained its political authority with the rise of one of the amīrs of northern al-Shām, the Atabeg, the Mujāhid Amīr ‘Imād al-Dīn Zangī, who confronted the Crusaders in northwestern al-Shām and succeeded in toppling the Crusader state of Edessa. His star shone, and the Mujāhidūn and some amīrs rallied around him. The nucleus of the Zangid state began to form, with its capital initially in Mosul (northwestern Iraq, on the border of al-Shām), then moving to Aleppo (northwestern al-Shām) during the reign of his son, King Nūr al-Dīn Maḥmūd Zangī (may Allāh have mercy on him). He took power after the Bāṭinī Assassins from the Nuṣayriyyah of al-Shām assassinated his father. He assumed the emirate, and his authority extended to include northern Iraq, Syria, and Jordan. The Zangid state was established, and Nūr al-Dīn shouldered the task of building the foundational base for Jihād against the Crusaders in the East. Indeed, the credit goes to him (may Allāh

have mercy on him) for all the glories later achieved by Ṣalāḥ al-Dīn. The history of this period is very well-known, covered by books, media, films, and television series, making repetition and digression unnecessary.

The ascetic King Nūr al-Dīn spent his life engaged in Jihād against the Crusaders in al-Shām, achieving one victory after another. The Zangid authority extended to Damascus, which became their capital after Aleppo in the Jihād.

The Crusaders were keen on capturing Egypt due to its significant impact in supporting whoever controlled it in the conflict over al-Shām. They were enticed by the weakness of the Fatimids and the correspondence of some of their senior viziers with the Crusaders in Bayt al-Maqdis, inviting them to Egypt and promising to hand it over. Nūr al-Dīn recognized the importance of the race to Egypt and sent his army there under the command of the Kurdish commander Asad al-Dīn Shīrkūh to support the Fatimid Caliph's army against the anticipated Crusader campaign against Egypt. Asad al-Dīn was accompanied by his nephew, the emerging commander Ṣalāḥ al-Dīn al-Ayyūbī, despite the latter's reluctance to leave al-Shām. However, the destinies of glory awaited him in Egypt.

Asad al-Dīn Shīrkūh, upon whom the Fatimid Caliph relied to strengthen his position against his viziers, who were vying for power and conspiring with the Crusaders, passed away. The Fatimid Caliph chose Ṣalāḥ al-Dīn for the position of Ḥājib (chief minister), thinking he could control him due to his youth and his being a foreigner in Egypt, and to use his army to strengthen himself against the Fatimid amīrs. The Crusader campaign against Egypt took place, and Ṣalāḥ al-Dīn and the army of al-Shām and Egypt fought valiantly. Nūr al-Dīn sent them reinforcements, enabling them to repel the Crusader campaign that attacked them by land and sea, with the help of the Roman (Byzantine) fleet from Constantinople. Shortly after the victory, the last of the Fatimid Caliphs died. Ṣalāḥ al-Dīn then declared the end of the Fatimid Caliphate, delivered the Friday khuṭbah in the name of the Abbasid Caliph,

reinstated the Sunni Shāfi'ī madhhab in Egypt, and consolidated his rule there. This reached a point where Nūr al-Dīn and his aides in Damascus feared Ṣalāḥ al-Dīn's independent rule over Egypt. Nūr al-Dīn summoned him multiple times, but Ṣalāḥ al-Dīn delayed, until Nūr al-Dīn considered marching to Egypt with his army to ensure its annexation to his kingdom, aiming to unite Egypt and al-Shām in the Jihād against the Crusaders.

It was by Allāh's decree and His kindness that Nūr al-Dīn, the ascetic, Mujāhid king, passed away. His family declared his son Ismā'īl as his crown prince, who was an eleven-year-old child. Ṣalāḥ al-Dīn went to Damascus, acknowledging Ismā'īl, and to discuss confronting the Crusaders. The people of authority and decision-making (ahl al-ḥall wa al-'aqd) from the 'ulamā' and leaders of Egypt and al-Shām gathered and gave their bay'ah (pledge of allegiance) to Ṣalāḥ al-Dīn al-Ayyūbī as Sultan over the lands of Egypt and al-Shām. They were convinced that it was not appropriate for affairs to be entrusted to a child under circumstances of confronting the Crusaders, and of the necessity for a strong sultan to assume guardianship over the affairs of the Muslims and lead the Jihād. Thus, the Ayyūbid state was established.

Ṣalāḥ al-Dīn proceeded to correspond with the amīrs in the Ḥijāz, Yemen, and North Africa, as well as the Seljuk kings in Rayy, northern Iraq. His relationship with the Abbasid Caliph in Baghdad also strengthened, as he sought to unite the ranks of the Ummah for the upcoming confrontation. Ṣalāḥ al-Dīn had concluded a temporary hudnah (truce) with the Crusaders to free himself to eliminate the fitan (seditions) of minor Fatimid amīrs in Egypt and those fighting over fiefdoms and fortresses in al-Shām. Then, the Crusaders violated the hudnah when their commander, Arnaṭ (Reynald de Châtillon), raided a caravan of ḥujjāj (pilgrims) south of Jordan. The hudnah was thus broken, fighting erupted, and Ṣalāḥ al-Dīn's victories followed one after another, culminating in the Battle of Ḥaṭṭīn and then the conquest of Bayt al-Maqdis. Ṣalāḥ al-Dīn then installed the magnificent Friday minbar that Nūr al-Dīn

Zangī (may Allāh have mercy on him) had ordered to be made, to be placed in al-Masjid al-Aqṣā for the first Friday khuṭbah after the conquest. It was destined to be installed during Ṣalāḥ al-Dīn's reign, and the imām of the Friday masjid in Aleppo, who had prophesied the conquest that occurred in 583 AH, delivered the khuṭbah from it, at the very same time the Shaykh had prophesied!!

When death approached Ṣalāḥ al-Dīn, he divided the kingdom among his sons, who soon fell into disagreement among themselves. The kingship eventually passed to his brother, al-Malik al-ʿĀdil, who took over the rule of Egypt and al-Shām. During his reign, the last of the Crusader campaigns against Egypt occurred, led by King Louis IX of France, whom al-Malik al-ʿĀdil captured and imprisoned in Manṣūrah. He was later released. There, after reflection and contemplation on the history of two centuries of military Crusader campaigns, Louis IX wrote his observations on the failure of the military invasion of the Islamic East and the necessity of working towards an intellectual invasion. His observations formed the initial groundwork for the contemporary Crusader campaigns, which were based on missionary work, Westernization, and then, five centuries later, colonialism.

Then al-Malik al-ʿĀdil died after having shouldered the mission of Jihād against the Crusaders. Later, when power passed to al-Malik al-Ṣāliḥ Ismāʿīl, who became Sultan over al-Shām, and to his uncle al-Malik Najm al-Dīn Ayyūb, who became king over Egypt, Ismāʿīl colluded with the Crusaders and sought their help against Najm al-Dīn in Egypt. He gave them a number of castles and fortresses and allowed them to buy weapons from the markets of Damascus. Confronting him resolutely was the Sultan of the ʿUlamāʾ of his time, ʿIzz al-Dīn ibn ʿAbd al-Salām, the scholar of Damascus. Ismāʿīl imprisoned him, then released him. ʿIzz al-Dīn then traveled to Egypt to continue his practice of ḥisbah (enjoining good and forbidding evil) towards the Sultan of Egypt, who sheltered and honored him.

The Ayyūbids in Egypt increased their number of slaves and Mamlūks, gathering hundreds and thousands of them, and appointing them as soldiers and commanders. The strength of each Ayyūbid amīr in Egypt and al-Shām came to be measured by the number of his slaves and Mamlūks, many of whom were from Central Asia and the lands of Turkistan. The Mamlūk commanders were enticed by their own strength and the state of decay and weakness of their Ayyūbid kings and amīrs. So, they revolted against them and took over the rule in Egypt, and consequently al-Shām, after the death of Najm al-Dīn Ayyūb during the Battle of Manṣūrah (1250 CE). His wife, Shajar al-Durr, married the chief of his Mamlūk commanders and then abdicated the throne to him. Thus, the Mamlūk state was established. The Sultan of the ‘Ulamā’, ‘Izz al-Dīn ibn ‘Abd al-Salām (may Allāh have mercy on him), has a famous historical account in this regard: he did not issue a fatwā affirming the validity of their rule because they were slaves and not free men. They were compelled to comply with his fatwā, which necessitated their sale and the return of their price to the Bayt al-Māl (treasury) of the Muslims, until they became free, and only then did their rule become valid!!

The Mamlūk state carried the banner of Jihād against the Tatars (Mongols), who had invaded the East, toppled Baghdad, and violated the cities of al-Shām, and were knocking on the doors of Egypt. It's Mamlūk Sultan, the Mujāhid Quṭuz, who rose to meet them. The Sultan of the ‘Ulamā’ did not issue a fatwā for him to take money from the public to buy weapons until after Quṭuz had contributed his own wealth and taken the wealth of the Mamlūk amīrs for that purpose. Then, the scholar issued the fatwā for him and incited the Muslims in Egypt and al-Shām to Jihād. The Battle of ‘Ayn Jālūt was the first strategic defeat for the Tatars, leading to the beginning of their retreat.

Al-Malik al-Ẓāhir Baybars succeeded Quṭuz as Sultan after assassinating him as they were returning from ‘Ayn Jālūt, in order to seize the kingship and the joy of victory!

Nevertheless, Baybars shouldered the responsibility of Jihād against the Crusaders in al-Shām for approximately 27 years, until he expelled them from their last fortresses. The complete expulsion was achieved during the reign of Sultan Khalīl ibn Qalāwūn, thus ending the First Crusades (1291 CE).

The lessons and morals to be drawn from the course of these campaigns are many. What concerns us for this research is to understand the authorities that managed the confrontation on the Islamic side:

1. The Political Authority: It was initially absent. Then it was formed through the Zangids, then the Ayyūbids, then the Mamlūks.
2. The Religious Authority: It managed the confrontation until the political authority was established. Then it stood as a support for it until the end of the confrontation.
3. The Social Authority: It stood alongside the other two authorities. The necessary components were complete, and so the Islamic Ummah confronted the nation of the Crusaders.

The equation of the confrontation in the First Crusades was, in short:

The Ummah of Islām vs. The Nation of the Cross = The Ummah of Islām was victorious.

The Islamic Ummah did not confront them with small segments, nor with small gangs, nor with limited organizations, neither secret nor public. The entire Ummah stood up to the Crusades and defeated them. Neither the conflict among amīrs and sultans for kingship, nor the weakness of the common people of the Ummah and their dereliction of Jihād, hindered this.



## **The Second Crusades (1798 - 1970)**

The First Crusades lasted in the Arab East for about two hundred years. This enabled them to have close contact with Islamic civilization, not just militarily. There were many periods of hudnah (truce), and many commercial relations were established between the Crusader and Islamic emirates around them. Many European travelers and clergymen were able to visit Muslim lands and witness the vast difference in thinking, development, political and economic systems, and social and cultural life. They were also able to transfer many manuscripts and books, to the extent that European historians consider the Crusades one of the causes of the Renaissance in Europe and the end of the Middle Ages.

In the final days of the campaigns, the Christian kings realized they had no way to remain. They began to rethink their methods of invading and dealing with Muslims.

In the last campaigns against Egypt (1249 CE), Louis IX, King of France, was captured along with thousands of his Crusader soldiers by the Mamlūks and imprisoned. There, he had ample time for reflection to lay down important foundations for Crusader thinking on how to invade the Muslims. He wrote those important directives, the gist of which was:

"Indeed, Muslims cannot be defeated as long as their creed is established. The war against Muslims must begin with a war of words."

Then, it was not long before the First Crusades ended completely with the fall of Acre in the year 640 AH - 1291 CE.

Thus, the Crusading West realized that Muslims could not be overcome by subjugation and military force because, due to their religious sentiments and the nature of their creed, they are provoked within them all reasons for resistance and fighting. The way to do so was to invade them intellectually, changing their way of

belief and thinking to dry up the roots of their strength and ability to resist, thereby making it easy to overcome them militarily.

The Intellectual Invasion of Muslims and Its Practical Results in the Political Arena:

The First Crusades ended at the close of the thirteenth century, and the Second began at the dawn of the eighteenth century. So, how did the Crusaders benefit from a period of 500 years to prepare and plan for a return based on experience and knowledge?!

Ever since the remnants of the defeated Crusader campaigns returned to Europe, European scholars and thinkers have immersed themselves in studying the essence of our Arab and Islamic civilization. The translation movement flourished, and centers and universities of Orientalism—the specialization in Eastern studies—were established. With the collapse of Islamic rule in al-Andalus in 1492 CE, something similar occurred. During the sixteenth, seventeenth, and eighteenth centuries, the activities of travelers, scouts, and Orientalists increased. Then, missionary movements arose under the patronage of the Pope, with European kings competing to support the sacred missions of sailors and explorers. Over these long centuries, these researchers and Orientalist and exploratory missions penetrated all parts of the Arab and Islamic world. They produced studies and research, and transferred books and manuscripts that accumulated in colossal Orientalist study centers specialized in studying us.

As an example, I once entered the library of the School of Oriental Studies in London to search for books on the contemporary political history of Algeria. When we accessed the library's computer catalog, I learned that the library contained what amounted to 114 km of shelves packed with books from various studies and languages, including Arabic and others! When I requested books about Algeria, I found out there were 30,000 books on Algeria in various languages. When we

specified the Arabic language, I recall there were over 5,000 books. When we specified the requirement for books in Arabic on the contemporary political history of Algeria, I found 263 books. And I found what I was looking for regarding documents from the independence era in dozens of them!! So, reflect. I also learned by chance that the library holds 6,000 Pashto language manuscripts dating back to various periods. You may well ask: How many Pashtuns know how to read their written language?! Meanwhile, European scholars have studied it and read its manuscripts!

I have seen similar things at the Centre Georges Pompidou in Paris, which is a library of read, audio, and visual materials containing hundreds of thousands of books, research papers, and studies. I learned of similar situations in universities in Holland, Germany, and elsewhere. In Spain, I saw the El Escorial library near Madrid, which contains about fifty thousand Arabic manuscripts, not to mention what is held in the Vatican Library and other centers for missionary work and Christianization.

In short, modern colonialism penetrated our lands after acquiring information in all aspects, and they read us and understood us as one reads the lines on their palm. They moved scientifically and systematically. These are the Romans and their characteristics. Most of us only know the superficial veneer of their current civilization, characterized by decadence, immorality, and licentiousness. But the civilizational foundation of these Roman nations is far more complex than that. We must know them as they knew us, and resist them with insight, just as they invaded us with insight and knowledge.

Some Arab and Muslim historians and researchers have written a number of books on Orientalism and its relationship with colonialism, and on missionary movements and their relationship with colonialism, leading one to marvel at the interconnectedness of these three subjects. Thus, the intellectual invasion of our

lands began with the arrival of Napoleon's campaign (1789 CE). The Freemasons began to infiltrate Arab countries and the Ottoman Khilāfah. The winds of Westernization and intellectual colonialism began to blow upon our lands before the physical colonialism that arrived with full force in the mid-nineteenth and early twentieth centuries, though it had already started nibbling at the edges of the Islamic world since the sixteenth century.

Parallel to the intellectual invasion, the vanguards of colonialism persistently worked on cultivating colonial proxies and establishing relations with various segments of society, especially its emirs and its 'ulamā'. Thus, they infiltrated the nervous system of the Islamic body, which lay ailing and moribund with the Ottoman Khilāfah. When the grand colonial concoction was ripe, colonialism was aided in its invasions by Europe's achievements, as we mentioned earlier, in the scientific renaissance, the Industrial Revolution, and advancements in weaponry and rapid transportation. Thus, colonialism descended upon us, fully equipped, and the Muslim lands fell more easily than a storm fells the yellowed leaves of a diseased tree whose trunk is worm-eaten, its roots decayed, and corruption has crept into every aspect of its civilization – religiously, intellectually, politically, and on every level.

The Sunan (Divine laws) brought it to the point where what Ibn Khaldūn had foretold about the rise, fall, and demise of kingdoms came to pass for us. Thus, civilization witnessed its fourth shift, according to Toynbee, as we mentioned in the previous chapter, from the Islamic East to Crusader Western Europe and its heir, America.

### **The Beginning of the Second Crusader Campaigns:**

The Second Crusader campaigns and their main thrust can be dated to the beginning of the nineteenth century, with Napoleon's campaign to Egypt in 1789 CE. However,

their advance towards the peripheries of the Islamic world, their establishment of bridgeheads and naval bases on the coasts of Muslim lands, and their occupation of distant islands on the fringes of the Islamic world date back to the mid-sixteenth century. Their audacity reached the point of establishing colonies on the shores of the Arabian Peninsula and even contemplating the invasion of Al-Ḥaramayn (the Two Holy Sanctuaries), as the Portuguese fleet attempted. However, the Ottomans and their dominant naval power thwarted this attempt. Soon after, the Ottomans controlled the Mediterranean Sea, the Red Sea, and the Arabian Sea. After the English seized Portugal's colonies on the coasts of Africa, India, and the islands extending to the Philippines, and after their occupation of the Indian subcontinent, they managed to occupy the southern coasts of the Arabian Peninsula and the coasts of the Arab-Persian Gulf. In cooperation with the Gulf sheikhdoms, they established protectorates that were practically subservient to the British Crown. They did not dare – due to their civilizational understanding and comprehension – to think of occupying the heart of the Arabian Peninsula, especially Al-Ḥijāz, due to the presence of the holy sites and fearing the existence of the central (Ottoman) Khilāfah, even if only nominally, and fearing to provoke a declaration of general Jihād by it in defense of the Muslim Holy Sanctuaries against Britain in regions where they had no desire for conflict.

Then, the Franco-British rivalry openly began for the heart of the Islamic world south of the Mediterranean, in Bilād al-Shām, Egypt, North Africa, and the Arabian Peninsula. Napoleon occupied Egypt at the beginning of the nineteenth century and advanced to southern Palestine. France occupied Tunisia, Algeria, and parts of northern Morocco between 1830 and 1844 CE. Spain also entered the Moroccan Sahara and the Rif region in 1860 CE.

The Second Crusader campaigns reached their peak shortly after World War I and the Ottoman State's loss of the war alongside Germany, after Freemasons gained

control of its administration and the deposition of its last Caliph, Sultan ‘Abd al-Ḥamīd. The Sykes-Picot Agreement, or rather conspiracy, was concluded in 1917. In the same year, the Balfour Declaration was issued by the British Colonial Office, promising Palestine as a national homeland for the Jews after Britain would take control of it according to the agreement, which allocated Palestine to its share.

Thus, the entire Arab Mashriq fell under the occupation of the armies of the Second Crusader campaigns, under the guise of modern colonialism. The French General (Gouraud) entered Damascus in 1920, and France occupied Syria, which included Lebanon. The English General (Allenby) entered al-Quds (Jerusalem) in 1921. The British army occupied Palestine, Transjordan, and Iraq after Britain betrayed Sharīf Ḥusayn and reneged on the promises made to him by its minister (McMahon) to gain his assistance and incite the Arabs to revolt against the Ottoman Turks. Sharīf Ḥusayn was deceived, believing Britain would help him establish an Arab Khilāfah on the ruins of the Ottoman one, encompassing the Arabian Peninsula, Iraq, and Bilād al-Shām. He led what became known as the Great Arab Revolt, where Arabs in Al-Ḥijāz and Bilād al-Shām fought their Turkish brothers, soldiers of the Khilāfah, with British support and cooperation. Britain had occupied Egypt and Sudan before that, while Libya fell to Italy (1904 CE).

This was regarding the Arab world. As for the wider Islamic world, colonial Europe divided it as well. India, the lands of Sindh (Pakistan), and Iran fell under British occupation. Turkey, under the name of independence and republic, was placed under the rule of Dönmeḥ Jews supervised by the Jew (Mustafa Kemāl Atatürk), who established the Turkish Republic and announced the abolition of the Khilāfah. Turkey thereby relinquished its legacy in the Arab and Islamic countries to the Crusader world, while France and Britain divided the Islamic countries in Central Africa.

As for Russia, its Tsars launched a colonial movement in the mid-sixteenth century that devoured Islamic kingdoms one after another. Russia occupied Crimea, Bashkiria, Tatarstan, and the Caucasian lands: Chechnya, Dagestan, Georgia, and Azerbaijan. It pushed eastward to swallow Turkmenistan, Uzbekistan, Tajikistan, Kyrgyzstan, and Kazakhstan. It had already seized all of Siberia, and the Tsarist armies encamped on the banks of the Jayhūn River (Oxus) on the borders of Afghanistan in 1904, after having toppled major Islamic capitals such as Merv, Bukhārā, Tirmidh, Samarqand, and Tashken. Then, Communist Russia, after the Bolshevik Revolution of 1917, inherited these colonies after eliminating the Tsarist family. Russian Jews played a major role in the Communist Revolution, both in thought and execution.

As for the lands of Najd and Al-Ḥijāz, Britain seized them in a clever way, befitting the sanctity of the Ḥaram. Britain sponsored a young prince from the Āl Sa‘ūd family, who had sought refuge in Kuwait after the fall of the Second Sa‘ūdī State. The Colonial Office became acquainted with ‘Abd al-Raḥmān Āl Sa‘ūd through their chief agent in Kuwait, (Mubārak al-Ṣabāḥ), whom the leaders of Christianization in the Arabian Peninsula called (Mubārak the Great) for the services and facilities he provided them for Christianization in the Arabian Peninsula. [1] Britain thus offered ‘Abd al-Raḥmān Āl Sa‘ūd its assistance to reclaim his ancestral kingdom in Najd. Due to his old age, he presented his son ‘Abd al-‘Azīz in 1898. Britain financed its first campaign in Najd in 1901. Then, as a result of the difficulties he faced, ‘Abd al-‘Azīz adopted the idea of reviving the Wahhābī da‘wah and tried again the following year.

(1) See the lecture (Ṣāni‘ū al-Khiyām - The Tentmakers) by Shaykh Salmān al-‘Awdah – may Allāh sustain him.

With British assistance, which provided him with money, experts, and English officers, and because of his claim to carry the banner of the Wahhābī da‘wah, ‘Abd al-‘Azīz received help from the groups of Al-Ikhwān, the proponents of the Wahhābī

da‘wah, who aided him in entering and seizing Najd. After deep consideration, Britain abandoned Al-Ashrāfin Al-Ḥijāz in his favor, placing all the lands of Najd, Al-Ḥijāz, and most of the Arabian Peninsula under the authority of ‘Abd al-‘Azīz ibn ‘Abd al-Raḥmān Āl Sa‘ūd, whom Britain declared Sultan of Najd and Al-Ḥijāz in 1935, leading to the establishment of the (Third Sa‘ūdī State). The British Crown concluded a treaty of subordination with ‘Abd al-‘Azīz, in which he committed not to deviate from their counsel and orders, and not to conclude any treaty or agreement without their permission, in exchange for the British Crown guaranteeing his throne for his lifetime and for his sons hereditarily after him. Britain then supplied ‘Abd al-‘Azīz to fight Al-Ikhwān and assisted him with aircraft, enabling him to eliminate their remnants in the famous Battle of al-Sabīlah, clearing the way for him and bringing the remaining proponents of the Wahhābī da‘wah under the cloak of his sultanate and kingdom.

After Britain gained control of Palestine, it cooperated extensively with the Jewish Agency for Immigration, established by the Zionist movement. It poured hundreds of thousands of Jews into Palestine, shipped from various European countries; the number of original Jews in Palestine did not exceed 15,000 when Britain occupied it. Muslims sensed the imminent danger, and the revolution led by Shaykh ‘Izz al-Dīn al-Qassām (raḥimahu Allāh), who came from the Syrian coast to revive Jihād in Palestine in 1936, erupted. Battles flared between Muslims and Jews, so Britain sought help from ‘Abd al-‘Azīz Āl Sa‘ūd to quell the revolution. He sent his son and foreign minister, Fayṣal, to persuade the Palestinians to stop the revolution and declare a truce. Fayṣal convinced their leaders to trust the promises of "our friend Britain," as he claimed. Thus, the main revolution that stood against the campaigns of displacement and Judaization in Palestine was aborted. Subsequently, various European countries continued their efforts to support the Jewish Agency for Immigration and supply the Jews with money and weapons, until their numbers reached 650,000 in 1947. The farce of the Arab armies' entry and defeat in Palestine



took place in 1947, and the Jews declared the birth of the state of Israel, with the United Nations General Assembly, blessed by European countries, America, and Russia, rushing to recognize it.

Thus, the Second Crusader campaigns planted the Jewish cancerous entity in the holiest of Muslim sanctities, and the Jews occupied half of the city of al-Quds after Crusader Britain had indirectly seized the lands of Najd and Al-Ḥijāz through the deed of hereditary kingship for ‘Abd al-‘Azīz and his sons.

So...

The entire Arab and Islamic world fell under Western occupation, which did not hide its Crusader identity. General Allenby, while planting Britain's flag with its two crosses on the summit of the Mount of Olives in Bayt al-Maqdis, exclaimed: "Now the Crusades have ended!" Similarly, French General Gouraud went to the tomb of Ṣalāḥ al-Dīn, struck his grave with his sword, broke off a piece of it, and said to him: "We have returned, O Ṣalāḥ al-Dīn!" Mussolini, the ruler of colonial Italy, declared that he was bringing the glories of the Romans to the southern Mediterranean. Such was the behavior of the other European countries wherever they went.

These campaigns continued their direct, overt occupation throughout what was called the era of Old Colonialism, until Jihādī revolutions and liberation movements forced the colonizing states to change their methods to the stage of New Colonialism. The campaigns continued their devastation throughout the Islamic world in a more cunning and astute manner. The declaration of independence for Arab and Islamic countries began in the early 1940s, the last being the United Arab Emirates, whose "(independence!!)" was declared in 1973. As for the Islamic kingdoms occupied by the Russians, only some of them were freed from direct occupation upon the dissolution of the Soviet Union in 1990.

As I mentioned earlier, the independence of these countries was nominal. The rise of Russia and America as two superpowers led each to inherit the tasks of New Colonialism in most of these countries, leaving France and Britain with only some colonial crumbs here and there.

Modern history has recorded that Jihādī revolutions, which combated colonialism and confronted the Second Crusader campaigns, ignited in all parts of the Islamic world and did not let colonialism enjoy peace. Revolutions would barely subside before flaring up anew. The revolutions of the ‘Ulamā’ forced Britain to withdraw early from Afghanistan. Then it departed from India and Pakistan after nearly two centuries of occupation. Similarly, revolutions in Iraq, Egypt, Sudan, and Aden forced it to leave after significant losses. Likewise, France exited Algeria, Tunisia, Morocco, and Syria after devastating losses. In the same way, Italy left Libya, and Spain left Morocco, and so on and so forth.

A student of the course of the Second Crusader campaigns will find some important points of difference and development in the Crusaders' methods between the First and Second campaigns. Among the most important are:

The First Crusader campaigns were primarily religious, mixed with a secondary economic dimension. In contrast, the Second campaigns had a Crusader religious dimension, an economic colonial dimension, and a political dimension for the struggle for influence, as well as a civilizational dimension aimed at spreading the colonizer's culture and secular systems in the colonized countries.

The First Crusader campaigns focused only on the coasts of the Mashriq and Bilād al-Shām, in Bayt al-Maqdis and its environs, and the coasts of Syria and Lebanon. In contrast, the Second Crusader campaigns targeted the entire Arab and Islamic world, concentrating on the Middle East and supporting Israel in Bayt al-Maqdis.

The First Crusader campaigns aimed at occupying the land. In contrast, the Second campaigns aimed at occupying both the land and the Muslim individual, whom they intended to distort and alter in all aspects of his civilizational components.

And this is the most important observation: the First campaigns were carried out in a state of complete ignorance on the part of the Crusader colonizers regarding the Islamic land, its inhabitants, and all their civilizational, religious, and cultural components. In contrast, the Second campaigns were based on detailed knowledge and in-depth studies that enabled them to enter with clear insight, penetrating according to well-defined maps of the land and peoples, their psychological, ethnic, and religious composition, and their complete characteristics. This point requires the following consideration:

So, what was the state of the three authorities in leading Arab and Islamic societies?

### **The State of Islamic Authorities During the Second Crusader Campaigns:**

#### **On the Political Level:**

It had completely fallen with the practical fall of the Ottoman Khilāfah (since the end of the eighteenth century) and then officially (1924 CE). The state of political leadership was often no better, if not worse, than the conditions of the warring emirs of the Mashriq during the Crusader and Tatar invasions. It can be said that Muslims were practically without political authority.

#### **On the Religious Authority Level:**

The religious authority was still alive. It was represented in that phase by the Imāms of the fiqhī madhāhib (schools of jurisprudence) and centers of religious enlightenment, such as major masjids in all Muslim countries. During this stage, the Ṣūfī ṭuruq (orders) emerged as a religious authority in most Muslim lands, as Ṣūfism

had flourished during the Ottoman era and before. Thus, the ‘Ulamā’ and Ṣūfī Imāms called the common people to Jihād and resistance and personally led these Jihādī uprisings.

### **On the Social Authority Level:**

The tribal and clan-based system was still cohesive in most of the Arab and Islamic world and was very much intertwined with the religious authority, which provided the popular base that fueled the revolution.

Thus, revolutions against colonialism swept through the entire Islamic world.

Examples include the revolution of Imām Shāmil in the Caucasus against the Russians, which lasted for nearly forty years, as well as the revolts of the Uzbeks and others in Central Asia, which the Russians brutally suppressed. Consequently, Muslims shifted their Jihād towards secretly preserving their religion and national identities. Revolts against the Russians have continued to erupt throughout their history. Similarly, revolutions against the British were led by the ‘Ulamā’ of Deoband, the Imāms of the Ḥanafī madhhab, and Ṣūfī orders in the Indian subcontinent, the lands of Sindh, and Afghanistan, which ultimately led to their withdrawal. The British also faced revolts in Iraq, the Mahdist Revolution in Sudan, and uprisings led by the ‘Ulamā’ of Azhar in Egypt, as well as the revolution of the ‘Ulamā’ of Yemen against the British. France, too, faced a fierce revolution in Algeria, as well as numerous acts of resistance in Morocco, Syria, and some African countries. ‘Abd al-Karīm al-Khaṭṭābī led the Jihād against the Spanish and a coalition of European armies in the Moroccan Rif, famously defeating the combined armies of five European nations at the Battle of Anwal, where thousands of soldiers and more than a hundred generals were captured. Likewise, ‘Umar al-Mukhtār and the Senussis led the Jihād against Italy in Libya for over forty years. Such was the case in various countries of the Islamic world.

Thus, despite the absence of a political authority, the religious and social authorities managed to unite the Ummah and launch resistance through Jihādī guerrilla warfare, various forms of civil resistance, disobedience, demonstrations, and political struggle. This ultimately forced the colonizers to depart and grant those countries their independence. However, this was only after colonialism had managed to lay the foundations for the next phase of the Second Crusader campaign in a cunning and malicious manner, which came to be known as modern colonialism.

The power equation in the Muslims' struggle against the Second Crusader campaigns, during the phase from military colonialism to independence, after the Jews had become fundamentally involved since World War I, became as follows: The Nation of the Cross + the Nation of the Jews versus the Nation of Islām — the Nation of Islām was victorious.

Once again, we can say here that the resistance and confrontation were not solely the actions of limited gangs, secret organizations, or ideological elites. Rather, they encompassed the Ummah of Islām in every region, as people rallied around the leaders of Jihād and revolution. When the cause of the struggle became the cause of an Ummah confronting other nations, the Ummah was qualified for victory, and colonialism departed.

Here, the discussion shifts to the stage of modern colonialism, between the Second and Third Crusader campaigns. I addressed this in previous lectures covering this research under the title "The Second Stage of the Crusader Campaigns." However, I now find it to be an independent stage that paved the way for the Third Crusader campaigns. Therefore, I will address it here under a separate title, as follows:

## **The Stage of Political (Nominal) Independence and the Rise of Modern Colonialism**

This stage extends from the attainment of independence in Arab and Islamic countries to the establishment of the New World Order (1990)—that is, from the 1940s to the 1970s, depending on when each country gained independence, until the fall of the Soviet Union and America's unilateral dominance in managing the world and leading the contemporary "Romans." European countries, Russia, and America, which had entered the colonial scene, transitioned into a phase known as modern colonialism. The Arab and Muslim lands have not been free from it to this day. America and its Zionist administration inherited the task of leading the Third Crusader campaigns, as we will clarify later, Inshā'Allāh.

As for this stage, in continuation of what the European colonizers had decided regarding the intellectual invasion of Muslims to consolidate their control, the colonizers wasted no time. They benefited from their previous experiences and the missionary, Orientalist, and colonial projects they had established. Means of intellectual and cultural invasion were introduced alongside the first occupying forces. Missionary schools and Western universities were opened, printing presses, social and cultural clubs, newspapers, and publishing houses were established. Colonialism spread ideas of Westernization and secularism and founded nationalist parties based on them to prepare these countries for the stage of independence. Through literary, intellectual, and cultural activities, colonialism encouraged Westernization processes. It also opened the doors wide for educated youth to travel to the colonizing countries to complete their university and postgraduate studies. They returned laden with its ideas and culture, dazzled by its civilization, their hearts and minds filled, with nothing left of their connection to their Ummah except their skin color and language! These efforts, undertaken during the colonial era, which lasted for decades in some countries and over a century in others like

Algeria and the Indian subcontinent, and even longer in other regions such as Central and peripheral Asia and some African countries, yielded highly significant results. These extremely clever colonial efforts formed the components of modern colonialism and paved the way for the Third Crusader campaigns. Among those results were:

1. The colonizer cultivated, under his own supervision, political elites in our countries, preparing them to replace him, protect his interests, and carry out his burdens using our own people. Thus, he reaped the benefits without bearing the losses of confrontation with the resistance, because these "national" elites appeared to their peoples as the guardians of independence.
2. Colonialism chose the form of government according to the conditions of each country: either ruling families inheriting kingship, as in the countries of the Arabian Peninsula, Jordan, and Morocco, under its sponsorship and supervision; or political parties that rotated power through a theatrical parliamentary life, as in India, Pakistan, and some Arab countries. For other countries, it chose the method of military coups and dictatorships, as in Egypt, Syria, and Iraq. It also created a type of civil dictatorship in a third category. These authorities were to take over governance after their departure in what was known as the stage of independence.
3. The colonizer, through media spotlight and sometimes political and military theatrics, oversaw the creation of these elites upon whom he decided to rely, making them appear to their peoples as the architects of independence. The Jihādī efforts undertaken by the ‘Ulamā’, religious authorities, and the people who fought under the banner of Islām to achieve independence were stolen. Thus, applauding demonstrations of human herds, deformed by colonialism over time, marched carrying ideas of nationalism and patriotism, belonging to Western political ideologies such as socialism, democracy, communism,

liberal capitalism, and others. Nominal independence was declared in our countries, and the people cheered and celebrated the artificial idols that took upon themselves the task of continuing the second phase of the Second Crusader campaigns. Modern colonialism thus took complete control of our lands.

4. The colonizer tied these systems—whose borders he had drawn and whose structures he had designed—to himself through various methods. Among the most important was the establishment of military bases for his armies in most of these countries, enabling him to deploy them and reassert control whenever he wished, and to use them in his international conflicts. He also bound these (independent!) regimes and countries with political, economic, military, cultural, and security treaties in a way that ensured their subservience even more than during the period of military colonialism.
5. Through its major monopolistic companies, the economic agreements that bound us, and by placing us under the compulsory supervision of international monetary institutions, the colonizer established what was practically an octopus that gripped all the resources of our countries. This ensured the plunder of our wealth, especially oil, gas, and mineral resources. He established this with his agents and partners from among our countrymen, who consisted of government officials and prominent merchants. Thus, economic colonialism sucked the blood of our peoples and the sustenance of our children, obtaining what it had come for with its massive armies, but without losses or soldiers in this phase.
6. The colonizer spread and protected Christianizing institutions. The countries of the Islamic world were subjected to intense Christianization campaigns. In the heart of the Arab and Islamic world, these campaigns only succeeded in making some Muslims doubt their religion and weakening their connection to



it. However, they were successful in the peripheries of the Islamic world, such as Central Africa and Southeast Asia (like the Philippines, Indonesia, Bangladesh, and Burma), where tens of millions of Muslims were converted to Christianity!

7. Modern colonialism, through these "valiant" deputies of his, worked to exclude the Islamic Sharī'ah and ruling by what Allāh has revealed in Muslim lands. Our sons, graduates of law faculties in Western universities, drafted constitutions, legislations, and laws based on the principles of Western law, Roman civilization, and its pagan constitutions. These "legislators," who usurped the "right of divinity and legislation," enacted laws and formulated constitutions derived from French and British law, which became the foundational structure of authorities and the political framework in Muslim countries.
8. As a result of a thorough study of our people and their religious, social, and general civilizational components, the colonizer worked to demolish the three authorities we discussed, which had been responsible for his defeat in the First and Second Crusader campaigns:

As for the political authority:

The Khilāfah was overthrown, and then the colonizer himself assumed political authority. Subsequently, he handed it over to the kings, presidents, emirs, and sultans he had installed, so they would follow him in everything. They would govern by his laws, establish their political systems on his principles, build their ideas and parties on his imported ideologies, and bind themselves to him with all ties of loyalty and affection. Thus, the political authority of Muslims was destroyed and disappeared completely since the fall of the Khilāfah, even in its symbolic form, in 1924 CE.

As for the religious authority:

The colonizer focused his war on mosques, ‘Ulamā’, and religious bodies independent of governments, such as al-Azhar in Egypt, and various associations of Muslim scholars and their institutions. Through coercion and bribery (literally, "the sword of al-Mu‘izz and his gold"), his deputies swayed many prominent figures, personalities, and scholars within the religious establishment. After colonialism, the governments of "independence" took over religious institutions and merged them into ministries called the Ministry of Awqāf, Religious Affairs, or similar names.

Most governments established hypocritical religious authorities that operated under the command of the Sultān, issuing Fatāwā tailored to royal and presidential wills. This happened to the administration of al-Azhar in Egypt, Zaytūna in Tunisia, the Council of Senior Scholars, the Commission for Commanding Good (al-Amr bil-Ma‘rūf), the Supreme Judiciary, and Da‘wah and Guidance in Saudi Arabia—and one can draw analogies for what occurred elsewhere.

State media and policies deliberately distorted the image of any sincere ‘Ulamā’, independent Imāms of mosques, scholars, and students of Sharī‘ah sciences who resisted. Their livelihoods were cut off, and they were besieged materially and morally. Over time, in the eyes of the "civilized" society, as they call it and promote it in the media, these figures were transformed into ridiculous models of backwardness, opportunism, and detachment from reality. Thus, governments monitored mosques, imposed Friday sermons (Jumu‘ah Khuṭbahs), and, in one way or another, co-opted this religious authority, which had been the Ummah's last refuge. This colonial plan

succeeded to varying degrees across Muslim countries. Its success was striking in the Arab world, especially in Shām, Egypt, North Africa, and the Arabian Peninsula. It was total and complete in places like Turkey. In contrast, it was less successful in some countries and limited in others, such as Afghanistan, Pakistan, and places with similar circumstances. However, overall, the classical religious authority, which had historically preserved the emotional driving force of resistance for Muslims, was destroyed or paralyzed.

It is only fair to say and acknowledge that despite the prominent role played by religious authorities in confronting the occupation, they had been, since the Ottoman era, declining and suffering from diseases and ailments, such as the spread of Bida' (reprehensible innovations) and extremist, lax, and submissive Ṣūfī orders. The religious authority, in general, also suffered from a departure from the Sharī'ah-based scholarly methodology and a lack of creativity and Ijtihād. This made it easier for the colonizer and governments to isolate and dismantle them over time. Indeed, during the colonial era, the colonizer managed to win many of them over to his side, forming a class of "'Ulamā' of colonialism" that rivaled the "'Ulamā' of the Sultān" and surpassed them in their detrimental impact on the Ummah. It became apparent that this religious authority itself was in need of a renewal revolution to restore it to its correct origins, vitality, and historical merit.

As for the social authority:

It was dismantled with the rise of modern states and large cities, and the migration of workers, students, and employees from rural to urban areas due to the nature of contemporary civil society. This led to the disintegration of tribes, the weakening and fraying of clan ties, rendering them incapable of forming a cohesive bond (ʿaṣabiyyah) that would enable their leaders and

heads to play a pivotal role in political events and changes. This disintegration varied from one country to another. While tribalism remains strong and dominant in some countries like Afghanistan, Yemen, and parts of the Arabian Peninsula and Africa, these ties have almost completely unraveled, and the influence of this authority has entirely vanished in most other countries due to contemporary social and economic transformations.

Thus, apostate (Riddah) regimes arose in the Arab and Islamic world to rule their peoples with iron and fire, carrying out all the tasks of colonialism for its benefit in order to preserve their thrones.

So, who confronted the calamities of this cunning stage of the Second Crusader campaigns, managed by its deputies from among the apostate rulers? Especially after the fundamental structures of the Ummah's authorities had been shattered and its elements of steadfastness and resistance had collapsed?!

Some opposition parties to these ruling regimes did resist colonialism in its political and economic objectives. However, most of these parties were also based on the same imported Western ideas. Most of them in the Arab and Islamic world adopted leftist nationalist or liberal democratic ideologies. Because these oppositions were also colonial constructs in terms of ideology, the colonizer could use them, employ them, eliminate them, or give them the opportunity to seize power by overthrowing the existing regime and replacing it with a new one from these secular parties and political oppositions. This occurred in a series of military coups in Syria, Egypt, Pakistan, Algeria, Iraq, Yemen, and Libya, and in many African or Southeast Asian countries. Colonialism also allowed for some democratic exchange of power in certain countries. Opposition parties replaced ruling parties through rotation, but the general situation and the fundamentals of ties to colonialism did not change in any significant way. Meanwhile, modern colonialism maintained its grip through economic exploitation, resource depletion, and control over the center of Crusader

and Western intellectual influence via dilapidated governments whose external form it preserved while controlling everything through them. It did not permit any form of genuine democratic rotation of power like that practiced in its own country.

During the 1950s, 1960s, and 1970s, the Arab and Islamic world witnessed the nationalist and leftist tide surge to its peak. It reached power in many countries, plunging them into a state of dependency on the Soviet Union, albeit with some balancing of interests and ties with the West, as happened in Egypt, Algeria, Syria, South Yemen, Somalia, and elsewhere. The Cold War era and the conflict between the two poles created a situation that reflected upon our countries as political turmoil, resulting from the dependency of nationalist, patriotic, leftist, and liberal parties on either the East or the West. This was driven by the struggle of these pawns for power, influence, and collaboration with foreign entities that provided them with material, moral, or political support to attain power.

Thus, the Islamic peoples suffered from all those options that the East or the Crusading West allowed them to compete over. Meanwhile, all of them were commanded by their masters to exclude Islamic orientations, preventing them from forming a religious authority (*marji'iyah diniyyah*) that could elevate the Ummah to confront the collapse that had become comprehensive in all aspects of life.

During this period, Israel expanded to devour the rest of Palestine and the remaining part of Jerusalem, and even to occupy parts of neighboring Arab countries whose area exceeded six times the area of Palestine, through theatrical wars, the most significant of which was the setback (*Naksa*) of June 5, 1967.

Thereafter, Israel became a bitter reality, draining the Ummah's resources, trampling its pride, exhausting its political situation, and providing its Pharaohs with material for one-upmanship over their peoples.

And because Allāh the Exalted decreed the preservation of His Dīn and His Book, and the persistence of a group manifest upon the truth (*ṭā'ifah zāhirah 'alā al-ḥaqq*)

within this Ummah, fighting for this Dīn, unharmed by those who forsake them or oppose them, and they remain so—the seeds of the Islamic Awakening (Şaḥwah) and the blessed revival (Nahḍah) emerged in this Ummah from the very first days after the fall of the Khilāfah. These took the form of schools with diverse methodologies and inclinations, yet all striving for a single goal: to restore the Ummah to its Dīn, its Sharī‘ah, and the rule of its Lord. I will leave the detailed discussion of the Şaḥwah phenomenon for the next two chapters. Here, I will suffice with mentioning the equation of the confrontation and the parties to the conflict during that period between the Crusaders and the resistance forces in this Ummah.

The phenomenon of the Islamic Şaḥwah spread in various forms. The most prominent were those that took the shape of political parties entering the political arena, seeking power to implement the Sharī‘ah. Some took the form of intellectual schools of creed (madāris fikriyyah ‘aqadiyyah), or reformist associations or groups aiming to reform the individual and society to qualify them for Sharī‘ah rule. In other places, it manifested as popular Imāms and Khaṭībs, public scholars (‘ulamā’ ‘āmmah), and callers to reform (du‘āt iṣlāḥ). At times, it even reached the point of armed confrontations with apostate governments (ḥukūmāt murtaddah). This phenomenon had its literary output, its writers, thinkers, and symbols. The civilizational struggle was reflected in many segments of society through a desire for religiosity; manifestations of ḥijāb and beards spread, the Islamic book became popular, and some religious customs and traditions began to permeate all Arab and Islamic societies.

The Crusading West and the atheist East, which supported the various ruling regimes, sensed the danger. They sounded their alarm bells and instructed the governments to begin campaigns of confrontation and liquidation against this nascent, living seed, to cut its roots before its trunk could grow tall, its branches leaf out, and it bear its fruit. Thus, the clash within the Ummah transformed from being

directly with colonialism to a clash between individuals and groups of the Şahwah and the apostate governments, the creations of colonialism. This clash took many forms, including oppression, imprisonment, dissolving parties, closing newspapers and associations, and at times, it escalated to violent armed confrontations.

During the period from the beginnings of independence until the establishment of the New World Order and the launch of the Third Crusades led by America, almost all lands of the Islamic world were an arena of varying degrees of heat and turmoil for this conflict. After a new party entered the fray, its equation became as follows:

The Nation of the Cross + The Nation of the Jews + The Sect of Apostate (Rulers) versus The Islamic Şahwah → Result: The Şahwah was defeated.

Several extremely important matters are observable in this equation, which changed the nature of the conflicting forces and the outcome compared to what happened in the First and Second Crusades, including:

First: The disappearance of the overt role of the Crusaders and Jews in the confrontation, which became one of management and support from behind the scenes. The apostate sect, led by the rulers who are their allies, took the lead in the confrontation.

Second: The Ummah and its people withdrew from the confrontation due to the non-appearance of the real enemy. The conflict took the form of fitnah and infighting between the ruler and some classes of the ruled.

Third: The task of confronting these formidable powers fell upon the shoulders of the Islamic Şahwah, which constituted only partial forces, numbering in the tens, hundreds, or at best, thousands, depending on the country. This led to its crushing, derailment from its path, and failure to achieve its objectives.

Fourth: The important role of the official religious establishment and the battalion of the Sultān's scholars (‘ulamā’ al-Sultān) emerged in this stage of the conflict. They affirmed and assisted in the Ummah's withdrawal from the battle, confining it to the few groups steadfast on the truth. This establishment bestowed legitimacy and testimonies of Islām and Īmān upon the apostate rulers, granting them the title of "legitimate guardians" (Ūlī al-amr shar‘iyyīn). Consequently, they reinforced the conviction among the general populace that rebelling against them (khurūj ‘alayhim) is ḥarām, that confronting them is fitnah, and that their relations with the West and the colonial treaties they conclude fall within their صلاحيات (powers/authorities) as legitimate Imāms. This was blessed by the West, which sought to achieve it.

Thus, the pace of the clash between those governments and the Islamic Ṣaḥwah, in its various schools, particularly the armed Jihādī school, escalated since the mid-sixties. However, what happened at the end of this conflict was that by 1990, the deputies of colonialism and the vanguards of the Crusaders among our apostate rulers had defeated the forces of the Ṣaḥwah. This was achieved with the help of their colonial masters and strategic support from their hypocritical religious apparatuses and their formidable media machines. They managed to defeat the various schools of the Islamic Ṣaḥwah, practically leading them to failure, preventing them from achieving their goals, and cornering them into the bottleneck of crisis. Meanwhile, segments of the Ummah adopted the position of a spectator in this fateful battle, with utter apathy, swallowing oppression, enduring various forms of persecution, and living a miserable life.

It is very beneficial to present a summary of the colonial program of intellectual invasion from the beginning of the Second Crusades, led by Europe, up to the establishment of the recent Third Crusades, led by America.



## **The Course of the Tragedy and Its Causes Between the Second and Third Crusades (1798 - 1990)**

The Course of the Tragedy and Its Causes Between the Second and Third Crusades (1798 - 1990 M):

In constructing this section, I will rely on some extremely important books in which our Shaykh, the martyr ‘Abdullāh ‘Azzām (may Allāh have mercy on him), summarized the essence of the causes and nature of the comprehensive upheaval that occurred in the conditions of Arabs and Muslims during this period. These are the books: "Khaṭṭ al-Taḥawwul al-Tārīkhī" (The Line of Historical Transformation), "Aḍwā’ alā al-Qawmiyyah al-‘Arabiyyah" (Lights on Arab Nationalism), and "al-Saraṭān al-Aḥmar" (The Red Cancer). The material in these books forms a basis for understanding the reasons for our current situation and for understanding the programs of the current American campaigns. By reading these books, one quickly discovers:

That the American program today, at the beginning of the twenty-first century, concerning the Greater Middle East, the programs for changing educational and religious curricula, and Rumsfeld's programs for the "war of ideas," are nothing but a repeated application—albeit foolishly—of the European colonial program during the eighteenth and nineteenth centuries.

I will quote extensive passages from them, with conciseness and slight adaptation, placing these quotations in quotation marks "...", indicating their source, which is: "Mawsū‘at al-Dakhā’ir al-‘Izām fīmā Uthira ‘an ‘Abdillāh ‘Azzām" (Encyclopedia of the Great Treasures of what was narrated from ‘Abdullāh ‘Azzām). I will place my comments and additions within them in parentheses (Author's comment: ...). These three books of his—may Allāh have vast mercy on him—have spared me the necessary return to dozens of references covering the history and events of that

period, something not feasible for me now as we live in a stage of hideouts and American pursuits—may Allāh disgrace them. I re-emphasize that the heritage of Shaykh ‘Abdullāh contains political, intellectual, and Shar‘ī treasures that make it a fundamental pillar for the intellectual and methodological upbringing of the Mujāhidīn in this age. May Allāh reward him with what he deserves.

Shaykh ‘Abdullāh ‘Azzām (may Allāh have mercy on him) said:

"The Islamic region has witnessed, during the past three centuries, a change that began slowly, then gradually intensified until, by the beginning of the first half of the twentieth century, the change reached its peak, and the path of imitating the West became overwhelming. It reached a point where an observer would initially think that this sweeping torrent could not be resisted, and that any attempt to confront it was a kind of futile absurdity or clear suicide. The battle of change occurred in three phases:

The First Phase: The encounter between the West and the East on the battlefield.

The Second Phase: The battle between the West and the East in the fields of thought, culture, and religion.

The Third Phase: The battle among the sons of the East themselves in the fields of thought, religion, and politics.

### **I. As for the First Phase:**

The West had its advances and retreats during the Crusades, which then ended with its definitive defeat and its routed withdrawal.

### **II. As for the Second Phase:**

The West employed numerous methods and used many means to cause the Muslims a slow death. Its goal in this phase was to brainwash Muslims of their Islām and to

quietly remove them from the Dīn of Allāh to the dīn of the ṭāghūt, without causing a commotion or uproar.

Western agencies undertook the cultivation of a replacement class for them in all fields, handed over the reins of power to them, and removed the sincere ones from the institutions of guidance and construction. The departments of education and media—press, radio, and then television—fell into the hands of the class that had shed its (Muslim) Eastern identity and declared its loyalty to the (Crusading, atheist) West.

The mission of this period can be summarized in the words of Gibb, the English Orientalist:

'This—education—is the only way to Francize the Islamic lands and Westernize them. The focus was strong on creating a class that definitely adopts a viewpoint over which religion has no authority. Then, it would be possible to evacuate their land and hand over to them the reins of power therein because they are an extension of the occupier's thought.'

It is also represented by the words of Lord Macaulay, chairman of the educational committee in India:

'We must create a class who may be interpreters between us and the millions whom we govern; a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect.'

And it is the same as the words of Lord Lloyd, the British High Commissioner, regarding Victoria College in 1936, M:

'And when the public gets to know this college, fathers will realize that educating their sons in it develops in them enough English sentiment to make them a link for understanding between the Easterner and the Westerner.'

### **III. As for the Third Phase:**

The phase of 'national independence', as they like to call it, and the advent of local regimes, particularly military ones—this phase was the most impactful. Western civilization was imposed by military force, which was labeled national, progressive, and popular. These regimes, which arrived with the fanfare of 'national celebration' and were presented to the Ummah with enthusiastic popular chants, under this noise and clamor, the Westernized sons of the homeland—the rulers—erected gallows, crushed principles, uprooted values, and exterminated scholars and sincere individuals.

Indeed, the sincere ones suffered at the hands of their ruling kinsmen, in terms of torment and persecution, many times more than what they had seen during the days of the English and French. It is sufficient to give examples of this:

What the Pashtuns faced at the hands of Amānullāh Khān in Afghanistan.

What the Kurds faced at the hands of Muṣṭafā Kemāl Atatürk in Turkey.

What the Muslim Brotherhood endured at the hands of ‘Abd al-Nāṣir and his henchmen in Egypt.

And what a sincere face at the hands of the military regimes spread throughout the Arab and Islamic world. They are a single pattern and a single model in combating the truth and its people, weaving on the same loom as their predecessors and following their path.

The image of cruelty and brutality with which the West treated the sons of Muslims appears meager and small next to the image of how the local rulers (the 'dark-skinned English') treated them.

Lines of Change:

This change in the Islamic world proceeded along three parallel lines:

1 - The First Line: The line of moral corruption.

2 - The Second Line: The line of combating the sources of Islamic legislation and

diluting the texts.

3 - The Third Line: The line of tearing apart the Islamic Ummah.

### **The First Line: Moral Corruption:**

This is summarized in the words of Zwemer, head of the missionaries, at the Jerusalem Conference in 1934:

*'...We want to produce a generation that has no connection to Allāh, and no connection to the morals upon which nations are built.'*

So, the focus was on women and bringing them out (of their traditional roles/homes), establishing women's unions, theater, singing, acting, institutes of fine arts, sports institutes for girls, spreading nudity, swimming pools, fashion houses, the naked image, and beauty shops. Until women became, as Morroe Berger said in his book 'The Arab World Today': 'The educated Muslim woman is the furthest member of society from religious teachings and the most capable member of society to pull the entire society away from religion.'

The women's revolution against Islām clearly began in Egypt, starting with Munīra Thābit (the first Egyptian female journalist), whom they called 'The Rebel Girl.' She was a friend of Sa'd Zaghlūl and could intervene in steering the helm of governance.

Then came Hudā Sha'rāwī, who, during the 1919 revolution, led a women's demonstration where they burned the ḥijāb in public streets. Şafiyyah Zaghlūl, Sa'd Zaghlūl's wife, was the first wife of a leader to appear unveiled in public gatherings. She named herself in the English manner after her husband and gave herself the title 'Mother of the Egyptians.'

Her husband, Sa'd Zaghlūl, was a leader of the women's movement and said: 'I shared with my friend Qāsim Amīn his ideas, which he included in his book "The New Woman".'

Newspapers were published defending women's rights, including 'Fatāt al-Sharq' (Girl of the East), and magazines like 'Al-Hilāl,' 'Al-Muqtaṭaf,' and 'Al-Muṣawwar.'

Luṭfī al-Sayyid called for co-education and imposed it on the Egyptian University. Therefore, Hudā Shaʿrāwī praised this act, and it was later supported by Ṭāhā Ḥusayn, Samīr al-Qalamāwī, and others.

In Turkey, in 1929, a decree was issued prohibiting polygyny, eliminating the ḥijāb, the ḥarīm system, and the law of divorce. Women in Turkish cities appeared in revealing attire.

In 1965, Ḥabīb Bourguiba issued similar decrees in Tunisia, and so on in other countries.

### **The Second Line: Casting Doubt on the Sources of Islamic Legislation and Diluting its Texts**

This was represented by attacking:

The Qurʾān itself: Distinguishing the Meccan Qurʾān and casting doubt on the Medinan, stripping the Qurʾān from revelation, and considering revelation as a psychological outburst or neurotic states.

The first among the progeny of Muslims to openly deny the divine origin (Rabbāniyyah) of the Qurʾān and loudly proclaim his rejection of its divine source was Ṭāhā Ḥusayn in his book 'Fī al-Shiʿr al-Jāhili' (On Pre-Islamic Poetry), in which he followed the method of doubt he inherited from Descartes.

The Noble Sunnah: The focus of hostility towards it was to destroy it as a primary source for explaining the Qurʾān, clarifying its generalities, restricting its absolutes, and specifying its general rulings.

The attack on the Sunnah came from many angles, the most important of which were:

Attacking the personality of the Messenger (ṣallallāhu ‘alayhi wa sallam) and disparaging him."

Focusing on Ṣaḥīḥ al-Bukhārī as the most authentic book after the Book of Allāh and casting doubt upon it: Abū Rayyah wrote "Aḍwā’ ‘alā al-Sunnah al-Muḥammadiyyah", Ṣāliḥ Abū Bakr wrote "Al-Isrā’īliyyāt fī al-Bukhārī", and Al-‘Arabī magazine wrote, "Re-examine al-Bukhārī, for not everything in it is authentic."

Focusing on undermining the personality of Abū Hurayrah as the most prolific narrator of Ḥadīth from the Messenger of Allāh (ṣallā Allāhu ‘alayhi wa sallam), and defaming the personality of Lady ‘Ā’ishah as a rich source for the transmission of this Dīn.

And now there is a broad call adopted by some regimes, such as (al-Qadhdhāfī) in Libya, to abandon the Sunnah entirely.

The Arabic Language: Considering it the language of the Qur’ān, they called for: Abandoning the rules of the language (grammar and morphology). This was advocated by Salāmah Mūsā, Ṭāhā Ḥusayn, and Tawfīq al-Ḥakīm, proponents of the rule "use a sukūn and you'll be safe."

Colloquial Arabic instead of classical: Starting with Wilhelm Spitta (the German director of the Egyptian National Library), then Willmore (the English judge), and Nallino Cox (the English agricultural engineer). Finally, Salāmah Mūsā and Qāsim Amīn came, and then Yūsuf al-Sibā’ī and Iḥsān ‘Abd al-Quddūs wrote in colloquial Egyptian.

Adopting Latin script instead of Arabic: This was called for by ‘Abd al-‘Azīz Fahmī from Egypt and Sa‘īd ‘Aql from Lebanon.

As for Muṣṭafā Kamāl Atatürk, he implemented this matter with iron and fire.

Propaganda for prose poetry instead of metered poetry, because classical poetry is one of the most important vessels of the Arabic language.

Islamic History: Focusing on the doubts within it and exaggerating the extent of disagreement among the Companions (raḍiya Allāhu ‘anhum). Focusing on the Abbasid Caliphate as a state of slave girls, wine, and pageboys, especially during the era of al-Rashīd, as promoted by "Kitāb al-Aghānī" by al-Aṣfahānī. Then, distorting the history of the Islamic Ottoman Caliphate and considering it a form of colonialism.

Replacing Islamic Culture with Western Culture:

In Egypt – the leader of the Arab world – the missionary conference held in 1906 recommended establishing a secular university to oppose al-Azhar, which "threatens the Church with danger," and for this university to be modeled on French universities. Thus, the Egyptian University was established (1908 CE), and after a period, Luṭfī al-Sayyid became its president.

Writings appeared calling for assimilation into the West, such as the writings of Ṭāhā Ḥusayn in his book "Mustaqbal al-Thaqāfah fī Miṣr" (The Future of Culture in Egypt), where he says: "We must follow the path of the Europeans and tread their way to be their equals and partners in civilization, its good and its evil, its sweet and its bitter, what is loved of it and what is hated, what is praised of it and what is blamed."

This trend began during the days of Muḥammad ‘Alī Pasha through the writings of Rifā‘ah al-Ṭaḥṭāwī in "Takhliṣ al-Ibrīz fī Talkhīṣ Bārīz" (The Extraction of Gold in the Summary of Paris). The call intensified during the days of Khedive Ismā‘īl, and Ismā‘īl's line appeared in the writings of Muḥammad ‘Uthmān Jalāl, al-Ṭaḥṭāwī's successor. Ismā‘īl established a system for al-Azhar in 1872 CE. Then Dunlop came and took over guidance in the Ministry of Education, completely removing Islam from schools, disparaging al-Azhar, and attempting to diminish its status. A holder of an English language certificate would receive (12) pounds monthly, a holder of an



Arabic language certificate would receive (4) pounds, while an al-Azhar graduate would receive (112) Egyptian qirsh.

Then, many schools emerged in this regard:

The first school (the school of complete assimilation into the West) and severing ties with Islam. Prominent names in this regard include: Ṭāhā Ḥusayn, Salāmah Mūsā, Luṭfī al-Sayyid and his brother-in-law Ismā'īl Maẓhar, and 'Abd al-'Azīz Fahmī.

The school of mixing and patching (between Islam and Western culture) was led by Shaykh Jamāl al-Dīn al-Afghānī and Muḥammad 'Abduh.

In this field, calls rose and voices were raised with grand slogans, including:

Development: Meaning the dilution of Islamic texts and the introduction of atheism and Western secularism in a deceptive, glittering guise. An example of this is the law for the development of al-Azhar issued during 'Abd al-Nāṣir's time, which was a devastating blow to it.

Development also means building a bridge over the chasm created by Islam between the East and the West to achieve understanding and communication, which consequently leads to the tearing apart of the Islamic world, as Gibb says: "Perhaps new opinions and the necessities of life will finally succeed in scattering Islamic society and tearing apart its unity."

Connection with Greek culture as a basis for development.

Raising the slogan of freedom: Secular governments in the Islamic world provided intellectual freedom if people used it against religion.

The call for a universal religion: As advocated by (Kālgharlī). The meaning of a universal religion is the complete elimination of Islam and its dissolution into the crucible of global Judaism.

Rapprochement between religions: As advocated by (Āṣif 'Alī Qubṭī al-Ismā'īlī).

Conferences began to be held for this purpose.

The call for types of Islam: Such as Classical Islam and Modern Islam, as stated by Faḍl al-Raḥmān al-Hindī, and also by Aḥmad Khān, founder of the Muhammadan Anglo-Oriental College (propagating Modern Islam influenced by Western doctrines). Also, the repetition of names like Indian Islam, Pakistani Islam, and Turkish Islam.

Secularism (secularism) (lā-dīniyyah – non-religiousness): So that Islam becomes exactly like Christianity, with no connection to life, as stated in the book "Al-Islām wa Uṣūl al-Ḥukm" (Islam and the Foundations of Governance) by ‘Alī ‘Abd al-Rāziq.

Religious reform: As they call it, similar to what happened in the program of the "Kemalist destruction of Islam" under the name of religious reform, as called by Smith, Brockelmann, and other Orientalists. The meaning of religious reform is changing the texts of Islam with new texts while retaining the name of Islam.

Colonialism, Orientalism, and missionary work—these three tentacles of the octopus hostile to Islam—proceeded side by side.

American universities, in particular, held several conferences to combat Islam, foremost among them the conferences held at Princeton University in America. Princeton University Conference in 1947 CE, titled "The Near East: Its Society and Culture."

Princeton University Conference in 1953 CE), titled "Islamic Culture and Contemporary Life."

The Lahore Conference, held in 1955 CE, was arranged by Western Orientalists and failed completely.

### **The Third Line: The line of tearing apart the Muslim Ummah:**

Its meaning includes:

Nationalism: Arab, Kurdish, and Indian.

Global movements, Such as Communism.

Masonic-Jewish humanitarian calls and their branches, such as Lions Clubs, Rotary,

Jehovah's Witnesses, and B'nai B'rith (Sons of the Covenant).

Kāfir (disbelieving) sects attributed to Islam: Such as: Qādiyāniyyah - Bābism - Bahā'ism - Nuṣayriyyah - Druze.

(End of quote.)

## **The Line of Historical Transformation**

"Indeed, the most dangerous thing the Islamic Ummah has been exposed to is the process of internal transformation, i.e., spiritual, psychological, and intellectual defeat before its enemies. It thus submitted before idols, knelt at the feet of the ṭawāghīt (tyrants), and was afflicted by al-wahn (weakness), which the Messenger of Allāh (ṣallā Allāhu ‘alayhi wa sallam) defined as 'love of the world and hatred of death.' In the authentic Ḥadīth narrated by Aḥmad: 'The nations are about to call each other to attack you as diners call one another to a dish.' A questionnaire asked: 'Will it be because of our small number on that day?' He said: 'Rather, on that day you will be many, but you will be like the scum carried by a torrent. Allāh will remove the fear of you from the hearts of your enemy, and He will cast al-wahn into your hearts.' Someone asked: 'O Messenger of Allāh, what is al-wahn?' He said: 'Love of the world and hatred of death.'"

So how did the "best Ummah brought forth for mankind" become scum?

And how did beneficial goodness turn into foam and flotsam?

And how did lions beget monkeys?

And how did the lions of the jungle give birth to pigs?

Indeed, the most dangerous thing that can afflict nations is defeat in their depths. This is a fatal disease. The most severe blow that struck the Ummah in its vital core was the loss of self-confidence. People are victorious only when they interact with their principles, live by their beliefs, and find elevation in their Dīn. An Ummah that rallies around a sound ‘aqīdah, lives for it, and strives to revive it will never be

defeated, no matter who its enemies are and no matter how many forces gather against it. This principle is what the Lord of Glory has inscribed as the cause of victory and defeat, as He, the Exalted, says:

*{Or when a disaster struck you [on the day of Uḥud] after you had struck [the enemy] with one twice as great, you said, "From where is this?" Say, "It is from yourselves." Indeed, Allāh is over all things competent.}* (Āl ‘Imrān: 165).

Defeat begins internally, and then it is reflected on the battlefield. The defect starts in the depths of the soul, then we see its effects as a rout in the fields of life—in behavior, morals, and dealings. So, how did the process of transformation take place?!

### **Europe and the War of Words instead of the War of the Sword**

In the recent campaigns against Egypt (1249 CE), during the last days of the Ayyubids and the early days of the Mamluks, Louis IX, King of France, was taken captive and imprisoned in the Citadel prison. There, he had ample time for reflection to lay down important foundations for Crusader thinking on how to invade the Muslims. He wrote those important directives, the essence of which was:

"Muslims cannot be defeated as long as their ‘aqīdah is intact. The war against Muslims must begin with a war of words."

Thus, the Christian kings realized they had no way to remain. They began to rethink their method of invading Muslims and dealing with them.

Napoleon's campaign in Egypt (1798 CE) was a prominent point in the transformation of the battle and its methods. Napoleon invaded Egypt armed with the latest French weapons, cannons, and machine guns. Horses entered al-Azhar, and their hooves trampled the mats that had produced tens of thousands of the Ummah's scholars. Al-Azhar rose up and defended the dignity of this Dīn, disturbing

Napoleon's rest and keeping him sleepless. He could not achieve stability despite the collaborators who stood by him, like Ya'qūb the Copt and those who sided with him from the Byzantines (Rūm), Christians of Shām, and others. Finally, Sulaymān al-Ḥalabī attacked Kléber, Napoleon's deputy, whom he left behind in Egypt, and killed him.

The French withdrawal from Egypt was one of the most prominent landmarks in modern Europe, as it led Europe to resolve to wage a battle of the tongue instead of a battle of the spear. It moved towards uprooting this Dīn from the depths of this Ummah to plant in its place nationalism, 'aṣabiyyah (partisanship), and other slogans in an attempt to fill the void.

It was stated in the conference "The Near East and Its Culture," held by a group of Orientalists at an American university:

"In every Muslim country we entered, we dug up the earth to unearth pre-Islamic آثار (artifacts/remains). We do not aspire for the Muslim to revert from the Islamic 'aqīdah to a pre-Islamic belief, but it is sufficient to scatter his loyalty."

And in a report from one of the missionary institutes, penned by Nabīh Amīn Fāris: "While the Near East was an ambition for empire-building ideas, it was also an ambition for another group of people seeking to achieve through the word what their Crusader ancestors failed to achieve through the sword."

"Let us give an example of this with the corruption that began in the heartland of Islam, in Egypt and Shām."

### **Muḥammad 'Alī Pasha (Napoleon's Heir) (1904 - 1949)**

Muḥammad 'Alī Pasha came to do what Napoleon failed to do. He wanted to turn Egypt into a piece of France and began by sending missions to France to brainwash

the dispatched individuals. Among those who went there was Rifā'ah al-Ṭaḥṭāwī, who returned as an advocate for Western culture and wrote "Takhlīṣ al-Ibrīz fī Talkhīṣ Bārīz" (The Extraction of Gold in the Summary of Paris) and translated French law. Muḥammad 'Alī Pasha took a Frenchman - a physician - as his advisor, whose name was Clot Bey. This Frenchman had a great influence on the Westernization of Egypt. During Muḥammad 'Alī's reign, French laws were introduced to gradually replace the Islamic Sharī'ah. His private companions were tourists, consuls, and missionaries. One of the deepest negative impacts during Muḥammad 'Alī Pasha's time was that he opened the doors of Egypt and Shām, when it came under his control, to Christian missionaries. These doors had been closed to them due to the Ottoman Caliphate's strictness and firmness on this issue and its prohibition of missionaries.

The result of missionaries entering Shām was the establishment of two universities in Lebanon:

**First:** The Syrian Protestant College, established by the Protestants, which later became known as the American University of Beirut.

**Second:** The 'Azīr College, established by the Catholics, which later became known as the Jesuit University.

The American University was a launching point for many deviant opinions and trends that left deep impacts on the process of transforming the Arab world. Among these trends was the nationalist trend, which was intended to replace the 'aqīdah of Islam in hearts to fill the void left by Islam after it receded from all aspects of life.

It is stated in the book "The Arab Society" / Beirut University / Faculty of Arts: "The first association that began to call for Arab nationalism was a Christian association, the idea for which was inspired by a man named Ilyās Ḥabbālīn from the town of Dhūq Mikāyil. He was a French language teacher at the American

University, teaching a class that included Ibrāhīm al-Yāzījī, Ya‘qūb Şarrūf, and Shāhīn Makāriyūs. The professor was an admirer of the French Revolution."

Arab nationalism, thanks to its leaders and advocates, most of whom were Christians, became a new religion that replaced Islam, as ‘Alī Nāṣir al-Dīn said in the introduction to his book "Qiṣṣat al-‘Arab" (The Story of the Arabs), footnote p. 38: "Arabism itself is a religion for us, the devout, long-standing Arab nationalists, both Muslims and Christians. For if every era has its sacred prophethood, then Arab nationalism is the prophethood of this era."

The American University and its schools in the region provided us with the leaders of nationalist parties in the region: Anṭūn Sa‘ādah founded the Syrian Nationalist Party, followed by Asad Ashqar, then George ‘Abd al-Masīḥ.

The Ba‘ath Party was founded by Michel ‘Aflaq, a Christian, and Zakī al-Arsūzī, a Nuṣayrī. The Arab Nationalist Movement was headed by George Ḥabash, under the guidance of his professor Constantine Zurayk, a professor at the American University.

It is stated in the Fifth Protocol of the Protocols of the Elders of Zion: "We have sown discord between each and every one in all the personal and national objectives of the Gentiles over twenty centuries."

Western countries succeeded in directing Muḥammad ‘Alī Pasha to perform the greatest service to the West, including:

1. Shaking the authority of the Islamic Ottoman Caliphate over the East and fighting Turkey in many places.
2. Activating the Christian missionary movement in the region.
3. Transforming Egypt and Syria into countries that are Westernized in their thinking and life.

4. Striking the Islamic movement that appeared in the Arabian Peninsula (the Wahhābī movement).
5. Introducing Western laws to be applied to Muslims.

All five of these actions were dangerous and had a great impact on the lives of Muslims, especially regarding the introduction of the new religion (Napoleon's religion), i.e., French laws, and mixing them with divine law, thus creating a new, mixed religion from (the French religion and the Islamic religion). His right-hand man in altering the Dīn of Allāh was Rifā'ah al-Ṭaḥṭāwī. As for his main mentor, it was Dr. Clot, who directed Egyptian life in most of its aspects. As for striking the Wahhābī movement (the call to Tawḥīd) in the Arabian Peninsula, Muḥammad 'Alī sent his son Ibrāhīm Pasha in the year (1231 AH) (1815 CE) to the peninsula, and in the year (233 AH) (1817 CE), Ibrāhīm Pasha entered al-Dir'īyyah, the capital of the Da'wah, and crushed the Wahhābī movement.

Before we conclude the chapter on Muḥammad 'Alī Pasha, we must pause to consider Rifā'ah al-Ṭaḥṭāwī, who had the greatest impact on the process of transformation.

Al-Ṭaḥṭāwī (one of the members of Muḥammad 'Alī's missions to Paris) resided in Paris from 1826 to 1831. He returned and wrote his book, *Takhlīṣ al-Ibrīz fī Talkhīṣ Bārīz* (The Extraction of Gold in the Summary of Paris), which he wrote during his stay in France and presented to his teacher, Jomard. He expressed his profound admiration for France. In *Takhlīṣ al-Ibrīz*, he translated the French Constitution and glorified the French Revolution, which had shattered the Church and reduced it to a pile of historical remnants.

During the time of Khedive Ismā'īl, al-Ṭaḥṭāwī was his right-hand man in corruption and Westernization. During this period, he wrote his two books: *Manhaj al-Albāb al-Miṣriyyah fī Manāhij al-Ādāb al-'Aṣriyyah* (The Curriculum of Egyptian Intellectuals in



the Methods of Modern Etiquette) and Al-Murshid al-Amīn lil-Banāt wa al-Banīn (The Trustworthy Guide for Girls and Boys). He showed a clear interest in Pharaonic history and called Ramses II (the Pharaoh of our master Mūsā): "the pride of the Egyptian state in the pre-Islamic ages and the lamp of its history." A Muslim's astonishment does not cease when seeing al-Ṭaḥṭāwī presenting the system of companies and interest-based (ribā-based) banks without comment. He considered French dance a type of shalbanah (elegance, youthfulness, and sport). He admired amusement, and al-Ṭaḥṭāwī encouraged the mixing of genders, the education of girls without restrictions or adherence to Sharī'ah limits, the prohibition of polygyny, and the restriction of divorce. He began to repeat a new slogan: "Brotherhood of the Homeland." This slogan later became a creed for advocates of nationalism and racism.

Al-Ṭaḥṭāwī, like his contemporary Khayr al-Dīn al-Tūnisī, who authored the book Aqṣam al-Masālik fī Ma'rifat Aḥwāl al-Mamālik (The Surest Path to Knowing the Conditions of Kingdoms), were the first messengers of Western civilization in our lands, who acted as vanguards to demolish the great edifice of Islām in the souls of its people.

### **The Salon of Princess Nāzli Fāḍil**

Nāzli was the daughter of Muṣṭafā Fāḍil, the brother of Ismā'īl Pasha. Muṣṭafā was the crown prince, but Ismā'īl removed him, so he traveled to Turkey and then to Europe. There, his daughter Nāzli was raised, mastered several languages, married a Tunisian minister, and then returned to Egypt to carry out acts of sabotage that Western circles had failed to achieve. She opened her salon, which became a meeting place for power enthusiasts and a focal point for those who dreamed of prominence in the land, because the salon came under the patronage of Cromer, the British Agent in Egypt. The regular attendees of this salon were those who sought to benefit from the princess's prestige and wealth.

Among those considered the elite of her council:

- Sa'd Zaghlul: He came from the streets, without prestige, knowledge, or wealth – and headed her office, remaining unmarried until the age of thirty-six. Then he married Şafiyyah, the daughter of Muşţafā Fahmī, who was the Prime Minister under the British occupation for some ten years. The strange thing is this marriage to the Prime Minister's daughter, who was not yet fifteen years old. Şafiyyah later became known as Şafiyyah Zaghlul and was nicknamed "Umm al-Mişriyyīn" (Mother of the Egyptians).

Also among the salon's attendees were Shaykh Jamāl al-Dīn al-Afghānī and his student Shaykh Muḥammad 'Abduh. I have come across a letter between the two Shaykhs concerning the princess, which is heartbreaking regarding the state of the leaders of Islamic thought at that time!!

Also among the salon's attendees:

Luţfī al-Khulī. Then Qāsim Amīn was brought, who had once responded to a Frenchman, D'Harcourt. This Frenchman had disparaged the status of women in Islām. So Amīn responded to him, explaining that Islām gave women their due status, preserved their fundamental role, and their modesty through their attire. Because of this article, Sa'd Zaghlul and Muḥammad 'Abduh incited Princess Nāzli against Qāsim Amīn, because his words detracted from the princess's standing as she advocated nudity and licentiousness. Then they suggested a solution for the princess to be pleased with him: that he write a book about women. So, in 1900 CE, he produced the book Taḥrīr al-Mar'ah (The Liberation of Women), which Qāsim Amīn and Shaykh Muḥammad 'Abduh co-authored. Years ago, this secret was discovered when Muḥammad 'Abduh's grandson announced that his grandfather was the author of Taḥrīr al-Mar'ah. The meaning of "liberation of women" was: liberating them from values, principles, modesty, and morals.

Britain continued to patronize this salon and its attendees until they brought them to positions of power:

Muḥammad ‘Abduh became the Muftī of Egypt. Sa‘d Zaghlūl became Minister of Education, then Prime Minister. And Luṭfī al-Sayyid (dubbed "Ustādh al-Jīl" - Professor of the Generation) became the president of the Egyptian University and imposed gender mixing in the university.

Luṭfī al-Sayyid: This is the one who used his newspaper, called Al-Jarīdah, to promote Cromer's views and defend them, and to call for Pharaonism and the shaping of a distinctive Egyptian personality.

The protégés of Nāzī Fāḍil's salon adopted this by separating Egypt from the Arab Islamic world.

For example, Sa‘d Zaghlūl, when asked about Arab unity, replied: "It is a unity of zeros."

Ṭāhā Ḥusayn followed this line, saying: "Religion and language are not suitable as a basis for political unity, and the Egyptian is Pharaonic before being Arab." Salāmah Mūsā published this statement in his newspaper, Al-Majallah al-Jadīdah, in 1928 CE because he was following the same line.

Ṭāhā Ḥusayn also said: "If Islām stood between me and my Pharaonism, I would renounce my Islām."

In 1927 CE, Zaghlūl died, and al-Naḥḥās became the leader of the Wafd party. British tanks imposed him as Prime Minister on February 4, 1942, against the will of King Fu‘ād.

- Ṣafiyyah Zaghlūl (Umm al-Miṣriyyīn) and Hudā Sha‘rāwī. Ṣafiyyah and Hudā had a great impact in corrupting the good fiṭrah (natural disposition) of Egyptian women. As for Ṣafiyyah, she managed the wheel of corruption from

her position of power because her husband was Prime Minister, and she, as we mentioned, was the daughter of Muṣṭafā Fahmī, a former Prime Minister.

As for Hudā Shaʿrāwī, she was the daughter of Sulṭān Pasha, who sided with the English against the ʿUrābī Revolution. He received a large sum of money from the English for his collaboration, then contracted cancer. Before he died, he married his daughter to a wealthy man in his fifties named ʿAlī Shaʿrāwī, so she became Hudā Shaʿrāwī. ʿAlī Shaʿrāwī was an agent of the English, and Hudā was taken to Europe. Upon her return from her trip, on the ship's gangway, she removed her khimār (headscarf) and placed it under her feet, saying: "The age of darkness has ended forever." And she formed the "Egyptian Women's Association."

### **Cromer, the British Ruler of Egypt, and Reverend Dunlop**

As for Cromer, he was the British Agent who administered Egypt from the occupation in 1882 until 1906. Dr. al-Nashshār said: "Cromer announced upon his arrival in Egypt that he would demolish the Qurʾān, the Kaʿbah, the Islamic family, and al-Azhar." [1]

Cromer focused his attack on the Ottoman State and assailed Islām through Turkey, which represented it. He spread English, fought Arabic, and advocated the idea of "Egypt for the Egyptians." He devalued al-Azhar and its men, promoted the Westernized class, and used to say:

"Patriots will find their best hope in the advancement of Muḥammad ʿAbduh's followers to gradually achieve an independent Egypt." [2]

Cromer authored the book Modern Egypt. He claimed that Islām is contrary to civilization and teaches its followers to hate those who differ from them!! And that it opposes progress, permits divorce, and prohibits ribā (usury/interest) and alcohol.

Luṭfī al-Sayyid was one of those who championed the defense of Cromer and his policies in his newspaper Al-Jarīdah, and in the newspaper Al-Muqaṭṭam.

As for Douglas Dunlop:

(1) Note his statement and the details of what will come regarding the Europeans' programs in what they called the "war of words" since the nineteenth century. Compare the program of Cromer, the British ruler of Egypt since 1882, with the program of Bremer, the American ruler of Iraq since 2003. And the strategy of Rumsfeld and Rice for the "war of ideas" and the "development of societies" – Arab and Islamic – religiously, culturally, politically, and socially! You will discover that what is happening now is merely a subsequent chapter to a previous one... The only difference is the stupidity in the American application, which is based on foolishness, ignorance, brutality, and the barbarism of the cowboy who was deprived of European culture and cunning!

(2) Now, an "independent" Iraq, gradually!!

He was one of Cromer's major misdeeds. Cromer had encouraged missionaries in Egypt and Sudan, but when he saw their naive way of approaching people in the streets, he feared that their work would lead to an awakening of the people and then ignite a national revolution with Islamic fervor. So, he limited their activity. The missionaries submitted a report to the British government, and Britain sent a reprimand to Cromer. He responded to the missionaries, "I will achieve, through one monk, many times what you do." He brought Dunlop in 1889, a monk who had graduated from a British theological college. Cromer appointed him Secretary of Education in 1897. Then, in 1906, he was appointed advisor to the Ministry of Education, and Dunlop was the de facto minister.

He implemented Cromer's policy: "A British mind and Egyptian hands." [1] And he raised his master's slogan:

"When the Qur'ān and Makkah disappear from the Arab lands, then we can see the Arabs progressing on the path of civilization." [2]

Dunlop fought the Arabic language and al-Azhar, and encouraged English. The teaching of science, mathematics, chemistry, and geography came to be in English. He fought higher education under the pretext that Egyptians were not fit for it. And he fought Islamic books or those with Islamic sentiment, such as the books of 'Alī Mubārak and 'Abd al-'Azīz Jāwīsh.

The most dangerous thing Dunlop did was that he designed the curricula that became a model for Arab countries, and he divided education into two sections:

- Religious: He made this exclusive to al-Azhar and its institutes.

(1) - Now, it's an (American-Jewish-British mind)... and Iraqi, Jordanian, Saudi, Pakistani, Egyptian hands... and so on to the end of the caravan of livestock!!

- And secular (Madanī): In this, he fought every religious word and prevented the employment of al-Azhar graduates, the people of true knowledge. If he needed some of them, he would pay one 112 Egyptian piasters per month. Such was the situation in Egypt – the pioneer of the Arab world – in the late nineteenth and early twentieth centuries.

(2) - Now America demands the removal of what it calls verses and sūrahs of Jihād and incitement to hatred from educational curricula. It promotes an abridged muṣḥaf (Qur'ānic text) they want to publish, calling it Furqān al-Ḥaqq!! It incites tolerance between wolves and sheep! And governments enroll Imāms in rehabilitation courses to avoid extremism!

In politics: Matters were in the hands of the English, as their Agent was the de facto ruler of the country, while the Khedive had no control over his affairs.

In the economy: Egypt's wealth flowed into English pockets.

Al-Azhar: Excluded from guiding the course of life.

Media: The radio was directed by Luṭfī al-Sayyid and his ilk, who was also the university president, as were the daily and periodical newspapers. Most magazines were in the hands of Christians, such as Al-Ahrām, Al-Muqaṭṭam, Al-Muqtaṭaf, Al-Hilāl – more than twenty of them were in Christian hands. And the Ministry of Education and curricula: in Dunlop's hands.

The University: In the hands of Luṭfī al-Sayyid. Then came Ṭāhā Ḥusayn to continue the role through his books Al-Shi'r al-Jāhilī (Pre-Islamic Poetry) and Al-Adab al-Jāhilī (Pre-Islamic Literature), to deny the divine origin of the Qur'ān, and he uttered his statement:

"The Torah can tell us about Ibrāhīm and Ismā'īl, and the Qur'ān can tell us about Ibrāhīm and Ismā'īl, but we do not consider these two as reliable historical sources." Then he took over the university, then the Ministry of Education. Some said, "The era of Dunlop ended, and the era of Ṭāhā Ḥusayn began."

In the late nineteenth century, the most dangerous event of the modern era occurred: the Basel Congress (1897 CE), convened by Herzl in Switzerland.

### **The Basel Congress in Switzerland (189)**

Many historical commentators almost unanimously agree that the Basel Congress is considered the most dangerous event of the modern era. It was a turning point for the Islamic world, as after it, international Jewry diligently organized plans and perfected schemes and snares to trap Muslims in order to reach the Promised Land.

As for Herzl, he was an Austrian Jewish journalist born in 1860. In 1894, he attended the trial of the Jewish officer Dreyfus, who held French citizenship. This officer was accused of collaborating with Germany and was sentenced for treason to ten years and stripped of his military ranks. The trial deeply affected Herzl. He believed

Dreyfus was unjustly convicted because of his Jewish religion and said – whoever wishes to be treated fairly in this society must triumph – and he resolved to work towards establishing a homeland for the Jews. A year after this event, in 1895 CE, he published his book *Der Judenstaat* (The Jewish State), which is similar to the book published by Moses Hess, Rome and Jerusalem.

In 1897, he managed to gather Zionist organizations at a World Zionist Congress in Basel. At the end of the congress, Herzl declared that the Jewish state had been established and set a timeframe for it

Most of the major events that took place in the Islamic region – particularly the Arab region – were aimed at the grand objective that Herzl, and the Jews behind him, set their sights on: reaching the Promised Land. The Jews faced a formidable obstacle that could not be overcome: the Ottoman State, headed by Sultan ‘Abd al-Ḥamīd II, who ruled between 1876 and 1909.

The Jews first attempted to entice the righteous Sultan ‘Abd al-Ḥamīd. Sultan ‘Abd al-Ḥamīd had ascended to the Khilāfah at a time when Freemasonry (al-Māsūniyyah) was on the verge of strangling the state.

Let us return to Herzl, who, after the conclusion of the Basel Congress in 1897, went to meet Sultan ‘Abd al-Ḥamīd. He took with him the Rabbi of Constantinople, Moses Levi, and they presented the Sultan with several offers, including:

- 1 - The establishment of an Ottoman fleet.
- 2 - Supporting Ottoman policy in the external world.
- 3 - Jewish assistance to the Sultan in improving his financial situation.
- 4 - The establishment of an Ottoman university in Jerusalem (Al-Quds).

Herzl said, "For example, if His Majesty (Mawlānā) agrees and sells us the ownerless lands in Palestine for the price he determines." The Sultan became angry and said:



"The lands of the homeland are not for sale. Lands acquired by blood are only sold for the same price."

Herzl did not give up and met the Sultan a second time in 1901. This time, they offered the Sultan himself 150 million English gold pounds. He said: "Even if you were to pay the earth full of gold, I would never accept this commission of yours. I have served the Islamic Millah and the Muḥammadan Ummah for more than thirty years, and I will not blacken the records of my Muslim forefathers and ancestors, the Ottoman Sultans and Caliphs."

This meeting was with Qaraşū, the Jewish Freemason lawyer who supervised the Salonica lodge.

Some sources reported that the Sultan shouted in Herzl's face, "Get out of my sight, you scoundrel!" and shouted at the chamberlain who had brought him in, saying, "Did you not know what this pig wanted from me?"

So Herzl flew with Qaraşū to Italy, and Qaraşū sent a telegram to the Sultan: "You will pay the price for this meeting with your person and your throne."

Herzl says in his memoirs: "Sultan ‘Abd al-Ḥamīd advised me not to take any further steps in this matter because he could not give up a single inch of Palestinian land, as it did not belong to him, but to his Islamic Ummah, which fought for it and watered its soil with the blood of its sons. ‘Abd al-Ḥamīd said: 'The surgeon's knife in my body would be easier for me than to see Palestine severed from my empire.' Then he said: 'Save your money, Herzl. When ‘Abd al-Ḥamīd is gone, you will take Palestine for free.'"

After this, the Jews resolved to overthrow ‘Abd al-Ḥamīd. In 1904, they detonated a carriage in front of the mosque where the Sultan performed the Friday prayer (Ṣalāt al-Jumu‘ah). Allāh saved him from death, but many people were killed.

The Freemasons clamored for his removal, and Freemasonry pushed its agents into high positions in the state, such as Talat Pasha; Anwar Pasha – Minister of War; Aristidi Pasha – a Greek who became Minister of Public Works; Jamal Pasha – Governor of Shām (Syria); Mustafa Kemal Pasha – commander of the Arab Eastern Front in World War I; and Jawid Pasha (David Pasha) – Minister of Finance.

Hussein Jahid Yalçın was one of the three members (American, French, and Turkish) of the conciliation committee between Arabs and Jews. The Sultan found himself increasingly surrounded by men bought by Freemasonry through the Committee of Union and Progress (Jam‘iyyat al-Ittiḥād wa-l-Taraqqī). His grip gradually weakened until they were able to force him to declare the constitution. He established the Chamber of Deputies (Majlis al-Mab‘ūthān), which included Jews, Christians, and Muslims, and Qaraşū joined the Chamber of Deputies.

The declaration of the constitution was a victory for Christians and Jews everywhere, to the extent that Georgi Zaydan, the Christian owner of Dār al-Hilāl, dedicated his book "The Ottoman Coup" to the "heroes"! They declared the constitution in 1908. Then the Freemasons managed to mobilize the army under the leadership of Maḥmūd Shawkat – an Arab – and the Chamber of Deputies convened to pass a resolution overthrowing the Sultan. The hand of Nāḥūm Ḥāyīm, the Rabbi of Constantinople, was prominent in this affair. The letter of deposition was presented to Sultan ‘Abd al-Ḥamīd by three individuals: 1 - Qaraşū. 2 - Aristidi Pasha. 3 - ‘Ārif Ḥikmat, whose mother had been a servant in the Sultan's palace; the Sultan had taken her son, ‘Ārif, and enrolled him in the navy until he became a naval aide-de-camp.

The removal of Sultan ‘Abd al-Ḥamīd from the Khilāfah occurred in April 1909. This was the greatest stab directed at Islam. On that night when Sultan ‘Abd al-Ḥamīd was deposed from the seat of power, we can say that: Actual Islam was removed

from existence and witness, and Palestine – in reality – fell into the hands of the Jews.

Anwar Pasha – one of the prominent figures of Freemasonry and the coup against Sultan ‘Abd al-Ḥamīd – said, addressing Jamal Pasha: "Do you know, Jamal, what our sin is? We did not know Sultan ‘Abd al-Ḥamīd, so we became a tool in the hands of Zionism, and global Freemasonry bought us. We exerted our efforts for Zionism; this is our real sin."

Bernard Lewis says: "The Freemason brothers and the Jews secretly cooperated to remove Sultan ‘Abd al-Ḥamīd because he was a strong opponent of the Jews, as he vehemently refused to give any inch of land in Palestine to the Jews."

### **Turkey after Sultan ‘Abd al-Ḥamīd:**

The righteous Sultan ‘Abd al-Ḥamīd fell due to Jewish Freemasonry, and Turkey came to be run by the Young Turks Association (Jam‘iyyat Turkīyah al-Fatāh) and the Committee of Union and Progress (Jam‘iyyat al-Ittiḥād wa-l-Taraqqī), which became a plaything in the hands of Freemasonry. The Turkish nationalism advocated by the Committee of Union and Progress was in Jewish hands.

Thus, calamities befell Turkey one after another. The Khilāfah was weak, manipulated by the Committee of Union and Progress – the nationalist advocates; these were secularists, not religious people. Masonic lodges spread like wildfire. Debts accumulated. And behind all this were the Jewish hands that engineered the overthrow of Turkey to reach the Promised Land.

## **Mustafa Kemal Atatürk Destroys Turkey and Abolishes the Khilāfah:**

Turkey emerged shattered from World War I, and the major powers divided the inheritance of the "Sick Man!" – as they used to call Turkey. Europe was relieved of this terrifying ghoul that had disturbed its sleep for many centuries.

Mustafa Kemal emerged after his defeat on the Arab Eastern Front, and his personality came to prominence as a military leader through some military clashes with Greece. Plans were set in motion to highlight Mustafa Kemal. Some historical and political analysts believe that the silence of the three Allied powers, whose forces were stationed near the battlefield, was part of a plan to elevate Mustafa Kemal for the role awaiting him: fighting Islam and abolishing the Khilāfah.

The Allied powers withdrew from Turkey. When the British House of Commons confronted Curzon, who had agreed to withdraw Allied armies from Turkey, saying that Turkey would return to occupy Europe once more, he said: "Rest assured. Turkey will not rise again after we have stripped it of Islam and the Khilāfah."

## **The State of the Islamic World from the Mid-Nineteenth Century to the Mid-Twentieth Century.**

In the first half of the twentieth century, the Islamic world was in a deep slumber, surrendering to humiliation, having grown accustomed to the whips of its executioners lashing its back.

The West, which held the Islamic world by the throat, had agreed on two matters: That Islam should not rise again.

That a Jewish state should be established in Palestine.

The Islamic world was divided into two parts: The Arab Islamic world. And the non-Arab Islamic world.

## **Conditions in the Arab Islamic World:**

As for the Arab Islamic world: its beating heart was Egypt, which was in Britain's grip. We have seen how they wrought corruption there through the Muḥammad ʿAlī dynasty and their protégés. Jordan, Iraq, and Palestine were likewise under the yoke of British occupation, and their condition was no better than that of Egypt.

As for France, it controlled Syria, Lebanon, and North Africa, where it was determined to turn North Africa, from Tunis to Tangier, into a grand brothel reminiscent of Paris. It imposed the French language and issued the Berber Dahir (Berber Law) on May 16, 1930, which mandated the implementation of Berber customary laws and Berber personal status law instead of the Islamic Shariʿah. This was to differentiate between Arabs and Berbers, turn the country into an arena of ethnic conflict, and strip Muslims of their religion.

At the same time, Saʿīd ʿAql, Yūsuf al-Sawdā, and Victor Khallāṭ evoked the specter of Phoenicianism, revived names like Hannibal, created the Syrian Nationalist Party, and declared that Lebanon did not belong to the Arabs but was part of Mediterranean civilization. In Egypt, Salāmah Mūsā and Ṭāhā Ḥusayn promoted Pharaonism. Ṭāhā Ḥusayn declared in "The Future of Culture in Egypt" that Egypt is part of Mediterranean (European) civilization, not Arab, and is closer to the civilizations of Italy, France, and Greece than to the Arabian Peninsula. He stated that Europeans should be imitated in their food, drink, dress, and lifestyle.

As for Palestine: it was under the administration of the British High Commissioner – the Jew Herbert Samuel – who was paving the way for the establishment of a Jewish state there. Therefore, he inundated the major cities with theaters, cinemas, and nightclubs, in addition to controlling the curricula of secular schools and excluding Islamic education and Islamic history from school life. The radio was in their hands.

As for the Nuṣayrīs in Syria: France, in addition to the aforementioned British methods of change, sponsored the Nuṣayrī sect, whom they called 'Alawites' to confuse their matter among Muslims. This sect had taken from among themselves a god, Sulaymān al-Murshid, who had been a cowherd, and he took a messenger named Sulaymān al-Maydah, who worked as a camel herder. This Sulaymān al-Murshid was from the village of Jūbā Burghāl, east of Latakia. The French advisor would prostrate to him along with the other prostrators to increase the deviation of his followers. A robe was made for him with electric lights that would illuminate, and his followers would prostrate to him!

### **Conditions of the Rest of the Muslims in the Islamic World:**

As for the Muslims in the rest of the Islamic world, one can speak extensively about their plight. In addition to the pervasive ignorance afflicting the majority of Muslims, colonial powers, led by Britain, encouraged deviant Sufi orders (al-Ṭuruq al-Ṣūfiyyah al-Munḥarifah) that understood nothing of Islam except negative isolation and patience with colonialism, considering it a trial from Allāh. They promoted wiping oneself on graves, erecting shrines, raising banners over them for blessings, preoccupying the people with the birthdays and coronations of shaykhs, then making supplications around their graves, swearing by their names, and offering flowers at their monuments.

Furthermore, new prophethoods were invented whose function was to abolish Jihād and entrench loyalty to Britain.

### **In India**

Mīrzā Ghulām Aḥmad al-Qādiyānī was brought to prominence. This self-proclaimed prophet was born in 1840 in Qādiyān. He suffered from hysteria in his youth. In 1884, he declared the prohibition of Jihād against the English in his book "Barāhīn-i-

Aḥmadiyyah."

In the second phase: he announced his resemblance to Christ in 1891 and published three books: "Fath al-Islām," "Tawḍīḥ Marām," and "Izālat Awhām."

He said: he was the Promised Messiah.

In the third phase, he declared himself a prophet in 1900, and he claimed that Allāh had combined all prophets in his person.

Bashīr Maḥmūd, one of the Qādiyānī propagandists, said: "Ghulām Aḥmad is superior to some of the Messengers of Strong Will (Ūlū al-‘Azm min al-Rusul)!!"

Many followed him to pledge allegiance (bay‘ah) to Britain. Maḥmūd Aḥmad, the khalīfah of Mīrzā Ghulām Aḥmad, says in his letter "A Gift to His Highness the Prince of Wales, son of George V, in 1931":

"I welcome you and assure you that the Aḥmadiyyah community is loyal to Britain and will remain loyal – In shā’ Allāh. The methodology of this community since its foundation has been to obey the existing British government, and this is a condition of the bay‘ah within it."

It is stated in Mīrzā Ghulām Aḥmad's book "Tiryāq al-Qulūb": "I have spent my life supporting and aiding the English government. I have authored books and pamphlets on prohibiting Jihād and the obligation to obey the English rulers, which, if collected, would fill fifty chests. I have published all these books in Arab countries, Egypt, Shām, and Kabul."

### **Bābism and Bahā’ism in Iran**

This is another religion sponsored by Britain and eagerly spread by Russia to dilute the Islamic ‘aqīdah. The founder of Bābism was a Shiite named Mīrzā ‘Alī Muḥammad al-Shīrāzī, who called himself the Bāb, deriving his name from the fabricated ḥadīth: "I am the city of knowledge, and ‘Alī is its gate." He first claimed prophethood, then claimed to be the manifestation of Allāh. Then his disciple, Bahā’, founded the Bahā’ī religion.

In 1848, the Bahā'īs held a conference in Badasht, and Bābism announced the abrogation of Islamic Sharī'ah by Bābism. Bahā' was later executed, and his community fragmented into sects in various parts of Iran.

We should not fail to note that the initial nucleus of the Bāb's followers included a large number of Jews. A part of the Russian embassy's work in Tehran was confined to preparing the 'tablets' and organizing Bābī activities.

The call of Bahā' went through three phases: first, he claimed to be 'Īsā (Jesus), peace be upon him, then he claimed prophethood, and then he claimed divinity.

### **The School of Building Bridges to the West:**

We have pointed out more than once that the West preferred not to use force except in cases of extreme necessity because it realized that, through its protégés from among the locals, it could achieve many times more than what its soldiers and air and naval fleets could accomplish.

The English, in particular, saw that one of the best ways to strike roots in Muslim lands was to establish schools that would bridge the gap between the polytheistic (mushrik) West and the Muslim East by diluting barriers, removing distinctions, and narrowing the distance between pure faith (īmān) and explicit disbelief (kufr) by confusing matters, mixing symbols, and demolishing the differences between Muslims and kāfirīn.[1] Among these schools were:

The school of Muḥammad 'Abduh in Egypt.

The school of Aḥmad Khān, and in his manner, Waḥīd al-Dīn Khān (in India).

### **The School of Muḥammad 'Abduh in Egypt:**

Interpreters of historical events differ regarding the personality of Muḥammad 'Abduh, in analyzing his political stances, and his connection to the British occupation.[1]:



[1] America is now implementing the same program by opening cultural centers and advanced scientific and research institutions. It does so by taking academically outstanding students, and the children of the wealthy and political and social figures, on study missions to America to brainwash them and return them with American minds, culture, and spiritual allegiance. America declares in its propaganda for these mission programs that these graduates will take over the task of managing their countries in all fields and will be the future leaders of their countries!

Some say he is an extremist figure, seeing him as the reformer who awakened Egypt from its deep slumber, that he did his utmost to reform al-Azhar, and that he was unable to confront Britain and was thus forced to appease them in order to protect Islamic awqāf and undertake a radical reform of al-Azhar and its scholars. Among these are his student Muḥammad Riḍā, and Muḥammad al-Bahī.

Others believe he played a significant role in serving Britain, more so than outspoken secularists, because he built bridges between the Egyptian Islamic psyche and the hateful English psyche, and managed to convince many that cooperation with Britain was necessary.

Among those holding this opinion was Shaykh ‘Alīsh, the Shaykh of al-Azhar, who declared Muḥammad ‘Abduh a kāfir.

Whatever the case may be, there are major issues in the life of Muḥammad ‘Abduh that we cannot overlook:

1. His entry into Freemasonry, a fact confirmed even by his student, who also confirmed his receiving medals in Freemasonry from the American cultural attaché at the Lebanese Masonic lodge.

2. His siding with Cromer against Khedive Abbas... his high standing with the English and their intervention to support him in every predicament he faced. They also designated him for the position of Muftī in Egypt and confined him to it.
3. Muḥammad ‘Abduh was a frequenter of Princess Nazli's salon, as we mentioned before. Photographs of Muḥammad ‘Abduh have been preserved showing him mingling with some European women and other dissolute women of Egypt at that time.
4. Cromer used to say to Khedive Abbas: "Allow me to say that as long as Great Britain has influence in Egypt, Shaykh Muḥammad ‘Abduh will be the Muftī until he dies."

It is stated in Cromer's book "Modern Egypt":

"As for us, we do not differ, and we have no doubt that Muḥammad ‘Abduh was a Freemason, an agent of Britain, an apostate, an atheist regarding the dīn of Allāh. We agree with the Shaykh of al-Azhar of his time, Shaykh ‘Alīsh (may Allāh have mercy on him), who openly declared him a kāfir and explained the aspects of his apostasy—may Allāh fight him—and may He forgive the good, sincere, but gullible people who were deceived by him."

"Indeed, Muḥammad ‘Abduh was the founder of a modern school very similar to the one founded by Sayyid Aḥmad Khān in India, the founder of Aligarh University."

The English Orientalist Hamilton Gibb says in his book "Whither Islam":

"On the other hand, we find that Shaykh Muḥammad ‘Abduh built a bridge over the chasm separating dry traditional education from Egyptian education, which was subject to the rationalist school of thought that had invaded the East and West."

I have no doubt that Muḥammad ‘Abduh's tafsīr of the Qur’ān, conveyed by his student Muḥammad Riḍā, indicates a spiritual defeat in the face of the crushing

pressure of the West upon the chests of Muslims and a deference towards Orientalists. He interpreted angels as natural forces, explained their prostration to Ādam as the subjugation of earthly forces to him, interpreted jinn as microbes, the Abābīl birds as creatures like mosquitoes and flies, and the stones of Sijjīl as germs!

So where did Muḥammad ‘Abduh stand in relation to the words of Allāh the Exalted: *{And do not incline toward those who do wrong, lest you be touched by the Fire, and you have no protectors besides Allāh, nor will you be helped.}* (Hūd: 113).

### **The School of Aḥmad Khān Bahādur in India:**

The presence of sincere, mujāhid scholars in the Indian subcontinent, such as Shaykh Aḥmad ibn ‘Irfān ash-Shahīd (1842), who ignited the flame of enthusiasm and Jihād in the hearts of believers in the first quarter of the nineteenth century, alarmed Britain. Therefore, it resorted to cultivating religious protégés to erase the idea of Jihād from minds, inventing several schools such as:

The Qādiyāniyyah, presenting Mīrzā Ghulām Aḥmad as a prophet who abrogates Jihād.

Aḥmad Khān, the secularist who also called for the abolition of Jihād.

This Aḥmad Khān was born in 1817 in Delhi, then worked in the service of Britain as a secretary in the criminal justice system in 1837. When Muslims undertook Jihād in 1857, Aḥmad Khān stood against the Islamic revolution, saved many Britons from being killed, paid a huge sum of his money to rescue them, and wrote a book on the causes of the revolution in which he blamed the ignorant Muslims.

Britain awarded him the Star of India medal. In 1875, he established the "English Oriental College" in Aligarh, now known as the "Islamic University." He perished in 1898.

Among Aḥmad Khān's most significant attempts:

Establishing a new religion in which the three religions (Islām, Christianity, Judaism) would meld.

Attempting to prove the authenticity of the Gospels, about which he wrote a book in 1862 called "Tabyān al-Kalām."

He advocated the naturalist, materialist doctrine, and said that all prophets were naturalists who did not believe in God—and refuge is sought in Allāh—and he called himself "the Naturalist."

He claimed that prophethoods are acquired through spiritual exercises.

Abolition of the obligation of Jihād.

### **The School of Waḥīduddīn Khān in Delhi, India:**

Waḥīduddīn Khān praised his predecessor Aḥmad Khān. Among his ideas found in his books were:

1. The call to establish a modern international center, on the condition that it completely avoids politics.
2. Leaving the world to its people and reminding people only of death.
3. Abolishing Jihād, calling for abandoning confrontation with the West, and advocating submission, humiliation, and patience.
4. That prophets were sent to corrupt believers.

### **The English Orientalist (Gibb) Writes About the Islamic World in 1932:**

During the first third of the twentieth century, the Jews and their Western allies succeeded in various fields in the Islamic world...

They overthrew the Ottoman Khilāfah, dragged Turkey into World War I, shattered it, and divided its possessions. Arab leaders, in their naivety, sided with the Allies,

especially the English, against their Muslim Ottoman Turkish brothers, thinking they would help them establish an independent Arab kingdom! But the realities previously indicated by the Qur'ān were otherwise! Lawrence (the British intelligence agent), who orchestrated the Great Arab Revolt against the Ottomans to aid Britain, which had lavished false promises on Sharīf Ḥusayn, the then governor of Makkah and the Ḥijāz, says: "I knew that if we won the war, our promises to the Arabs would become dead letters. Had I been an honorable advisor to the Arabs, I would have advised them to return to their homes. The leaders of the Arab movement understood foreign policy with a tribal, Bedouin understanding. The British and French were carrying out bold maneuvers relying on the Arabs' naivety, weakness, and simplicity of heart and mind, and they had trust in the enemy. I am most proud that English blood was not shed in the thirty battles we fought, because all the countries under our control were not worth, in my view, the death of a single Englishman..."

Weizmann later said: "Lawrence rendered great services to the Jews!"

Then the West, through education, began to inject venom into the veins of this Ummah. It corrupted the youth, corrupted women, destroyed family structures, introduced Masonic and Rotary clubs into the elite of societies, and spread fusūq through theater, cinema, and the media...

The English Orientalist Gibb says in his book "The Whither of the Islamic World": "Regarding 'Education': Pay attention to European colonialism's interest in education, and to their open declaration of their aims behind it. Remember the insistence and coercion practiced by America today to re-distort what has already been distorted of educational curricula, and the convening by Arab and Islamic governments, under American pressure, of dozens of conferences under the deceptive slogan: 'Developing Educational Curricula.' This is the only way to Europeanize and Westernize Muslim countries. The focus was strong on creating a

class that definitively adopts a viewpoint over which religion has no authority. Then, it would be possible to evacuate their lands and hand over to them the reins of power, because they are an extension of the occupier's thought."!

He also says:

"Schools and institutes are not enough; they are but the first step. Attention must be turned to creating public opinion by relying on the press, for it is the most powerful and influential of European tools in the Islamic world. The editors of national newspapers are mostly progressives, and the newspapers are characterized by a predominantly secular tendency, as he sees it."!

He adds that education and the press have left Muslims largely non-religious:

"The Islamic world will, within a short period, become non-religious in all aspects of its life."

Gibb expresses his fears on two fronts:

1. Religious institutes.
2. Islamic movements: which he sees as developing with astonishing, amazing speed, and erupting suddenly before observers can discern from their indications anything that would cause them to be suspicious of them.

And he says: "Islamic movements lack nothing but leadership and the emergence of a Ṣalāḥ al-Dīn."!

### **The Leader of Missionaries (Zwemer) Describes the Muslims Desired by the West in 1933:**

Zwemer, addressing missionaries at the Jerusalem Conference in 1933, says:

"Your mission is to take the Muslim out of Islām, so that he becomes a creature with no connection to Allāh, and consequently, no connection to the morals upon which

nations depend in their lives. By doing so, you will be the vanguard of colonial conquest in the Islamic kingdoms. This you have done excellently over the past hundred years.

Read and reflect, and you will understand: that nothing has changed in the program of colonialism between the European Crusader Romans and the new American Zionist Romans. Except, perhaps, for what we have pointed out regarding the characteristics of the American cowboy, and his triad: foolishness, ignorance, and brutality... because he rushes the outcome, and because they are a dwarf people without history or civilization.

We have, in this era from the last third of the nineteenth century to the present day, eliminated all educational programs in the Islamic kingdoms, and we have spread in those regions centers of missionary activity, churches, societies, and Christian schools, those dominated by European and American states.

You have, by your means, prepared all minds in the Islamic kingdoms to accept treading the path that you have thoroughly paved.

You have prepared youth in the lands of Islām who do not know the connection to Allāh, nor do they want to know it. You have taken the Muslim out of Islām but have not brought him into Christianity. Consequently, the Muslim generation emerged according to what colonialism desired for it: not caring for great matters, loving comfort and laziness, and directing his concerns in the world only towards desires. If he accumulates wealth, it is for desires; and if he attains the highest positions, it is for the sake of desires that he generously spends the most precious of what he possesses."!

Zwemer also says:

"When colonial policy, since 1882 CE, eliminated educational programs in primary schools, it removed the Qur'ān from them, then Islamic history. Thus, it produced a

generation that is neither Muslim, nor Christian, nor Jewish; a troubled generation, materialistic in its aims, not believing in a creed nor knowing truth, so that neither religion, nor dignity, nor the homeland has sanctity"!

Zwemer accurately described the generation during the nineteenth century and the first third of the twentieth century. But his prediction later failed, and Gibb's assumption, who believed the Muslim East would soon become secular, did not prove true.

Allāh – the Mighty and Majestic – was lying in wait for them. (For the Islamic Ṣaḥwah with its various schools arose, then it produced the Jihādī Ṣaḥwah, and the Ummah returned to seek salvation in the path of the Qur'ān).

*{Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allāh. So they will spend it; then it will be for them a [source of] regret; then they will be overcome. And those who have disbelieved - unto Jahannam they will be gathered.}*  
(Al-Anfāl: 36) (1)

### **The Nationalist Call and the Real Reasons Behind It:**

The main reason: The West's attempt to take back the primary societal role from Islām as the sole bond and to substitute a new bond in its place, after the West's failure in the Crusades. So, it wanted to use the method of thought and tongue instead of the spear, to make it easier for the West to establish its foothold in our lands, especially after Napoleon's campaign in Egypt.

Muḥammad 'Alī Pasha and Ibrāhīm Pasha's ambition to create an Arab nationalist empire.

Getting rid of Muslim Turkey and eliminating it so that the West could inherit its possessions.

The Christians' attempt to get rid of Turkey because it applied the Jizyah to them and some exceptional duties, corresponding to Muslims paying Zakāh and performing military service to protect the Islamic state.



And out of a desire from the Christians to lead the societies in which they lived, direct their course, and become their masters and the elite of their people.

### **Historical Development of the Nationalist Idea:**

Napoleon's campaign is considered the first point in the beginning of shifting the Arabs from Islām to nationalism. This idea fermented in Napoleon's mind following the resistance stirred by al-Azhar with the call of "Allāhu Akbar," and the West became convinced of this idea.

The French left Egypt in (1904) and Muḥammad ‘Alī Pasha came. Muḥammad ‘Alī was an Albanian officer – who did not know Arabic – who came with the campaign sent by the Caliph to Egypt to resist Napoleon. Muḥammad ‘Alī was an ambitious and intelligent orphan, but he was illiterate, so he suffered from an inferiority complex due to his illiteracy. He wanted to civilize and develop Egypt, so he eliminated the Mamālīk and was proclaimed ruler of Egypt.

### **Muḥammad ‘Alī Pasha and the French:**

Muḥammad ‘Alī admired the French. Since his youth, he had a connection with a Frenchman named Leon (Lion). Then he brought Dr. Clot, the French physician, to Egypt to be his advisor. Clot suggested the idea of nationalism to him (Clot took care to instill in the students of the higher schools he managed the correct sense of Arab nationalism). Muḥammad ‘Alī began sending missions to France, and these missions returned carrying the seeds of the nationalist idea. Among them was Rifā‘ah al-Ṭaḥṭāwī, who stayed in Paris (1826 - 1831) and brought back the idea of the French nationalist revolution.

### **Ibrāhīm Pasha in Bilād ash-Shām:**

Muḥammad ‘Alī Pasha aspired to an Arab empire separate from Ottoman rule, and the West (the French in particular) made this appealing to him. So he sent his son

Ibrāhīm Pasha, who occupied all of ash-Shām. Ibrāhīm's rule in Bilād ash-Shām lasted for seven years (1833 - 1840). These years had a profound impact on changing the course of events in ash-Shām for over a century.

So what did Ibrāhīm Pasha do in ash-Shām?

He abolished the Islamic rulings applied to Christians in ash-Shām and called for their equality with Muslims, as did his father in Egypt.

He encouraged missionary societies and their schools. As for his father in Egypt, his companions were always ambassadors, tourists, and missionaries. This encouragement of missionaries in ash-Shām resulted in:

The arrival of Protestant (American) missions, and among its prominent figures were [1]:

(Eli Smith), who worked tirelessly for Christianity from (1834-1857), moved the mission's printing press from Malta to Beirut. It began printing in Arabic and was the first press of its kind in Bilād al-Shām. Smith and his wife also established a girls' school in Beirut, the first of its kind in Bilād al-Shām.

(1) Note the early American attempts to infiltrate the region. They were unable to do so due to the strength of Britain, France, and other colonial powers at the time, until the opportunity arose and the time came for them to reap what their Protestant missionary ancestors, the Judaizing Christians, had sown.

Dr. Cornelius Van Dyck came as a doctor with the American mission and worked for 55 years in Bilād al-Shām. His efforts were perhaps the most valuable and influential individual foreign contributions to the cultural development of the country.

Nāṣīf al-Yāzījī (1800-1871) was a Lebanese Christian who worked with the American mission and in its printing press with Smith and Van Dyck. He and his son Ibrāhīm al-Yāzījī translated the Torah. His son Ibrāhīm was the first to establish the

"Secret Society of Beirut" (Jam'īyyat Bayrūt al-Sirriyya), which had a nationalist character.

This Ibrāhīm was a Christian Freemason who lived between (1847-1906). He died in Egypt and was mourned by the Masonic lodges there. He was the author of the poem calling for revolution against the Turks:

Awaken and arise, O Arabs... The flood has surged until the knees are submerged.  
Your destinies are lowly in the eyes of the Turks... Your rights are plundered at the hands of the Turks.

We shall seek our goal with the edge of the sword... Our purpose in its side shall not be frustrated.

Buṭrus al-Bustānī (1819-1883) was a Lebanese who worked as a translator at the American consulate in Beirut. He changed his religion from Maronite to Protestant due to his friendship with Smith and Van Dyck. The missionaries employed him as a teacher at the 'Abayh school. He translated the Torah with Smith, a task that took ten years. He published the dictionary "Muḥīṭ al-Muḥīṭ" and its abridged version "Quṭr al-Muḥīṭ," and "Dā'irat al-Ma'ārif lil-Bustānī" (Al-Bustānī's Encyclopedia).

During the strife of 1860 (between Christians and Druze in Lebanon), he published a magazine called "Nafīr Sūriya" (Syria's Clarion Call), advocating for national unity. In 1863, he founded "al-Madrasah al-Waṭaniyyah" (the National School), where he and Nāṣīf al-Yāzījī taught. In 1870, he launched a magazine called "al-Jinān" (The Gardens), a bi-monthly political and literary journal, with the slogan "Love of the homeland is part of faith." He also published the two newspapers "al-Jannah" (Paradise) and "al-Junaynah" (The Little Garden).

Al-Yāzījī and al-Bustānī are considered among the early pioneers of the idea of Arab nationalism. Their students established nationalist organizations that later bore fruit, resulting in this exclusion of Allāh's religion from life and the nurturing of

pioneers who consider nationalism their supreme ideal, for which laws are made and sacrifices offered.

Among the fruits of the American mission, besides highlighting al-Yāzījī and al-Bustānī, was the establishment of the largest institute for nurturing nationalist thought, which is:

The American University of Beirut (1866):

Its name was initially the "Syrian Protestant College." Its first president was Daniel Bliss, an American clergyman with a doctorate in theology, who remained president of the university until 1902 and was succeeded by his son, Howard Bliss. The influence of the American University in the region is unparalleled in terms of nationalist thought. The university graduated generations of leaders of Bilād al-Shām for over a century. Among its professors known for fostering nationalist thought was Qusṭanṭīn Zurayq, under whom George Ḥabash studied.

The Catholic-Jesuit Mission: It established a lithographic press (1847) and founded the Yūsuf School, later known as the Université Saint-Joseph.

C - The Lazarists: They opened the ‘Ayn Ṭūrah College in Lebanon.

Nationalist Societies:

Among the activities undertaken by the missionary missions was the establishment of societies advocating nationalist thought, the most important of which were:

1. The Society of Arts and Sciences (1847):

Founded by the American missionary mission, headed by Smith, Van Dyck, al-Bustānī, and Nāṣīf al-Yāzījī. Within two years, its membership reached fifty, most of whom were Syrian Christians in Beirut. There was not a single Muslim or Druze among them. The society lasted for five years.

2. The Oriental Society (1850):

Founded by the Jesuits and supervised by Father Debrunner.

3. The Syrian Scientific Society (1857):

Its membership reached one hundred and fifty. In addition to its founders from the American mission's followers, some Muslims and Druze joined. It gained government recognition in 1868.

"The first voice to emerge for the Arab nationalist movement was that of Ibrāhīm al-Yāzījī, a member of the society, who recited a poem that took the form of a national anthem."

4. The Beirut Syrian Society (1875):

George Antonius says: "The first organized effort in the Arab nationalist movement dates back to the year 1875, i.e., two years before 'Abd al-Ḥamīd ascended to the throne, when five young men who had studied at the Syrian Protestant College – the American University – in Beirut formed a secret society. They were all Christians, but they realized the value of Muslims and Druze joining them. They managed to attract about twenty-two individuals from various religious sects, representing the chosen and enlightened elite of the country. Freemasonry had already entered Bilād al-Shām in the form known in Europe, and the founders of the secret society, through one of their colleagues, were able to win over the recently established Masonic lodge and involve it in their activities."

From this, we realize:

- That the beginning of organized nationalist work in Bilād al-Shām was through Christians.
- That these Christians were students or admirers of al-Bustānī and al-Yāzījī and were the fruit of the American mission's efforts.

- That among the founders was Ibrāhīm al-Yāzījī, author of the society's slogan: "We shall seek our goal with the edge of the sword... Our purpose in its side shall not be frustrated."
- Likewise, Fāris Nimr Pasha (a Lebanese Christian) and his brother-in-law Shāhīn Makāriyūs were among its founders. These three were well-known senior Freemasons.

So, the Masonic-Jewish hands were the ones that adopted the idea of Arab nationalism. These are the same hands that were simultaneously stirring Turanian nationalism, adopted by the Dönme Jews in Salonica, who held their meetings in the homes of Italian Jews.

And the one who inspired the idea of establishing the Secret Society of Beirut was a man named Ilyās Ḥabbālīn from the town of Dhūq Mikāyil. He was a French language teacher at the American University, teaching a class that included al-Yāzījī, Ya‘qūb Ṣarrūf, and Shāhīn Makāriyūs. The teacher was an admirer of the French Revolution.

It was suspected that Miḍḥat Pasha – a leader of Freemasonry, also known as Abū al-Aḥrār (Father of the Free) – was behind the formation of the society. A telegram sent by the British consul in June 1880 stated:

"Pamphlets inciting revolution have appeared in Beirut, and it is suspected that Miḍḥat is their originator." Miḍḥat was then the Wālī (governor) of Syria.

However, Sultan ‘Abd al-Ḥamīd's firmness and his monitoring of the society and its publications froze its activities. The most important of the society's publications was the third pamphlet, issued on December 31, 1880, which outlined their demands in four points:

- Granting Syria, including Lebanon, independence.
- Recognizing Arabic as an official language.

- Lifting censorship on freedom of education.
- Not sending Arab sons to fight with the Turks outside their countries.

### **Migration of Nationalist Advocates to Cairo:**

As a result of Sultan ‘Abd al-Ḥamīd's campaign against secret nationalist societies, those early advocates of nationalism moved to Cairo, where the British Agent, Cromer, was entrenched. Christian families migrated to Cairo to disseminate secular ideas and the nationalist call from there, and to launch their fight against Turkey from there. Among the most prominent names that settled in Cairo were:

- Fāris Nimr and his brother-in-law Shāhīn Makāriyūs, owners of the daily newspaper al-Muqaṭṭam and the monthly magazine al-Muqtaṭaf, both of whom were Freemasons.
- Salīm Taqlā, who founded the daily newspaper al-Ahrām, which still exists today.
- Jurjī Zaydān: owner of Dār al-Hilāl publishing house and author of many works.
- Adīb Ishāq (director of the newspaper Miṣr) and Salīm Naqqāsh (director of the newspaper al-Tijārah). These two Christians worked under the direction of Jamāl al-Dīn al-Afghānī, who founded these two newspapers.
- Rōz al-Yūsuf, who came from Bilād al-Shām and was a Christian. She feigned conversion to Islām and named herself Fāṭimah Yūsuf, but she named her newspaper after her old name, Rōz al-Yūsuf.
- Aḥmad Fāris al-Shidyāq – a Maronite who converted to Protestantism at the hands of the American mission, then came to Egypt and published the

newspaper al-Jawā'ib, then converted to Islām at the hands of the Bey of Tunis. End quote. [1].

(1) (Al-Dhakhā'ir al-'Izām: Vol. 1, pp. 879-882).

### **Jamāl al-Dīn al-Afghānī, Muḥammad 'Abduh, and 'Abd al-Raḥmān al-Kawākibī:**

Here, I must refer to three preachers who dressed as scholars and are renowned worldwide as advocates of Islamic unity, yet at the same time, they attacked Turkey and sought to demolish the edifice of the Khilāfah. They are:

Al-Afghānī: He embraced many Christians and Jews. His personal physician was a Jew named Hārūn. His death was attended by Hārūn and another Christian named Jurjī Kanjī. He stayed in London as a guest of Mr. Blunt, the British author of "The Future of Islam." When the Caliph tried to prevent al-Afghānī from leaving Turkey, the British ambassador intervened on his behalf, and he left. Al-Afghānī was the head of the Eastern Masonic Lodge.

As for Muḥammad 'Abduh: He was a close friend of Cromer, who stated that Shaykh 'Abduh would remain Muftī of Egypt as long as Britain was there. He was a Freemason and a regular at Princess Nāzli Fāḍil's salon. Among his students were: Aḥmad Luṭfī al-Sayyid, the secularist who openly declared his kufr (disbelief) in his newspaper al-Jarīdah; Sa'd Zaghlūl; and Qāsim Amīn (author of the book "The Liberation of Women"). These individuals had a profound impact on the course of events in Egypt.

And 'Abd al-Raḥmān al-Kawākibī (1849-1903): Most of his friends and students were Muslims, Jews, and Christians. His lessons were held at the Splendid Bar café. He called for pledging allegiance to an Arab Caliph in his book "Umm al-Qurā." He authored another book titled "Ṭabā'ī' al-Istibdād" (The Natures of Despotism). He



advocated for equality between religions to achieve national cohesion:

"Let us manage our worldly life and let religions govern only the afterlife. Let us unite on a common word, which is: Long live the nation, long live the homeland, let us live free and cherished." "These nations of Europe and America have been guided by science to methods of national unity without religious [unity], racial harmony without sectarian [harmony], and political connection without administrative [connection]."

These three [1], their ideas were a prelude to secularism. Their views, as Albert Hourani says, were a bridge over which secularism crossed into Islām.

They shattered the psychological barrier between kāfirīn (disbelievers) and Muslims, and Muslim souls became receptive to imported ideas, foremost among them nationalism. Albert Hourani says:

"It is true that whoever reads Muḥammad ‘Abduh’s debates with Renan and Farah Anṭūn senses that he wanted to erect a dam against the secular trend to protect Islamic society from its flood. But what happened was that this dam became a bridge for secularism, which crossed over it into the Islamic world to occupy one position after another."

Then came Muḥammad ‘Abduh’s students to deepen this current and to lead with their secularism.

For example, Luṭfī al-Sayyid: deepened regional patriotism and championed the call for Pharaonic history.

And Sa’d Zaghlūl came: Cromer handed him the Ministry of Education so that he would advocate the Pharaonic regional national trend on both political and social levels. Cromer says he handed him the Ministry of Education because he was one of Shaykh ‘Abduh’s students.

And Qāsim Amīn came: to clarify the generalities and elaborate on the essence of what Shaykh ‘Abduh advocated, calling for the removal of the ḥijāb and the stripping

of modesty from women's lives. Even the book "The Liberation of Women" earned Shaykh 'Abduh's admiration. He and his student Luṭfī reviewed its draft in Geneva in 1897, as mentioned by Luṭfī al-Sayyid and Qāsim Amīn.

[1] The three are: 'Abd al-Raḥmān al-Kawākibī (the Syrian), and the two Shaykhs Jamāl al-Dīn (al-Afghānī) and his student Muḥammad 'Abduh (the Egyptian). It is regrettable that we were taught at all stages of education in our countries, as children and youth, that they were pioneers of reform, enlightenment, and liberation... Indeed, I remember that 'Abduh and al-Afghānī were considered part of the reformist school in the curricula of the Muslim Brotherhood and the Islamic Movement, and they were mentioned with praise and adornment... There is no power nor strength except in Allāh!

Therefore, the fiqhī (jurisprudential) chapters in the book are attributed to Shaykh Muḥammad 'Abduh – as is thought – because Qāsim Amīn had no knowledge of these issues.

In this context, Ismā'īl Maẓhar, owner of Majallat al-'Uṣūr (Al-'Uṣūr Magazine) and Luṭfī al-Sayyid's brother-in-law, is mentioned. Likewise, one must point to a finger of sabotage, which is 'Abd al-'Azīz Fahmī – Luṭfī al-Sayyid's close friend. Their third friend was Ṭāhā Ḥusayn, who was expelled from the university due to his explicit kufr (disbelief) in his book "On Pre-Islamic Poetry." Consequently, Luṭfī al-Sayyid resigned from the ministry (he was Minister of Education) in protest of Ṭāhā Ḥusayn's expulsion from the Egyptian University.

This group is the one that emptied the Egyptian people of Islām, replacing it with new ideas of Pharaonism, secularism, and irreligious nationalism. The friendship between these individuals and Shaykh 'Abduh might have been an attempt to bring this group closer to Islām. However, he was unable to do so after he became lenient – in order to attract them – regarding many Shari'ah rules that define al-walā' (loyalty), al-'adāwah (enmity), friendship, and boycott. He issued many fatāwā (legal

edicts) to remove barriers between himself and Cromer on one hand, and between himself and this group on the other, such as the Transvaal fatwá, and his fatwá on mirrors and divorce, in addition to interpreting many Ghaib (unseen) verses in the Qur'ān in a way that almost removes them from the Arabic language and completely negates their content.

Cromer's 1906 report to the British government regarding Muḥammad 'Abduh's party stated:

"...These individuals are desirous of promoting the interests of their compatriots and co-religionists, but they are not influenced by the call of Pan-Islamism. Their program – if I have understood it correctly – includes cooperation with Europeans, not opposition to them, in introducing Western civilization to their country."

Cromer also says:

"I greatly doubt that my friend Muḥammad 'Abduh was anything but an Agnostic."

And his English friend Blunt says:

"I fear to say that Muḥammad 'Abduh – despite being the Grand Muftī – has no more confidence in Islām than I have in Catholicism."

## **The Nationalist Call at the Beginning of the Twentieth Century**

The most truthful word regarding Muḥammad 'Abduh and his shaykh is that of Shaykh Muṣṭafá Ṣabrī, the Shaykh al-Islām of the Ottoman State:

"Perhaps Shaykh Muḥammad 'Abduh and his friend, or his shaykh, Jamāl al-Dīn, intended to play the role in Islām that Luther and Calvin – the leaders of Protestantism – played in Christianity. However, they did not succeed in establishing a modern religion for Muslims. Instead, their efforts were confined to assisting disguised atheism under the banner of progress and renewal."

Shaykh al-Islām Muṣṭafá Ṣabrī also states:

"As for the reformist awakening attributed to Muḥammad ʿAbduḥ, its essence is that he shook al-Azhar from its religious stagnation, thereby bringing many Azharīs steps closer to irreligion, while not bringing the irreligious a single step closer to religion. He was the one who introduced Freemasonry into al-Azhar through his shaykh, Jamāl al-Dīn al-Afghānī, just as he was the one who encouraged Qāsim Amīn to promote unveiling (sufūr) in Egypt."

As for the advocates of Arab nationalism, in addition to the Christians of Shām in Cairo who took charge of directing thought throughout Egypt, there were also some Syrian Christians working in the other center, Paris. Among them was Najīb ʿĀzūrī. He was a Syrian Christian who, in 1904, founded the "League of the Arab Fatherland" (ʿUṣbat al-Waṭan al-ʿArabī) society in Paris. Its declared objective was the liberation of Shām and Iraq from Turkish control. In 1905, he published the book "The Awakening of the Arab Nation" (Yaqzat al-Ummah al-ʿArabiyyah) in French. In collaboration with French writers, he launched the magazine "Arab Independence" (Al-Istiqlāl al-ʿArabī), the first issue of which appeared in April 1907; it ceased publication after the declaration of the constitution in 1908.

1. Note the English-European focus on principal matters, a focus repeated today by American colonialism. Among the most important of these are:

- Diluting the issue of al-walāʾ wa-l-barāʾ (loyalty and disavowal), removing psychological barriers, and obscuring the clarity of Sharīʿah rulings regarding the distinction between the believer and the kāfir.
- The insistence on corrupting women as a gateway to corrupting the family, society, and the entire ummah.

Sāṭiʿ al-Ḥuṣārī, one of the leading nationalist writers, says: "Nationalism began with Najīb ʿĀzūrī, who placed his Syrian Arab hopes first in France and then in England." Najīb ʿĀzūrī's activities were a prelude to the Paris Conference of 1931.

## **The Paris Conference of 1913**

Many writers on Arab nationalism consider the Paris Conference to be the foundation of modern nationalism. There were 24 participants, half of whom were Christians and half Muslims. Anīs al-Ṣāyigh says of it that it was devoid of demands for independence so as not to embarrass some European countries that were encouraging the nationalist movement and providing it with funds. Al-Zahrāwī, the president of the conference, stated to the correspondent of the French newspaper *Le Temps* (al-Ṭān) that the conference had no connection with non-Ottoman Arab provinces – meaning North Africa – as France was supervising the conference and ruling North Africa. He thanked the French Ministry of Foreign Affairs. The conference refused to include Egypt. They demanded that Arabic be made an official language in Arab countries, and the Unionist government was forced to negotiate with them by including three Arab ministers and five Arab governors in the state apparatus.

## **Important Factors in the Development of the Nationalist Movement**

There were important factors that had a significant impact on fueling the fire of Arab nationalism in the first quarter of the twentieth century. Among the most important of these factors were:

1. The Committee of Union and Progress (Jam‘iyyat al-Ittiḥād wa-l-Taraqqī) seizing power in Turkey after the overthrow of Sultan ‘Abd al-Ḥamīd on April 27, 1909. The call for Turkish Turanian nationalism began. Among its philosophers was Khālida Edib – a Jewess – who later became Minister of Education, and Ziya Gökalp, a student of the Jew Durkheim and another Jew, Moiz Alp. It is known that all the leaders of the Committee of Union and Progress were Freemasons without exception, and not one of them was of Muslim origin or Turkish ethnicity. Enver was Polish; Javid was a Dönme

Jew; Carasso was a Spanish Jew. The Committee of Union and Progress began imposing the process of Turkification on all Arab and other provinces.

Turkish was imposed in government offices (Dīwāns), schools, and curricula. The process of Turkification also began in state apparatuses. This became evident in the elections for the Chamber of Deputies (Majlis al-Mab'ūthān), which was elected after the declaration of the constitution in 1908. The Committee of Union and Progress supervised the elections to ensure the results favored the Turkish race. The result was that 150 Turks and 60 Arabs were elected, while Arabs outnumbered Turks in population by a ratio of 5:2. Amidst the joy of shackling Sultan 'Abd al-Ḥamīd's hands, the "Ottoman Arab Fraternity Society" (Jam'iyat al-Ikhā' al-'Arabī al-'Uthmānī) was established on September 2, 1908, a month after the constitution. This society lasted for eight months before being dissolved by the Unionist Committee.

The forced Turkification process at the hands of the Dönmeḥ Jews led to violent reactions from the Arabs, including the establishment of secret and public societies.

2. The formation of public and secret societies calling for Arab nationalism and the separation of Arab countries from the Turks, at least through self-rule within the Ottoman State, such that Arabs would manage their internal affairs like education, economy, and culture, while participating with the Ottoman State in external matters such as defense and others.
3. The appointment of Jamāl Pasha as governor of Bilād al-Shām, with Khālida Edib – the Jewess – as his confidential secretary. Jamāl Pasha was forced to appease the Arabs and treat them well at the beginning of the Great War (World War I), lest the Arabs join the Allied camp against Turkey. Jamāl Pasha took command of the Fourth Army in Syria. He sensed the presence of secret nationalist gatherings in Bilād al-Shām and knew that the Arabs were fed up

with the actions of the Unionists and their Turkish chauvinism. So, the Arabs were looking for a way out, and their leaders contacted France. This led Jamāl Pasha to raid the French embassies in both Beirut and Damascus and seize documents proving contact between the leaders of organizations and societies with France, calling for Syria's secession from the Ottomans. However, Jamāl Pasha chose to turn a blind eye to the issue, hoping the Arabs would side with Turkey in the war.

After Jamāl sensed Sharīf Ḥusayn's intention to enter the war against Turkey on Britain's side, Jamāl Pasha became enraged and ordered the execution of 11 Arab figures on August 21, 1915, after a military trial in ʿĀlayh, Lebanon. On May 6, 1916, 21 other Arab figures were hanged, including ʿAbd al-Ḥamīd al-Zahrāwī (president of the Paris Conference and member of the Turkish Senate), and Salīm al-Jazāʿirī, assistant to ʿAzīz al-Miṣrī in the Qaḥṭāniyya Society. This also took place for the second time in ʿĀlayh.

These executions caused a violent shock in the Arab world. Jamāl Pasha carried out the executions despite the intercession of Sharīf Ḥusayn and his son Fayṣal, but he did not listen to them. Prince Fayṣal ibn al-Ḥusayn was in Damascus at the time; he threw his kūfiyyah to the ground, stomped on it, and said: "Death has become sweet, O Arabs!"

4. Sharīf Ḥusayn's entry into the World War on Britain's side against Turkey. Sharīf Ḥusayn had remained in Turkey for sixteen years, and Sultan ʿAbd al-Ḥamīd feared him. After the declaration of the constitution in 1908, the Committee of Union and Progress chose him to be the Emir of Makkah, an appointment ʿAbd al-Ḥamīd opposed.

The constitution was declared on July 24, 1908, after long-term conferences managed by members of the Committee of Union and Progress, most of whom were Dönme Jews or Judaized Turks manipulated by the fingers of Freemasonry in the lodges of Salonica. The Committee used to hold its

meetings in the homes of Jews of Italian nationality.

Seton-Watson wrote:

"The prominent fact in the formation of the Committee of Union and Progress is that it was non-Turkish and non-Islamic. Since its establishment, not a single member of pure Turkish origin appeared among its leaders. Enver Pasha was the son of a Polish renegade. Javid belonged to the well-known Jewish sect (Dönme). Carasso was one of the Spanish Jews residing in the city of Salonica. Talat Pasha was of gypsy origin who embraced Islām as a religion. As for Ahmed Rıza, one of their leaders during that period, he was half-gypsy in addition to being a follower of Comte's philosophical school." Seton-Watson adds: "The masterminds behind the movement were Jews or Muslims of Jewish origin. Financial aid came to them through the (Dönme) and wealthy Salonican Jews. They also received financial aid from international – or quasi-international – capitalism from Vienna, Budapest, Berlin, Paris, and London."

And Aubrey Herbert says:

"The Jews of Salonica, known as the (Dönme) – meaning the apostates – were the true partners of the Turkish revolution. These are of Jewish race, but their creed may not be originally Jewish. The common belief among people is that they are Muslims in name, but in reality, they are followers of the Torah of Moses. During the period we are discussing, no one knew anything about them, except for a few scholars specializing in Near Eastern studies. And no one dared to predict that this Jewish group known as the (Dönme) would play a major role in a revolution that had dangerous consequences in the course of history."

Sharīf Ḥusayn was looking for an opportunity to rid himself of Turkish rule, especially since he sensed that the Unionists in 1914 wanted to get rid of him.



His son, ‘Abdullāh ibn Ḥusayn, was then a deputy in the Turkish parliament. He contacted Kitchener (the British High Commissioner in Egypt) and Ronald Storrs (the Oriental Secretary at the British Agency in Cairo). He informed Storrs of the strong aversion between his father and the Turks and asked him about the possibility of Britain siding with the Sharīf if he declared war on Turkey. However, he received no encouragement from them. Kitchener told him: "It is not probable that Britain will stand by your father."

Prince ‘Abdullāh himself was a member of a secret society and believed in the benefits of Anglo-Arab understanding and was enthusiastic about it. The Great War broke out in August 1914. ‘Abdullāh was eager to declare war on Turkey, while Prince Fayṣal favored siding with them. In 1915, Fayṣal visited Damascus and Istanbul. In Damascus, he joined the "Al-‘Arabiyyah al-Fatāh" society and swore to support it.

The Sharīf declared war on Turkey on Monday, June 5, 1916. (And Subḥāna Rabbī! The Arabs' defeat was on Monday, June 5, 1967).

From near the grave of Ḥamzah ibn ‘Abd al-Muṭṭalib – raḍiya Allāhu ‘anhu – in Madīnah, he declared war after Britain had promised him the independence of the Arab lands and his coronation as king over them. Kitchener had become the British Secretary of State for War, and McMahon took over as the British High Commissioner in Egypt. The well-known correspondence (the Hussein-McMahon Correspondence) occurred between him and McMahon, and they promised him the kingship of the Arab lands after their independence.

Sharīf Ḥusayn rushed with all his energy to fuel the fire of Arab zeal against the Turks. The Turks were defeated, and the Sykes-Picot Agreement occurred, dividing the Arab lands between Britain and France. Palestine was given to the Jews through the Balfour Declaration. The "beautiful" reward for Sharīf Ḥusayn was that Britain exiled him for six years and stripped him of his kingdom. The shock was severe to the Sharīf's nerves until paralysis struck

him, and his body wasted away in sorrow and pain. Throughout his life, he poured out his wrath on McMahon and Lloyd George – the well-known British minister.

George Antonius says:

"I visited him months before his death in 1931 CE. Paralysis had shrunken him, and his handsome face had turned white with the pallor of death. He said to me: 'The English, my son, are honorable people in their words and deeds, in good times and bad: honorable, except for His Excellency, the venerable and intrepid Lloyd George, who is more like a clown and a fox. I say: a fox, God forbid your station! May Allāh have mercy on His Excellency Kitchener.'"

This was the sorrowful, painful result of cooperating with the English. And Allāh the Almighty spoke the truth:

*{O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will become losers.}* (Āl ‘Imrān: 149).

Some truthful, wise individuals had warned Sharīf Ḥusayn of the consequences of English treachery and this expected catastrophe. Shakīb Arslān wrote to the Sharīf when he heard of his intention to invade Syria with the Allied armies, saying: "Are you fighting Arabs with Arabs, O Emir, so that the fruit of the blood of their killer and their killed is England's seizure of the Arabian Peninsula, France's seizure of Syria, and the Jews' seizure of Palestine?"

Lawrence says in "Seven Pillars of Wisdom":

"I knew that if we won the war, our promises to the Arabs would become dead letters. Had I been an honorable advisor to the Arabs, I would have advised them to return to their homes. The leaders of the Arab movement understood foreign policy in a tribal, Bedouin manner. The British and French were carrying out bold maneuvers, relying on the Arabs' naivety, weakness,

simplicity of heart and thought, and their trust in the enemy. I am most proud that English blood was not shed in the thirty battles I fought, because all the countries subject to us were not worth, in my view, the death of a single Englishman."

And Weizmann says, "Lawrence rendered us great services." This is the Lawrence they used to call – the uncrowned king of the Arabs.

The Committee of Union and Progress came to power and was relieved of the terrible ghoul that had long disturbed its repose and kept it sleepless (‘Abd al-Ḥamīd). Islamic Turkey became a puppet in the hands of Jewry, manipulated as it wished and whenever it wanted.

Its provinces became an open preserve for the Western wolves, enemies of Islam, and this mighty giant, the Ottoman State, was devoured piece by piece.

The West first swallowed the Balkan states: Austria, Hungary, Bosnia, and Herzegovina in October 1908 – that is, after the Committee of Union and Progress (CUP) took power and only two months after the declaration of the constitution. Bulgaria seceded, Italy attacked Libya in the autumn of 1911, and then the Balkan War broke out in 1912. In these few years, the Ottoman State lost all its provinces in Europe (except for Eastern Thrace). It also lost that part of Libya consisting of the provinces of Tripolitania and Benghazi.

Turkey withdrew from Libya through an overt conspiracy of treason, evident to anyone with eyes. We should not fail to mention that Italian Jews were the masters of the Masonic lodges in Salonica, and in the homes of these Italian Jews, the meetings of the Committee of Union and Progress were held. So it is not surprising that the Committee of Union and Progress gave Libya as a modest gift to Italy in gratitude for their previous significant service.

In addition to this loss, Crete was lost, and Turkey's budget was groaning under the burden of military expenditures.

## **Nationalism after the First World War (1914-1918)**

The Arabs' stance alongside the Allies against Muslim Turkey is considered a major turning point in nationalist thought and rallying on the basis of nationalism. The English never dreamed that the Arabs would stand with them, as kuffār, against their fellow Muslims in religion and creed, the Muslim Turks.

Lawrence (the British intelligence officer and "King of the Arabian Desert," as they call him) says:

"All the way to Syria, I was thinking and wondering: Will nationalism one day overcome religious sentiment? Will national belief overcome religious beliefs? More clearly: Will political ideals replace revelation and inspiration, and will Syria replace its religious ideal with its national ideal?"

The West considers this stance a turning point towards a new phase in nationalist thinking.

The Economist wrote in June 1962, under the title "Islam versus Nationalism," the following:

"Since the First World War, the Arabs have put nationalism first when they fought alongside the English – the kuffār – to liberate themselves from the Muslim Turks. With the exception of the Muslim Brotherhood (al-Ikhwān al-Muslimūn), there are no politically-minded people in the Arab world today who place the community of Islamic states above their Arab nationalism."

But after the First World War, although the nationalist experience was bitter, a new factor emerged: the heavy burden of colonialism weighing down the Arab world. This factor became a new string played by nationalist advocates and thinkers, especially after the increase in Jewish immigration to Palestine and the outbreak of the 1936 revolt in Palestine.

There are prominent points between the First and Second World Wars that led to an increase in nationalist thinking, the most important of which are:

British and French colonialism, which brought with it:

Secularism (lā-dīniyyah) into the state apparatus, and the elevation of a socially fragmented, morally unrestrained class, ready for hypocrisy, burning incense, and lighting candles for the new ruler. This class became the new colonizer, even though it was composed of people from the region.

The advocacy of nationalist ideas as an alternative to Islam, as a basis for thought and assembly, and the alienation from the religious direction, drawing lessons from the bitter, dark history of clergymen in medieval Europe.

The tune of liberation from colonialism became rich material for classes resentful of Islam, who wanted to portray certain periods of Turkish rule as an image of Islam representing stagnation, backwardness, and decline!!

The abolition of the Caliphate (al-Khilāfah) at the hands of Mustafa Kemal Atatürk, and the subsequent serious consideration of establishing an Islamic activist organization to restore the Caliphate, and the rise of the Muslim Brotherhood (al-Ikhwān al-Muslimūn) movement under Ḥasan al-Bannā.

3- The emergence of nationalist thought in the form of organizations led by Christians, and the rise of the Baʿth Party, Arab nationalists, and Syrian nationalists to the surface. The American University was a warm incubator for many of these ideas. End quote.

**Let us examine a model of Arab nationalist thought and its political methodology, similar examples of which flourished in the Arab and Islamic world:**

### **The Arab Socialist Ba‘th Party:**

The Socialist Ba‘th Party was formed from two parties:

- 1- The Arab Ba‘th Party: Founded by al-Arsūzī and ‘Aflaq.
- 2- The Arab Socialist Party: Founded in 1938 by ‘Uthmān al-Ḥawrānī, its leadership later passed to Akram al-Ḥawrānī. Akram al-Ḥawrānī had joined the Syrian Nationalist Party in 1936 and withdrew from it in 1938 to join the Arab Socialist Youth Party.

On January 26, 1952, the first and second parties merged to form the Arab Socialist Ba‘th Party.

### **The Arab Ba‘th Party:**

There is disagreement about the founder; some say Michel ‘Aflaq and Ṣalāḥ al-Bīṭār, while others say Zakī al-Arsūzī. However, the February 23 movement led by Ṣalāḥ Jadīd, the Nuṣayrī, in Syria in 1966, established al-Arsūzī as the spiritual father of the party. The Ba‘th is the heir to the "League of Nationalist Action" (‘Uṣbat al-‘Amal al-Qawmī), which was the organizational nucleus for both ‘Aflaq and al-Arsūzī. This league existed from 1932 to 1939. (1) (Al-Dhakhā’ir al-‘Āmm: vol. 1, pp. 882-889). In 1939, al-Arsūzī withdrew from it and formed the Arab Nationalist Party.

As for Zakī al-Arsūzī: he was a Nuṣayrī man, an atheist, who did not speak Arabic! Influenced by the principles of the French Revolution and Nazism, especially Nietzsche's book "Thus Spoke Zarathustra" regarding the death of God and the emergence of the Superman. He began learning Arabic after 1940! Al-Arsūzī

considered the Arab Jāhiliyyah his highest ideal and regarded it as the golden Arab era.

Sāmī al-Jundī says: "I discussed the Qur'ān with him in 1946, and he criticized my religious inclination."

### **Principles of the Ba‘th Party:**

Derived from the principles of the Nationalist Party formed by al-Arsūzī in 1939, whose symbol was the tiger.

1. Arabs are one nation.
2. The Arabs have one leader who emerges from the capabilities of the Arab nation, representing and expressing it.
3. Arabism (al-‘Urūbah) is our national conscience, the source of sanctities; from it, high ideals emanate, and according to it, the value of things is determined.
4. The Arab is the master of destiny. Al-Arsūzī interpreted this by quoting the Gospel: "Not a hair of your head will fall without the will of your Father in heaven."

Al-Jundī says:

"On November 29, 1940, we were in a room, and al-Arsūzī said: 'I think we should establish a party and call it the Arab Ba‘th Party.'"

"The principles of the Nationalist Party became the very same principles of the Arab Ba‘th Party."

Sāmī al-Jundī also says:

"We were rebels who revolted against all old values, enemies of everything humans had agreed upon; we disbelieved in all rituals, relationships, and religions."

"We were accused of atheism, and that was also true, despite all the justifications the Ba‘thists later claimed."

As for Michel 'Aflaq:

In March 1949, Ḥusnī al-Zaʿīm came to power, and the Baʿth supported him. Then they disagreed with him, and he threw Michel 'Aflaq in prison. 'Aflaq wrote a plea for clemency and was released. Then al-Ḥinnāwī came after Ḥusnī al-Zaʿīm and chose Michel as Minister of Education. He seized this opportunity to send Baʿthists on study missions to France; they returned and took over universities and administrations.

The conflict was intense among the party leaders, to the extent that in the 1955 elections for the Regional Congress, they were saying, "'Aflaq is an English spy, al-Ḥawrānī is French, and al-Biṭār worked for more than one state."

As for accusations of theft and moral crimes, they were too numerous to mention.

Here we note some observations:

1. The party was a haven where all those resentful of Islam or ambitious for power gathered. The Nuṣayrīs noticed it and joined it to be a ladder to their Nuṣayrī state. Ismāʿīlīs like Sāmī al-Jundī and 'Abd al-Karīm al-Jundī also joined it. And Druze: like Salīm Ḥaṭṭūm. And Jews: like Aḥmad Rabāḥ, who was the head of the party in Damascus. And Eli Cohen: the Israeli intelligence officer who went to Argentina, befriended Amīn al-Ḥāfiẓ, then entered Syria under the name Kāmil Amīn Thābit. He lived in the Abū Rummānah district of Damascus, and his apartment became the fortified stronghold where Baʿth leaders took refuge. Above Cohen's bed, Salīm Ḥaṭṭūm and 'Abd al-Karīm Zahr al-Dīn toasted victory on the day of the Baʿthist coup (March 8, 1963). Cohen was offered a ministry, but he consulted Ben-Gurion, the Prime Minister of Israel, who did not approve. He was called the "First Revolutionary Youth" and was the only civilian allowed to enter airports and military bases. Finally, the Indian embassy discovered he was Jewish through the wireless signals he sent daily to Israel. It was an international scandal. Cohen was tried, and those who tried him were his protégés and mentees. Perhaps he was promised release if he concealed the calamities of the ruling Baʿth Party. Salīm



Ḥāṭūm was the head of the military court that tried him. The case was swiftly closed, and Cohen was executed to bury in his chest the tragedies and misfortunes of the Baʿthist youths managed by international Jewry through women and wine.

2. The founders of the Baʿth Party were not originally Muslims. Zakī al-Arsūzī was a Nuṣayrī atheist, and Michel ʿAflaq was a Christian – it was said he was of Greek origin.

3. The principles of the Baʿth Party are clear kufr (disbelief): "Arabism (al-ʿUrūbah) is the source of sanctities; from it, high ideals emanate, and according to it, the value of things is determined. The Arab is the master of destiny." Thus, the high ideals are Arabism, not Islam or the Qurʾān and Sunnah.

4. The early followers of the Baʿth were atheists, enemies of all religions. Sāmī al-Jundī said in his book "Al-Baʿth": "We were Khawārij (dissenters/outsideers) against the laws that people had agreed upon, so we destroyed them all."

5. He also says: "Despite its claims of nationalism and patriotism, the party did not prepare a study on the Palestinian issue, the most dangerous Arab issue in the modern era."

6. The Nuṣayrīs climbed the Baʿth ladder and managed to take over the country militarily and civilly. On February 22, 1966, Ṣalāḥ Jadīd – the Nuṣayrī – removed Ahl al-Sunnah elements from positions of power. In 1970, when Ḥāfiẓ al-Asad came with the "Corrective Movement," he made the state purely Nuṣayrī.

7. Nationalist parties do not have an ideology (ʿaqīdah) regarding the universe, man, and life. Therefore, they remained merely a framework without substance. Thus, they were forced to fill their ideological vacuum with Marxism and socialism. Consequently, all nationalist parties became: "Arab in framework and appearance, communist in reality and essence." This was acknowledged by Jalāl al-Sayyid in his book "The Reality of Arab Nationalism," stating that a spontaneous current

formulated economic issues because the dregs had emerged under the guise of progressivism and socialism, and that communism is the reality of this current.

8. The party committed suicide as soon as it came to power. In 1965 in Syria, Michel 'Aflaq criticized the military's dominance over the party and the exclusion of civilians from the party's central committees. 'Aflaq was expelled; indeed, he and the other founder, Ṣalāḥ al-Bīṭār, were sentenced to death. Al-Bīṭār was then pursued until the Nuṣayrīs assassinated him in his exile in Paris in 1981. As for 'Aflaq, he was embraced by the Iraqi Ba'th after it came to power in the 1968 coup against 'Abd al-Raḥmān 'Ārif. His student, Ṣaddām Ḥusayn, who became Vice President and then President of the Republic of Iraq, brought him in.

Ṣaddām Ḥusayn was asked in a newspaper interview printed and distributed in Jordan in 1981: "What is your relationship with Michel 'Aflaq?" Ṣaddām replied: "The relationship of a son to his father. Without Michel, Ṣaddām would have been nothing." It is known that Ṣaddām was Michel 'Aflaq's personal bodyguard from the early sixties, and Michel used him to eliminate his political opponents. In 1979, President Ṣaddām Ḥusayn – from the early days of his rule – eliminated most of the party leaders for their principled opposition to his presidency.

Some of its leaders wrote about the party's tragedy, such as Dr. Munīf al-Razzāz ("The Bitter Experience") and Muṭā' al-Ṣafadī ("The Ba'th Party: Tragedy of Birth and Tragedy of Destiny").

The party ended in Syria as the Nuṣayrīs climbed over it and then killed it. They began to revel in transgressing all religions, values, and principles. They first used the offspring of Muslims who joined the Ba'th Party, then gradually eliminated them. Kufr became the state's slogan in all its apparatuses. Ibrāhīm Khlāṣ wrote in the Syrian People's Army Magazine (Jaysh al-Sha'b) on April 25, 1967:

"The only way to build Arab civilization and construct Arab society is to create the new Arab socialist man who believes that Allāh, religions, feudalism, capital, colonialism, the overfed, and all the values that prevailed in the previous society are

nothing but mummified dolls in the museums of history." Exalted is Allāh above what the criminals ascribe to Him through their heresy!

Shafīq al-Kamālī said, praising Ṣaddām:

"Blessed be your sacred face among us... Like the face of Allāh, exuding majesty."

I seek forgiveness from Allāh the Almighty and repent to Him!! And exalted is Allāh above the slander of this dog, who soon met his retribution in this world before the Hereafter.

Tawfīq al-Kamālī's story with Ṣaddām is indeed one of the signs of Allāh. During the Iraq-Iran War (1979-1986), Khomeini offered to stop the war in exchange for Ṣaddām's resignation. In one of his private gatherings, this poet, Tawfīq al-Kamālī, said to his companions, "If only His Excellency the President would accept and spare the bloodshed..." Intelligence services reported this. Ṣaddām summoned al-Kamālī, who admitted his suggestion, apologizing that he thought it would be one of the President's many virtues for the nation. Ṣaddām ordered him to stick out his tongue, took it in his hand, and cut it off with a sharp knife. Thus, Ṣaddām cast away the tongue that had likened his filthy face to His (Allāh's), Exalted and Glorified. It was thrown into the dunghill it deserved, by the hand of the very tyrant he had praised. So, Glory be to Allāh, Lord of the Worlds.

I heard this story from one of the recordings of Shaykh ‘Abdullāh ‘Azzām, may Allāh have mercy on him.

When Ba‘th forces entered Ḥamāh in 1964, they were chanting:

"Bring a weapon, take a weapon... Muḥammad's religion is gone and vanished."

In 1980, the Defense Companies and party members came out chanting: "Allāh has fallen!" "Al-Asad is our Lord!" "No god but the homeland, and no messenger but the Ba‘th!" "No god but Sājī!" (the son of Sulaymān al-Murshid, who claimed divinity among the Nuṣayrīs in the forties!).

In the second half of the eighties, after the suppression of the Jihādī revolution in Syria, a Ba‘thist-Nuṣayrī demonstration took place in the city of Ḥimṣ, whose soil contains the graves of tens of thousands of Ṣaḥābah (Companions of the Prophet), may Allāh be pleased with them. And they were chanting: "Depart, O Allāh, depart! Appoint Ḥāfiẓ in Your place!"

- (Ḥallak) means, in the dialect of that region, (ḥāna laka) – that is, (it is time for Allāh) to appoint Ḥāfiẓ al-Asad as a lord in His place. I seek forgiveness from Allāh, the Most High, the Great – and may Allāh’s curse be upon the atheist ṭāghūt.

9. The Ba‘th Party began at the start of the Second World War (1939), when Nazism and Fascism filled the world with their clamor, and thus it was influenced by them. For example, Zakī al-Arsūzī was influenced by Nietzsche, the philosopher of Nazism, especially by his book "Thus Spoke Zarathustra, concerning the death of God..." As for ‘Aflaq, he was similarly influenced by Nietzsche and Gide. Their ideas came as a summarization of the atheism and anxiety from which Nietzsche suffered, who used to call Christianity "the religion of lame dogs." The most important features of Nietzsche's philosophy are summarized in three points:

1. Atheism.
2. The idea of resurrection is what made Christianity "the ethics of slaves," as the hatred of the weak towards the strong made them suggest to them the idea of the Hereafter, so the strong surrendered to myths, and the darkness of Christianity enveloped the world.
3. Despair and anxiety: which are permanent conditions for human greatness.

Here is a comparison between the words of ‘Aflaq and the words of Nazism and Fascism:

1. "The Ba'th is the destiny of the Arab nation" corresponds to Mussolini's statement, "Fascism is the destiny of the Italian nation," which is the divine right according to Hitler, and it is the same as Trotsky's statement: "The Communist Party does not err because it is the embodiment of historical determinism."
2. "The Ba'thist creed cannot be reached by reason but by faith alone" corresponds to Mussolini's statement, "Fascism is not debated; it is perceived by intuition."
3. "The destiny that carried us the message of Ba'th has given us the right to command with force and act with cruelty" is the same as Mussolini's statement: "The destiny that carried us the message of Fascism has given us the right to command with force and act with cruelty."
4. "The Ba'th is the vanguard, and the masses must walk behind it," which is the same as Mussolini's statement: "Fascism is the rule of the chosen elite, and it must lead the masses." (Al-Dhakhā'ir al-'Izām: Vol. 1, pp. 889-892)

These testimonies remind me of what caught my attention during my history studies at Beirut University. I found in one of the assigned books on the unification of Italy a great similarity between the thought and actions of one of the proponents of Italian nationalism and unity – his name escapes me now – and what we used to hear of the ideas of 'Aflaq, al-Arsūzī, and the Ba'th Party in Syria. This included the tripartite slogan, naming their newspaper "Al-Ba'th," and other things. I have no doubt now that the ideas of the Ba'th were manufactured in the cellars of Freemasonry and Crusader conspiracies. I even read in a newspaper that the Pope said to 'Aflaq in one of their meetings: "You have succeeded, Michel, where the Crusades failed!"

Then came the experience of ‘Abd al-Nāṣir and the Free Officers, and their call for Arab nationalism, a model in Egypt similar to the preceding Ba‘th model in Syria and Iraq.

## **Military Coups and Nationalism**

New ideas inevitably require military leadership to impose their views by force. In this way, Islam was replaced by nationalism and socialism.

Therefore, Western circles in our countries and the Orientalists recommended the necessity of bringing in young military leaders through whom the West could impose the principles it desired.

Qusṭanṭīn Zurayq says:

"The Arabs, in their new era, must have capable and progressive leadership, and they must discard the reactionary elements of their traditions. Only then can the enlightened group continue its struggle against reactionary elements in cooperation with the West."

And Gibb says:

"The success of development depends to a large extent on the leaders in the Islamic world, especially the young among them."

The idea of nationalism is an attractive, glittering issue that can easily deceive the masses in the name of liberation, progress, and patriotism.

Gibb says:

"The method by which the Westernized class was able to secure a firm grip on power in the state... Nationalism is a completely Western idea."

It is well known that military men have no knowledge of administering nations, caring for peoples, or managing the masses; hence, countries are run through them.

Steve Mead, an envoy from the US State Department, described the military faction of the 1952 coup in Egypt with a precise description that fits all military men: "These boys think they are members of a comical Robin Hood gang. They are happy to carry the title 'heroes of the revolution,' but I haven't found one who could explain to me what the goal of this revolution is... They don't care about politics... Perhaps this is fortunate for us, and for 'Abd al-Nāṣir with us... They need someone to tell them what to think and do."

After the assassination attempt on 'Abd al-Nāṣir in Manshia Square in 1954, some army officers asked 'Abd al-Ḥakīm 'Āmir what the revolution had achieved and the reasons for the incident. He frankly said, "He does not know what the revolution is achieving, and that Jamāl planned and executed everything, and he is the one who knows the future steps."

Morroe Berger says in his book "The Arab World Today":

"The military elite in the Near East—in Egypt, Sudan, Iraq, Turkey, Iran, and Pakistan—were important factors in bringing about change... So the Arabs became Westernized without having to go to Europe."

Miles Copeland says:

"If 'Abd al-Nāṣir had not been born, our game would have had to create him, meaning, to cultivate a dictator like him."

Therefore, 'Abd al-Nāṣir's call for nationalism in 1954 was at America's signal, as Miles Copeland – the American intelligence operative – explained. 'Abd al-Nāṣir's call had a profound impact on the Arab world, and nationalism would not have spread so widely were it not for Egypt and its leader. 'Abd al-Nāṣir paved the way for this nationalist proliferation, as well as the success of the Ba'ṯh, the infiltration of communism, and the decline of Islam from the entire region. But the ideas imposed on the region by force were uprooted from the earth – {like a wicked tree uprooted

from the surface of the earth, having no stability}. As Bernard Lewis says:

"Taking any ready-made political system not only from a different country but from a different civilization and imposing it by Westerners or Westernized rulers in the East is a wrong act. Democracy was imposed by orders and decrees of the absolute ruler... The result was the establishment of a system unrelated to the country's past or present, nor to its future needs." (This is exactly what America imposes by force today in Arab and Islamic countries, which it calls the "Greater Middle East"!)

Ziya Gökalp, the Turk, called for the separation of religion from the state (secularism of the state) and advocated for adopting Western culture in its entirety, while retaining national culture. Or, to be more precise, he wanted to completely exclude Islam from life, without allowing people to call this act atheism or heresy; rather, people should call the destruction of Islam "peace."

Westerners consider Gökalp "the one who laid the theoretical foundations for the modern Turkish state," as Harold Smith says.

## **Turanian Turkish Nationalism**

The first seeds of Turkish nationalism were sown within the military academy in Istanbul by German military professors who came to the college to train the Turks, who needed a strong army trained in modern means of power and advanced fighting techniques, especially as Turkey was fighting the entire world, which was attacking it from all sides. A German military mission arrived in 1883, headed by Colonel von der Goltz, and he worked for nearly thirteen years, during which the seed of nationalism was sown.

The second factor in the rise of Turanian nationalism was the migration of Hungarian and Polish refugees to Turkey after the failure of their revolution in 1848, and their conversion to Islam, whereby they became part of the influential class in the state. Among these was Konstanty Borzęcki, who later named himself



Muṣṭafá Jalāl al-Dīn Pāshā. This man was the head of the nationalist serpent that spread its venom into the minds and souls of the Turks. Bernard Lewis says:

"Borzęcki worked to transfer Polish nationalism and cast it in a Turkish mold. He was aided in this by the works of Western Orientalists researching Turkish affairs, which had a significant impact on the appreciation of ancient Turkish history and the belief in a distinct identity."

We must not fail to recall that all members of the Committee of Union and Progress (Jam‘iyyat al-Ittiḥād wa-l-Taraqqī) were Masons (a global Jewish organization), and that the Jews of Salonica were the driving force behind this committee. We recall again the words of Seton-Watson: "The prominent fact in the formation of the Committee of Union and Progress is that it was non-Turkish and non-Islamic." Thus, it overthrew ‘Abd al-Ḥamīd, Turkey, and Islam.

This call for Turkish nationalism had a detrimental effect, reflected in the souls of the Islamic peoples subject to Ottoman sovereignty. They began to demand independence and form secret societies to fight Turkey, especially after the shameful and strange behavior pursued by the Committee of Union and Progress. At the forefront of these peoples were the Arabs, who used this behavior as a justification to side with Britain against the Turks in the Great Arab Revolt led by al-Sharīf Ḥusayn. This had dire consequences for the Islamic world.

Toynbee says:

"The officers in Hamidian Turkey were the only class that could open a permanent intellectual window through which Western influences could penetrate. Therefore, in 1908, after thirty years of dark despotism, the new Turkish generation of military men was the spearhead of the Western liberal attack on Turkey."

## **Comparison between Turanian Nationalism and Arab Nationalism**

Turanian and Arab nationalism converged on several key points, the most important of which are:

The purpose of both was to eliminate Muslim Turkey, and Sultan ‘Abd al-Ḥamīd in particular.

Both nationalisms began at approximately the same time, although Arab nationalism preceded Turanianism slightly.

Both nationalisms were secular and agreed on excluding Islam from life.

Both nationalisms originated in foreign environments: Arab nationalism in American institutions and the American University, while Turanianism originated in Jewish Masonic lodges supervised by Spanish, Polish, and Italian Jews.

The early pioneers of both states were not originally Muslims, nor were they of the ethnicity whose nationalism they advocated. For example, Borzęcki, who called himself Muṣṭafá Jalāl al-Dīn Pāshā – of Polish origin – worked to transfer Polish nationalism and cast it in a Turkish mold. Since the founding of the Committee of Union and Progress, not one of its leaders or commanders of pure Turkish origin emerged: Anwar Pāshā was a Polish renegade, Jāwīd was from the Jewish Dönme sect, Carasso was one of the Spanish Jews in Salonica, Ṭal‘at Pāshā was of Gypsy origin, and Aḥmad Riḍā was half Circassian and half Hungarian, influenced by Comte.

The early pioneers of Arab nationalism were all non-Muslims: Buṭrus al-Bustānī, Nāṣif and his son Ibrāhīm al-Yāziji, al-Shidyāq, Adīb Ishāq, Naqqāsh, Shumayyil, Taqlā, Ṣarrūf, Zaydān, Nimr, and Mishāqah – all of them, without exception, were Christians. Then came the twentieth century, and among their leaders were: Zakī al-Arsūzī (a Nusayri Turkmen) and Michel ‘Aflaq (a Christian) – leaders of the Ba‘th;

Anṭūn Sa'ādah and George 'Abd al-Masīḥ – leaders of the Syrian Nationalist Party; and Ḥabash – one of the leaders of the Arab Nationalists Movement. All of them Christians!

Cardinal Bertoli said to the Pope: "Christianity in the East is what planted the revolutionary movements and movements of change. Names like Michel 'Aflaq, Anṭūn Sa'ādah, and George Ḥabash may explain what I mean."

Masonic-Jewish fingers were manipulating the vanguards of both movements. The first five who established the "Beirut Secret Society" were all Masons. Likewise, those who called for Turanian nationalism were Masons.

There were some masterminds orchestrating the overthrow of Islam in Turkey who moved to Cairo to continue their work! For example, 'Azīz al-Miṣrī was in the Committee of Union and Progress, then he established "al-Jam'iyyah al-Qaḥṭāniyyah" and "Jam'iyyat al-'Ahd." The Jewish Rabbi in Istanbul, Ḥāyīm Nāḥūm, moved to Cairo after the fall of the Caliphate in Turkey and had influence in Egyptian politics during 'Abd al-Nāṣir's time. Similarly, Ismā'īl Aḥmad Adham came from Turkey to Egypt, wrote the book "Why I am an Atheist," and founded "The Eastern Forum for Spreading Atheism."

Arab nationalism was influenced by American theories, and Turanianism was influenced by the French Revolution. Philip Hitti says: "It was a product of the contact between the Syrian mind and Western intellectual output that the principles of comprehensive Arab nationalism were born, drawing its inspiration mostly from American theories, unlike Turkish nationalism, which came later than Arab nationalism and drew its inspiration from the principles of the French Revolution."

Jewish fingers were prominent in Turkish nationalism. The Jews are still keen to tie the Arabs to their nationalism. Abba Eban – who was Israel's Foreign Minister – said in a lecture at Princeton University in America: "Some Arab leaders are trying to

assess the extent of the Islamic tide after the recent defeat (1967), and in that lies the real danger to Israel. Therefore, it was one of our primary duties to keep the Arabs firmly convinced of their nationalist, not Islamic, lineage." (Al-Dhakhā'ir al-ʿIzām: Vol. 1, pp. 893-895)

Shaykh ʿAbdullāh ʿAzzām said:

Finally, we say: The reality of the Arabs clearly indicates that the results achieved by the nationalist, regionalist, and secularist calls are:

Severing the Arabs' connection to the Islamic state.

Tearing the Arab world into feeble statelets so that they remain in the grip of the Western and Eastern worlds, competing in their loyalty to America or Russia to protect their regimes in the region. (Al-Dhakhā'ir al-ʿIzām: Vol. 1, pp. 893-895)

The expansion of the Israeli entity, which has become a dragon opening its jaws, swallowing parts of Arab lands periodically.

Collapses in most social, political, economic, and military aspects.

The emergence of generations that have no specific identity, nor any principle in life, not knowing why they live. They are morally torn, socially decayed, familially disintegrated, their hearts are void. You see them with a new opinion every day, changing their ideas as they change their clothes in belief, economy, culture, and society. Zwemer – the leader of the missionaries – says, addressing the missionaries: "Indeed, you have prepared a youth in the lands of Islām who know no connection to Allāh, nor do they wish to know it. You have removed the Muslim from Islām, so the Muslim generation emerged according to what colonialism desired: uninterested in great matters, loving comfort and laziness, and focusing its worldly concerns only on desires."

This East has never witnessed unity or honor, nor did it have an entity except through Islām, which united it the first time, and it will not find itself again except through Islām.

Nationalism tore Europe apart, so the Arabs imported it to tear apart their Islamic Ummah, and even to fragment the Arab peoples themselves.

As Toynbee says, questioning and admitting the guilt of his country and civilization: "Is it really necessary for the Arab world to fragment as the Spanish Empire in America unfortunately did—into twenty independent states, living in narrow, Western-style molds? This is the second grim face of our Western civilization, and it is regrettable that the Arabic-speaking peoples imitate it completely. The allure of nationalism is attractive in such scattered Islamic societies, but nationalism will not lead these societies to a new life, but rather to a sentence of death and annihilation."

The tune played by the ruling classes in the Islamic and Arab world is the tune of nationalism. It is embellished and beautiful, delighting the ears and gladdening the hearts, but it is a narcotic through which peoples are slaughtered on the altars of desires, cheap sacrifices for the sake of tyrants and ṭāghūt. The gurgling sound reflecting the bloody hemorrhage has attracted many flocks to be led to their miserable and painful slaughter.

Gibb says:

"The method by which the Westernized class was able to secure its firm grip on power in the state... was nationalism... Nationalism is an entirely Western idea."

The reason for the spread of nationalism in the Arab world is the West's own domination over the Islamic world.

The English historian Toynbee says in his book "The West, the East, and the Future": "At the present time, when the West finds itself, since the Second World War, divided into more than forty independent, sovereign nation-states, it threatens the

collapse of the entire house upon its inhabitants due to this internal division. Nevertheless, the West's prestige still holds enough power in the world to keep the germ of Western nationalism capable of spreading and infecting. It is hoped, however, that the Islamic world will be able to halt the spread of this Western political disease—nationalism—through the Islamic national sense of unity!!"

Nationalism is not the effective cure for our diseases; rather, it is a terminal illness from which we suffer.

Smith says: "The modern history of the Near East shows that abstract nationalism is not the appropriate foundation for undertaking the arduous duty. Unless the ideal is Islamic in some way, efforts will bear no fruit at all."

And how beautiful is the saying of our master ‘Umar ibn al-Khaṭṭāb, with which we conclude this discussion:

"We are a people whom Allāh honored with this religion (Islām), and whenever we seek honor in anything else, Allāh will humiliate us."

Allāh the Exalted said: *{We have certainly sent down to you a Book in which is your remembrance. Then will you not reason?}* (Al-Anbiyā’: 10). So, Muslims and Arabs are reminded by the Qur’ān; because of this Book, this Ummah is remembered. The Arabs first advanced humanity under the guidance of this Qur’ān, and they took the reins of humanity after adhering to the Book and establishing it in their lives.

*{And indeed, it is a remembrance for you and for your people, and you are going to be questioned.}* (Al-Zukhruf: 44). *{Say, "O People of the Scripture, you are upon nothing until you observe the Torah and the Gospel and what has been revealed to you from your Lord."}* (Al-Mā’idah: 68).

So, the people of the Qur’ān are upon nothing, and they have no weight or value unless they establish it among themselves, act by it in their lives, and apply it in their reality.

*{And if We had decreed upon them, "Kill yourselves" or "Leave your homes," they would not have done it, except for a few of them. But if they had done what they were instructed, it would have been better for them and a firmer position.} (Al-Nisā': 66).*

It was stated in the report of Delessert – the French Consul General in Syria – on 19/8/1956, which he wrote with the assistance of his aide, Blanc, the following: "One of the most prominent facts observed by anyone wishing to study these countries is the place that religion occupies in the souls of the people, and the authority it has in their lives. Religion appears everywhere and in every matter. In Eastern society, the effect of religion appears in public morals, in language, in literature, and in all social institutions. The Eastern man does not belong to a homeland in which he was born – the Easterner has no homeland – but to the religion into which he was born. Just as a man in the West belongs to a homeland, in the East he belongs to a religion. The nation of the Eastern man is the group of people who adhere to the same religion as he does, and every individual outside the fold of the religion is, to him, a foreigner, a stranger."

### **Jāhilī Nationalisms and Regionalisms**

The West and its disciples everywhere have stirred up the tunes of connection to the Jāhiliyyahs (pre-Islamic states of ignorance) that predate Islām in order to sever the connection with Islām and bypass it.

In Morocco: The French administration tried to bolster the ethnic spirit among the Berbers of Marrakesh, so it issued the Berber Dahir on May 16, 1930, which decreed the implementation of Berber customary laws and their personal status law instead of the Islamic Sharī'ah.

In Indonesia: The Javanese-Hindu civilization was "discovered."

In Lebanon: Sa'īd 'Aql, Yūsuf al-Sawdā, and Victor stirred up the spectre of Phoenicianism, and they said that Lebanon does not belong to the Arabs, but is part of the Mediterranean civilization – Italy, and Greece.

In Egypt: Pharaonic civilization was promoted, especially after the discovery of Tutankhamun, and after Champollion solved the riddles of the Rosetta Stone. Salāmah Mūsā, Luṭfī Sayyid, then Sa'd Zaghlūl, and Ṭāhā Ḥusayn took up the call for Pharaonism. Names like Ramses, Pyramids, Nefertiti, Sphinx began to appear. The Sphinx was adopted as a symbol representing Egypt's renaissance. During Nasser's time, the High Dam was built, and UNESCO rallied the world to save the Pharaonic temple of Abu Simbel. The statue of Ramses – the Pharaoh of Moses – was moved to Cairo, costing millions. And the Turks began to chant the slogan "Turkey for the Turks" and Egypt "for the Egyptians."

Cuyler Young says of Louis Thomas:

"He was able to outline the historical and social circumstances of the movement that ended with modern Turkish leaders achieving the principle of Turkey for the Turks, and this principle was followed by most peoples of the region."

Therefore, the Kemalists used to say:

"We want to build a Turkish Islām that will be our own and part of our new society, like the Anglican Church, which is Christianity in the English style."

In Arab Egypt, the echoes of these cries resonated, mobilizing the Egyptian "parrots" manipulated by Western (specifically English) fingers, calling for the "Pharaonization of Egypt." Ṭāhā Ḥusayn said, "The Egyptian is Pharaonic before he is Arab," and he also said, "If Islām stood between me and my Pharaonism, I would renounce my Islām!"

Therefore, it is not surprising to see the West's great interest in antiquities and national museums, as Western bodies were established about a century ago to



supervise excavations in the Islamic world to link Muslims to antiquities and to the values and figures that existed before the advent of Islām. So, Botta and Layard came to Iraq, Mariette worked in Egypt, and Schliemann in Turkey. Then they established departments of antiquities and national museums. It is not surprising after this to realize that the Jewish Rockefeller Foundation donated ten million dollars to establish a museum for Pharaonic antiquities and an institute to train archaeologists. Perhaps after this, we can understand the reason for the provision in Article 21 of the British Mandate for Palestine: "The Mandatory shall enact into law, and enforce, within the first year from the date of this Mandate, a special law for antiquities." All this is to cut their connection with their Islām and link them to the first Jāhiliyyah, so that the West can enslave them and humiliate them under its control.

Dr. Wilson said at the conference on Islamic Culture and Contemporary Life held at Princeton University in 1952: "In the countries of the Near and Middle East these days, there is a civilizational renaissance that is, on the one hand, new, and on the other hand, a revival of the old. The renaissance of the Christian West and its revival of knowledge were based on processes of thought and debate therein on classical and pagan works."

In Iran: The Safavids and the Pahlavi regime weakened the relationship with the Islamic world. The Pahlavi regime established an academy to get rid of Arabic vocabulary in Persian. The academy "discovered" the glory of ancient Iran, and the doctrine of Zoroaster re-emerged, occupying a prominent place in the Land of the Lion and Sun. New buildings began to be built in the old Achaemenid style. Shah Mohammad Reza Pahlavi held a celebration for the 2500th anniversary of Cyrus, the founder of the Persian Empire. Other nationalisms also arose in Iran, such as the Baloch, Kurds, and Arabs.

In Iraq: Chauvinistic cries arose. Some called for Arab nationalism, the Kurds for their Kurdish nationalism, and the Turks for Turkish nationalism. Assyrian and Chaldean calls also emerged.

In India: The fire of Indian communalism flared up. Indians began to take pride in being Indian, and they looked to sever ties with the water of Zamzam in Makkah in favor of the Ganges River, and they sang praises of Hindu heroes (Bhima, Arjuna, Rama). They began to view the Arab conquest as colonialism, subjugation, and foreign occupation of the homeland. This, which Muslims take pride in, led Muslims to call for the establishment of a state where they could live an Islamic life, with Islamic thought, where the nationality of a Muslim is his creed, his religion, and his Islām.

Iqbāl said, addressing the Muslim – wherever he may be:

"Do not compare the nations of the West to your Ummah, for the Ummah of the Hashemite Prophet (peace and blessings be upon him) is unique in its composition. They believe in their association based on homeland and lineage, but your association, O Muslim, is strengthened by the power of religion."

In Jordan and Palestine: Voices rose, glorifying ancient tribal glories, and disputes arose between the northern and southern tribes in eastern Jordan, and between Palestinians and the people of eastern Jordan. We began to hear of cities like Moab, Philadelphia, and Ammon.

The word of our Lord of Glory has indeed come true for us:

*{Indeed, those who oppose Allāh and His Messenger - those will be among the most humiliated.} (Al-Mujādilah: 20). {And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind.} (Tāhā: 124).*

And the Messenger of Allāh (peace and blessings be upon him) spoke the truth: "I have been sent with the sword before the Hour so that Allāh alone is worshipped. My provision has been placed under the shadow of my spear, and humiliation and subservience have been decreed for those who disobey my command. Whoever imitates a people is one of them."

We have tasted the bitterness of our distance from the Book of Allāh, we have drunk the pain of our deviation from the path of Allāh, and we have reaped from the seeds of nationalism the fruits of estrangement, fragmentation, loss, abandonment, and ruin:

*{Do they not see that they are tried every year once or twice but then they do not repent nor do they remember?}* (Al-Tawbah: 126).

The time has come for us to return to Allāh, to cast aside all the burdens of Jāhiliyyah from our hands, and to call ourselves to return to the path of happiness: *{Then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter].}* (Tāhā: 123). It is either Allāh or annihilation, either Islām or destruction.

End of quote.

## **Communism in the Arab World during the Twentieth Century**

"Jews supervised the organization and formation of communist parties in the Arab world; they were their leaders and planners.

The French Jewish communist, Robinson, says:

'Communist parties and sympathetic organizations were not established except in foreign circles in Arab countries, in Egypt and Palestine. They found few followers and were disconnected from the reality of those countries, and they ended without attracting much attention.'

Below are the Jewish names of the founders of communism in Arab countries:

### **1 - The Communist Party in Egypt:**

The organization began in 1921 in Alexandria by a Russian Jew named Joseph Rosenberg, accompanied by his daughter Charlotte. In 1927, Moscow sent three Jews to form and monitor the organization.

Then Russia delegated the Egyptian Jew Henri Curiel and provided him with vast sums of money, with which he founded the Curiel Bank in Egypt and formed the Democratic Movement for National Liberation (Hadeto).

Then the 'Iskra' (Spark) organization was formed, the same name as the newspaper Lenin published in Switzerland before the success of the revolution. This organization was formed by the Jew Elie Schwartz, who later changed its name to 'Nahshem' (Towards an Egyptian Communist Party), and then it joined Hadeto.

The 'New Dawn Organization' was founded by the two Jews Yusuf Darwish and Raymond Douek, and later its name became '[D.Sh.](#)' (Al-Dimuqrāṭiyyah al-Sha‘biyyah - Popular Democracy).

The 'Egyptian Communist Organization' (M.Sh.M): Founded by the two Jews Odette and her husband Lémon Sidney.

The 'People's Liberation Organization': Founded by Marcel Israel.

### **2 - The Communist Party in Iraq:**

Founded by Jews, and most of its members initially were Jews. Its leaders included Sasson Dallal, Naji Shamil, Sadiq Yehuda, and Yusuf Hizqil, all of whom were Jews.

Qadri Qal‘aji narrates in his book 'An Arab's Experience in the Communist Party' (pp. 21-22), Professor Badr Shākir al-Sayyāb recounts – in addition to moral scandals we do not wish to dwell on – how he worked with his Iraqi communist

comrades to spread communism, saying: 'We started playing every string whose tune matched what we wanted. We spread among Kurdish students that nationalists hated Kurds and their nationalism, while we considered them our brothers. We began to insult Arab nationalism in front of them, even disparaging Arabs, claiming that Arab history was nothing but a series of massacres and slaughters, and their great leaders were nothing but feudal executioners, and so on. We passed by our Jewish brothers without needing to invite them. And we exploited some female comrades to influence some students.'

### **3 - The Syrian-Lebanese Communist Party:**

The party was founded in 1924, after the Palestinian and Egyptian Communist Parties. It was headed in Lebanon by Jacob Tepper, a Russian Jew, who was assisted by three Jews: Mik, Oscar, and Muller."

The Syrian-Lebanese Party was affiliated with the Jewish Communist Party in Palestine, and then it became affiliated with the French Communist Party.

### **4 - The Palestinian and Jordanian Communist Party:**

The issue of Palestine was one of the major concerns occupying the minds of the leaders of the Bolshevik Revolution from its earliest days. Lenin in Russia issued a two-part decree concerning the Jews:

First: Considering hostility towards Jews (anti-Semitism) a legal crime.

Second: Supporting the establishment of a national homeland for the Jews in Palestine.

This decree was issued less than twenty days before the Balfour Declaration by Britain's Foreign Secretary on November 2, 1917.

Therefore, Russian communists focused on communist organization in Palestine.

The party founded in 1919 was the first in the region, initially formed by the

Russian Jew Rozhstein. Moscow dispatched two Jewish stalwarts of the Russian Communist Party to organize in Palestine: Jack Shapilev and Radool Karn Borg. Initially, all members of the Palestinian Communist Party were Russian Jews.

Then Moscow sent Vladimir Jabotinsky, who became notably active in Palestine. Later, S. Averbukh, a Jew nicknamed Abū Ziyam, was delegated to organize the Communist Party in Arab countries. Averbukh was a friend of Lenin in Switzerland and one of the most prominent communists in Palestine. He headed the Communist Party in Palestine from 1924 to 1929.

Membership in the Palestinian Communist Party was initially restricted to Jews. A few Palestinian Arabs joined, but they were not trusted by the communist majority and were not privy to their secrets. In 1937, the first overt movement of the Palestinian Communist Party was established behind the facade of a workers' union in Haifa, with Emile Tuma as its secretary.

In Nazareth, a workers' union with Emile Habibi as its secretary, and in Jaffa, with Fu'ād Nassār as its secretary.

In 1939, the communists established the National Liberation League. Its secretary was the Jew Ben Faki, and his assistant was Tawfiq Tubi. The demands of this league were the evacuation of Britain and then the formation of a joint government between Jews and Arabs.

In the 1948 war, members of the National Liberation League transformed into leaders of armed gangs, slaughtering the Palestinian people. Some misguided youth withdrew, while enthusiastic communists defended the Jews and stood by them, including the lawyer Ibrahim Bakr in Nazareth, Fu'ād Nassār in Jaffa, and other Arab communist leaders in Palestine.

After the Nakbah of 1948, the Jewish Palestinian Communist Party began to oversee the remaining, unoccupied parts of Palestine. The party leadership included Emile

Tuma, Tawfiq Tubi, and Emile Habibi; the latter two are members of the Knesset today. Communication between communists in the two parts of Palestine was facilitated by an Israeli officer and a communist press secretary working in the armistice committee. The Communist Party's publications were footnoted with a phrase in Hebrew at the bottom: "Printed by the presses of the Palestinian Communist Party," meaning (the occupied part).

In 1950, the West Bank was annexed to Jordan. Tal'at Ḥarb, a communist, was arrested in Ramallah while distributing communist leaflets he had brought from Israel. In 1951, security forces in Amman discovered a communist printing press registered with Hebrew numbers and phrases.

In 1952, Moscow ordered the separation of the Jordanian Communist Party from the Palestinian Communist Party. Fā'iḳ Warrād was still in the occupied territory, so Israeli forces allowed him to leave to become one of the leaders of the communist movement. The Ramallah region nominated him in 1956 as its representative in the Jordanian Parliament. On that day, Jerusalem presented Ya'qūb Ziyādīn – the Christian communist – as its representative.

In 1957, the Jordanian Communist Party was dissolved, its leaders arrested and imprisoned in the al-Jafr detention center. Fu'ād Nassār, secretary of the Jordanian Communist Party, delivered several lectures, the first of which was "Communism and Israel," in which he said: "We know, and everyone knows, that Israel is a de facto reality and a state with its political, economic, and military entity. The Jews are a people like any other, with the right to life. I recognize the Jews as a state because the sun cannot be hidden with a sieve."

When Fu'ād Nassār died in Amman in 1977, the Israeli Communist Party (Rakah) held a memorial service for him in Nazareth. The party leader, Meir Vilner, attended, as did Tawfiq Tubi, Emile Tuma, and Tawfiq Ziad – the originator of the idea of

Yawm al-Ard (Land Day) – March 30. This Tawfiq [Ziad] is a member of the Israeli Knesset and was collecting donations in America in 1978 with the Israeli flag.

Telegrams are still exchanged between the Jordanian and Israeli Communist Parties. For instance, the Jordanian communist bulletin in April 1977 stated the following: "The Council also highly appreciated the principled and firm positions of the progressive forces in Israel itself, foremost among them the Communist Party (Rakah)."

Mahmoud Darwish and Samih al-Qasim, the two Palestinian communist poets – representatives of the occupied land – carried the Israeli flag at the Sofia International Conference.

Professor Sa'd Jum'ah says: "It has been proven beyond any doubt that there is a unified organization, ideological coherence, planning, and integration in planning and objectives between the Israeli Communist Party and the Arab communist parties. Anyone who has experienced the troubles of governing in Jordan knows that many Arab communist publications used to reach us across the border from Israel, and that many leaders of the Jordanian Communist Party were thrust upon us from Israel after being mentored and trained by the misleading masters of the Zionist party." End quote. (Al-Dhakha'ir: 974-976).

### **Arab Communists and the Palestinian Cause:**

We have seen previously that communist organizations in the Arab world were all supervised and nurtured by Jews. As for the communist leaders who claim Arab identity, they were raised by Jewish masters after their minds were changed to become Jewish. The Jews pinned great hopes on these pupils and on the advancement of socialism in the region.



In 1948, Arab communists – from Palestine – wrote to Moscow: "Making Palestine a national homeland for the Jews is the only way and the successful means to Bolshevize the Arab world."

When the partition plan was announced, and after Russia declared its blatant support for the resolution, Arab communists reverted to supporting partition. The Secretary-General of the Arab Communists, Khalid Bakdash, declared: "The reactionary Arab governments are responsible. They opposed the friendly Soviet Union until the last moment and did not seek its friendship. It is true that the Jews are not a nation, but they are a people with the right to life."

Rafīq Riḍā (a member of the leadership of the Lebanese-Syrian Communist Party), who defected from Khalid Bakdash and was his assistant, revealed: "The Communist Party leadership was as enthusiastic as Ben-Gurion about the revival of the Jewish state in Palestine. In their view, Israel was an oasis of democracy in the Near East, and the dispersed Israeli people had to meet in the Promised Land. The duty of international solidarity, according to the aforementioned leadership, is at the core of Marxist principles. Therefore, in their view, Israel's existence has humanitarian justifications that transcend national justifications and realities."

Everyone knew the shameful position of communism towards their brethren. They collectively condemned the displaced Arabs – who were defending their entity, their lives, their dīn, and their honor. They attacked them and considered them aggressors, while describing the Jews as oppressed. They considered the defense of Palestine to be religious reactionism and a conspiracy against the Jews.

In Iraq, the communists said: "The Iraqi people proudly refuse to fight the brotherly Israeli people."

The party secretary in Iraq, Yusuf Salman (nicknamed Fahd), said: "Welcome to the establishment of two states, Arab and Jewish, in Palestine, provided they embrace socialism and ally against Arab religious reactionism."

The Egyptian Communist Organization wrote on May 15, 1948, under the title "The Armies of the Arab Countries Invaded Palestine": "This war is a reactionary war that serves the Arab bourgeoisie and suppresses the rising revolutionary proletariat (the Jews) in Palestine."

After the establishment of Israel, communists began to call for peace with it. They continuously distributed articles by Samuel Mikunis, secretary of the Israeli Communist Party, which he published in the Cominform newspaper under the title "For a Lasting Peace."

Fu'ād Nassār (secretary of the Jordanian Communist Party in 1957) delivered a lecture in al-Jafr in which he said: "We know, and everyone knows, that Israel is a de facto reality and a state with its political, economic, and military entity. The Jews are a people like any other, with the right to life. I recognize the Jews as a state because the sun cannot be hidden with a sieve."

After the Palestinian revolution began and gained strength, communists infiltrated its ranks and began to promote their slogan "Differentiate between Jew and Zionist" in order to dilute the Palestinian cause.

They said: We do not fight honorable Jews; we only fight Zionism.

And we do not know how to differentiate in the public sphere between an "honorable Jew" – as they claim – and a Zionist, while the leaders of Zionist organizations believe that every Zionist is a Jew. Indeed, Zion refers to the southern part of Jerusalem (Mount of the Jebusites), then the Jews began to apply it to Jerusalem, calling it "Daughter of Zion." And in the Torah: "Sing, O Daughter of Zion; shout, O Daughter of Jerusalem."

Herzl says: "Zionism is the return to the fold of Judaism before it becomes the return to the Promised Land."

Ben-Gurion says: "I am a Jew first and an Israeli second, because I believe that the State of Israel was created for the entire Jewish people and on their behalf."

The leaders of the Palestinian revolution and its organizations began to educate the youth with "revolutionary culture"!! The culture of Mao and Guevara, the revolutionism of Lenin and Stalin, the ideas of Marx, and the life of Castro. They taught the youth twenty terms around which they would revolve... imperialism, bourgeoisie, demagoguery, proletariat...

And the youth thought they had acquired something new, for which they had replaced the dīn of Allāh – Exalted and Majestic is He – and they exchanged the verses of Allāh and the sacred things for a paltry price.

They declared war against "reactionism" (the dīn of Islam), leading to internal conflict that spread to every home, between brother and brother, son and father, and daughter and mother.

The officials of the Anṣār organization (the communist one) – which we only heard about through papers – began to attend the trade union complex in 1969-1970, saying: "Our enemies are (Zionist imperialism, not the honorable Jews!!)."

The revolutionary factions in the municipality of the capital, Amman, celebrated Lenin's centennial birthday for a whole week on April 10, 1970. Not a crossroads, nor a door, nor a grocery store, nor a shop remained without a picture of the "great" Lenin plastered on it!! – The planter of the state of atheism on earth –.

As for their bases, we saw them up close. Their codenames were Abū Jahl, Abū Lahab, Mao, Guevara, and Ho Chi Minh.

As for their night's secret: it was cursing the dīn of the Lord. As for their food: they used to hunt dogs with their rifles and then eat them, because for them there is no difference between a dog and a sheep, as the claim of differentiation is a reactionary

myth brought by a Bedouin in the desert named Muḥammad (peace and blessings be upon him).

And we saw them when the Muslim mujāhid youth, who carried arms, would raise the adhān in fida'ī gatherings, the sons of Lenin and Mao Zedong would clap, curse, and raise their voices, saying: "If you ask about me, these are my values... I am a Marxist-Leninist internationalist!"

And Allāh the Great has spoken the truth: *{And when you call to prayer, they take it in ridicule and amusement. That is because they are a people who do not use reason.}* (Al-Mā'idah: 58).

And the Muslim mujāhid youth who languish in chains in Israeli prisons – when they perform ṣalāh – still suffer from the commotion created by those who work for George Habash and Nayef Hawatmeh. How many disputes and clashes have occurred because a Muslim youth criticized Mao, Guevara, Lenin, or Marx.

After the end of revolutionary activity in Jordan, we saw some leftist leaders like George Habash reappear in (Democratic South Yemen) – the land of 'Ād – organizing universities and institutes for Mao, Marx, and Lenin.

And I wondered how the English could cooperate with the proponents of Arab communist nationalism, were it not that it is a single front dedicated to fighting Islam and its people.

("The English Cross enables the communists in Yemen to raise their sickle and (their hammer) and organizes the vanguards of Arab nationalism represented by a person named George – his name is not Arabic –") this is to terrorize the Yemeni Muslim people in their fiṭrah, and to send explosive devices to North Yemen to demolish installations and kill children and girls.

Then I realized the dimensions of the global conspiracy against Islam and its people. As for values and morals, they have no consideration among the socialist

revolutionaries. How many female "comrades"!! were deceived in the name of Palestine. You would enter their bases – especially – in city offices like Amman, and find those in tight trousers who sleep to the tunes of music and wake up to the strings of the oud among groups of "beetles" and hippies!!.

In a demonstration at the University of Jordan in 1979, their voices rose, saying: "Our legitimate demands are bread, freedom, and the young man next to the young woman."

I saw a young man approach them as some regional chauvinism began to appear. This good young man said to them: "O brothers, I address you in the name of Islam." Then one of the misguided revolutionary socialist "comrades" stood up to him, saying: "Our demands on the lists are reactionary; we don't want to see it," meaning: We do not want to see Islam. End quote. (1)

### **The Defeats and Disintegration of Arabs and Muslims and Their March Towards the Abyss During the Second Half of the Twentieth Century:**

Thus, the second half of the twentieth century witnessed the independence of Arab and Islamic countries. It was a formal, orchestrated independence that, in reality, was no more than a transformation in the methods of the colonial occupiers to what became known as modern colonialism. Colonialism fragmented the Arab world into about 22 states and the Islamic world into a total of more than 55 states. Various models of ruling regimes were imposed on these countries through precise and direct arrangements by the colonial powers. Among them were hereditary ruling families, especially in areas of significant natural resources, particularly oil regions. There were also oppressive military dictatorial regimes, especially in areas of activism, awareness, and culture, such as in Iraq, al-Shām, and Egypt. And there were dictatorial regimes that cloaked themselves in the Western liberal system, among others.

However, all these regimes governed their peoples with oppression, injustice, and subjugation. They subjected them to policies of impoverishment and enforced ignorance, leading them down paths of immorality, spreading indecency, and into misguidance and error.

Furthermore, all these regimes, without exception, ruled by man-made laws imported, wholly or partially, from the colonizing West.

During those years, the Islamic world declined to the bottom of the list of underdeveloped nations, suffering from a massive and diverse range of crises. (1) (Al-Dhakhā'ir al-'Izām: 984-986). Because of this, and because of the various intellectual and political currents of differing inclinations and desires that the West introduced into these lands—ranging from the philosophies of the atheist, communist, socialist East to the heresies of the permissive, licentious, liberal West—a bitter struggle for power arose in many of these countries. Political blocs opposing the ruling regimes managed to come to power, presenting alternative models that were no less in their kufr, injustice, misguidance, and decay. The saga of loss and crises continued.

Many of these artificial regimes also engaged in regional wars among themselves. Neither a shared religion nor even nationalistic ties between rulers prevented these wars. There was war between Iran and Iraq, between Iraq and Kuwait, between Yemen and Saudi Arabia, and between Saudi Arabia and Egypt. Wars occurred between Libya and Chad, between Algeria and Morocco, between Syria and Jordan, and between Syria and multiple factions in Lebanon. Border disputes arose between the Gulf emirates, between Saudi Arabia and Qatar, and between Qatar and Bahrain. Fierce fighting took place between the Jordanian regime and the Palestinians, between the Syrian regime and the Palestinians, and between various Lebanese factions and the Palestinians. Threats nearly ignited wars between Syria and Turkey, between Syria and Iraq, between Sudan and Eritrea, and between Sudan

and Chad... and so on, with these conflicts and wars that claimed hundreds of thousands of lives and impoverished both lands and people. Not a single one of these conflicts could be considered a struggle between right and wrong, nor did any of them have a trace of legitimate cause for shar‘ī fighting. Rather, it was fighting based on the whims of kings and rulers, so that glory might belong to so-and-so, from the ruling gerbils in Muslim lands.

In light of these conditions, our enemies became covetous of us. The Jews occupied two-thirds of Palestine in 1948, due to the treachery of the leaders of the seven Arab armies. Then, in 1967, they occupied what remained of Palestine, including East al-Quds and the blessed al-Masjid al-Aqṣā, in addition to lands from Syria, Egypt, Lebanon, and Jordan, an area more than five times the size of Palestine. All of this was due to the treachery of the regimes in Ba‘thist and Nuṣayrīyyah Syria, Jamāl ‘Abd al-Nāṣir's Egypt with its Arab nationalism, and the regime of the long-standing Freemason King Ḥusayn in Jordan. In 1973, the Nuṣayrīyyah regime in Syria and the regime of the traitor Anwar al-Sādāt transformed the Arabs' sole, orphaned victory against the Jews into a military and then political defeat in the famous Ramaḍān War, after the historic crossing of the Suez Canal by Egyptian forces under cries of Allāhu Akbar, and the magnificent advance of Syrian forces that reached Lake Tiberias and landed their troops in the Golan Heights.

Since the treacherous agreements of President Sādāt in 1980, followed by the disengagement agreements between al-Asad's Nuṣayrīyyah Syria and Israel, and then the subsequent betrayals primarily orchestrated by Yāsir ‘Arafāt, the Palestine Liberation Organization, and then the so-called Palestinian National Authority, the Arabs lost everything, including their land, holy sites, and even their dignity, before an Israel backed by America and Europe. As for the Islamic world, various forces of kufr encroached upon and occupied many of its regions. India occupied Kashmir, Russia retained the Caucasus and the Central Asian republics, and Muslims lost their

independence and most of their lands in Eastern European countries, as well as in many African and Southeast Asian countries.

Since 1990, when America took up the banner of aggression, controlled the world, and made the "Greater" Middle East—comprising most of the Arab and Islamic world—an arena for its invasions, imperial ambitions, and colonial plunder, the Arab and Islamic world reached the abyss of decay, disintegration, and defeats. The prelude to this was the occupation of Afghanistan and the entry of joint American-Jewish-Crusader forces into the capital of al-Rashīd (Baghdad) in April 2003.

In short, the last seven decades have recorded a black, sorrowful history for Arabs and Muslims, in which the land was filled—between the tyranny of rulers and the aggression of colonizers—with injustice, oppression, tribulation, darkness, defeats, and calamities whose extent only Allāh knows.

### **Roots of Tribulation and Causes of Defeat:**

Shaykh ‘Abdullāh ‘Azzām (may Allāh perfume his resting place) said:

"The Lord of Might (Jalla Jalāluhu) summarized the causes of defeat in a single line.

Allāh the Exalted said: *{Indeed, those who oppose Allāh and His Messenger – those will be among the most humbled.}* (Al-Mujādilah: 20). And Allāh the Exalted said: *{And whatever strikes you of disaster – it is for what your hands have earned; but He pardons much.}* (Ash-Shūrā: 30). And Allāh the Exalted said: *{O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will become losers.}* (Āl ‘Imrān: 149). And Allāh the Exalted said: *{And do not incline toward those who do wrong, lest you be touched by the Fire, and you will have not protectors besides Allāh, nor will you be helped.}* (Hūd: 113). And in the authentic Ḥadīth narrated by Aḥmad:



“I have been sent with the sword until Allāh alone is worshipped, and my provision has been placed under the shadow of my spear, and humiliation and subservience have been decreed for those who disobey my command, and whoever imitates a people is one of them.”

So, the summary of the causes of defeat is:

- We disobeyed Allāh, so we were defeated.
- We forgot Allāh, so we were forgotten.
- We defied Allāh, so we were humiliated.

He (may Allāh have mercy on him) added: "And I present to you some news from the Arab world during the sixties and seventies as proof:

1. The Syrian army kidnapped the intelligence director of Irbid (northwest Jordan). The intelligence director of Daraa (southwest Syria) immediately responded by cursing the Āl al-Bayt. When told, "Should you not exclude the noble Messenger?" he replied, "He is at the top of the list."
2. One of the (accursed) leaders of Palestinian organizations in Jordan, before the Black September turmoil, said: "If the hand of Allāh reached out to us, we would cut it off." Exalted is Allāh above what they associate with Him.
3. In Egypt in 1967, a play called "The Origin of the Story," written by (Bakr al-Sharqāwī), was performed. Its hero was (Allāh, Glorified is He), and the play claimed that man was created before Allāh. Exalted is Allāh above what the deniers blaspheme.
4. The Egyptian tanks that entered Sinai in the 1967 war had written on them "Our Nāṣir (helper) is Nāṣir!" meaning, the one who will grant us victory is

(Jamāl ‘Abd al-Nāṣir)! Meanwhile, the Jews wrote texts from the Torah on their tanks.

5. On January 24, 1965, for the first time in Damascus's history, tanks entered the Umayyad Mosque while worshippers were inside. Two hundred of them were martyred, and the mosque was closed for days to remove the Muslim blood that had stained its curtains and miḥrāb.
6. On that day, the Damascus radio announcer said: "We will not allow those who lived in this country fourteen hundred years ago to impose their old systems on us and to lay down for us foundations for life in this era."
7. In the city of Jenin / West Bank / Palestine, a demonstration emerged from Jenin Secondary School. They attacked the Ikhwān center, took out copies of the Qur’ān and exegeses, tore them up, and trampled them underfoot along the main street. This was in April 1967, two months before the [Israeli] attack.
8. When Jamāl ‘Abd al-Nāṣir executed the Islamic thinker Sayyid Quṭb – may Allāh have mercy on him – the people of Nablus / Palestine distributed Kunāfah in celebration of this "victory."
9. One educated woman told me while debating: "Umar ibn al-Khaṭṭāb did not achieve what ‘Abd al-Nāṣir did." Her husband became angry and said: "By Allāh, Muḥammad did not achieve what ‘Abd al-Nāṣir did."
10. The night password in some bases of the Democratic Front in Jordan in 1969 was: "Curse the Lord, and revile the religion." For example, the (Harasta) base.
11. In a gathering of fedayeen in the village of al-Rām / Irbid / Jordan in 1969, when the Muslim youth (the Ikhwān al-Muslimūn) would call the adhān for

prayer, members of the Democratic Popular Front / Nayef Hawatmeh and the Popular Front / George Habash would line up opposite them chanting:

"If you ask about me, these are my values... I am a Marxist-Leninist internationalist."

I saw this with my own eyes.

- i. (Leila Khaled) calls her group the (Guevara) group and declares in a Lebanese newspaper that she is (Marxist) and that she is too great to believe in Allāh because it is "absurd."
- ii. (Fadwa Tuqan) declared in an Israeli newspaper that she denies the existence of Allāh. The Israeli writer tells her: "This is why we built and you demolished... and we triumphed and you were defeated."
- iii. Sa'd Jum'ah says: "We have documents proving that American and British intelligence were behind the Ba'th coup in Iraq on September 17, 1968. The liaison with foreign intelligence was the notorious agent (Lutfi al-'Ubaydi), and al-'Ubaydi was in constant contact with a number of Ba'thists, foremost among them Aḥmad Ḥasan al-Bakr."
- iv. Haykal writes in Al-Ahrām (January 15, 1971), borrowing the words of the French writer Malraux: "I have a vision of Islām spreading rapidly in Egypt, and that Egypt is always searching for a Pharaoh to represent the sublimity of its spirit... Islām did not spread rapidly after the Arab conquest, but it spread rapidly after the Caliphate when the Caliph – with temporal and spiritual authority in his hand – became a Pharaoh wearing a turban instead of a crown."
- v. The Iraqi Ba'th newspaper wrote – when the Ba'th first took power in Iraq – about Michel 'Aflaq "(the returning god)." Their poet said:

"O my master, my object of worship, and my god... The torment of your divine fragments is enough for me, enough!"

vi. Ibrāhīm Khlāṣ said in the Syrian "People's Army Magazine" on April 25, 1967 (one month before the defeat):

"The only way to build Arab civilization and construct Arab society is to create the new Arab socialist man who believes that: Allāh, religions, feudalism, capitalism, colonialism, the over-satiated, and all the values that dominated the previous society are nothing but mummified puppets in the museums of history."

vii. Elements of the units, companies, and party members – affiliated with the authorities in Syria – put up banners saying the following: "Down with Allāh," "Al-Asad is our Lord,"

"No god but the homeland, and no messenger but the Ba‘th."

This was in Rajab 1400 AH, corresponding to May 1980 CE.

And I think this quotation of such scum is sufficient.

And I will take you to another page about our enemies – the Jews.

1. Dayan's daughter says in her book "A Soldier of Israel": "Our muscles were trembling [with fear] when we heard that the enemy was on the southern front, but when the Rabbi came and prayed with us, fear turned into security." (And she says: "The rituals in the Torah stipulate that soldiers be given canned food on the Sabbath. When they brought us fresh, cooked food before the battle – on Saturday, June 3, 1967 – the soldiers refused to eat, so the Chief Rabbi issued a fatwā permitting this during mobilization.")
2. Golda Meir says: "The sole basis of our strength is the connection of every Jew in the world to us, a connection of faith."

3. Ben-Gurion and Zalman Shazar attended Churchill's funeral procession. It was a Saturday, so they walked about 6 km because riding in a car is forbidden for them on the Sabbath, even though they had reached extreme old age.
4. Ben-Gurion wrote to De Gaulle – Prime Minister of France – in 1967, saying: "The secret of our survival after the Babylonian and Roman destruction and the hatred of the Christians who surrounded us for a thousand years lies in our spiritual connection to the Holy Scripture. When the British Royal Commission came at the end of 1926 to study the future of the Mandate, I told them: Our Mandate is the Torah. We have drawn our strength from it to resist an ordinary world and to continue in the faith of our return to our land."
5. In the final pages of Weizmann's memoirs – which is considered a general recommendation for Israel – "Our goal is to build a civilization based on the strict ideals of Jewish ethics; from those ideals we must not deviate.... If Jews, in their activities, aim for true values... when God looks with compassion upon His children who have returned after a long wandering to their home to serve Him, with a psalm on their lips, reviving their ancient land and making it a center of human civilization."
6. When Dayan entered al-Quds in 1967, he said: "O, the vengeance for Khaybar!" And the Israeli soldiers – I heard their recorded voices from Israeli radio – said: "Muḥammad died... Muḥammad died... and left behind daughters."
7. The Rabbi refused to officiate the marriage contract of (Ben-Gurion's daughter), the Prime Minister of Israel, because her mother was not Jewish, and the Torah considers lineage through the mother.

8. Begin said during a meeting with Sādāt about the West Bank: "I am a man who believes in the Torah. My spiritual father Jabotinsky raised me – just as Ḥasan al-Bannā raised Sayyid Quṭb among you. I consider withdrawing from the West Bank a violation of the Torah and my spiritual principles."  
These brothers told me about our brothers in the occupied territory of 1948 who translated it from Hebrew.
9. Ben-Gurion said when he entered al-Quds in 1967: "This is the dearest day to me since I entered the Promised Land."
10. After the occupation of al-Quds (1967), Levi Eshkol came carrying a small piece of paper on which he had written his wishes and placed it in a crack in the Wailing Wall (al-Burāq Wall for Muslims), as old women do among us.
11. In a radio interview with an Israeli soldier on the Suez Front in the summer of 1969, the announcer said to him: "You are a young man of twenty, and you came to Israel after the Six-Day War from California. What motivated you?"  
The young man said: "My religion motivated me and my faith drove me to come to the Holy Land to fulfill the message of the prophets, and the happiness I feel in defending my religious beliefs is unparalleled by any happiness in this world."
12. Israel has revived the Hebrew language – the language of the Torah – after it had become archaic for three thousand years. So names like Histadrut, Knesset, and Eilat have become the names of institutions and cities.
13. Have you understood, after this comparison, why the Jews were victorious?  
And let not some be deceived by their saying: "We Muslims are better than the Jews in any case." ‘Umar ibn al-Khaṭṭāb (may Allāh be pleased with them) wrote to Sa‘d ibn Abī Waqqāṣ: "Now then, I advise you and the soldiers with you to have taqwá of Allāh in all circumstances, for taqwá of Allāh is the best

preparation against the enemy... Indeed, the sins of the army are more to be feared than their enemy, and Muslims are only granted victory through their enemy's disobedience to Allāh... If we are equal to them in disobedience, they will have an advantage in strength... And Allāh gave the Zoroastrian disbelievers authority over the Jews, even though they were People of the Book." (End quote).

End of the quotation from the words of Shaykh ‘Abdullāh ‘Azzām (may Allāh have mercy on him).

### **The New World Order 1990 and the Launch of the Third Crusades Led by America**

The West consolidated its control over the resources of the Islamic world. And its plan succeeded in appointing its allies to manage its affairs without incurring any losses. Major American and European monopolies siphoned off the cream of our countries' bounties and wealth, without any oversight or accountability, and without any sign of resistance. The Soviet Union collapsed after its historic mistake in Afghanistan, as we have seen. And the leaders of NATO declared that they had chosen Islam as an alternative strategic enemy. The international and regional campaigns to combat terrorism, following the Afghan Jihād against the Russians, bore their fruit. The cadres of the Jihādī current and its organizations were dispersed, and the West achieved what it wanted in dismantling them. The political Islamic Awakening (Şahwah) was besieged, its parties were domesticated, and led into labyrinths of futility and paths of deviation. The situation stabilized for Israel, and Palestinian revolutionaries became engaged in the Oslo Accords! And senior Muslim scholars issued fatāwā affirming the legitimacy of the American presence in the Arabian Peninsula! They also issued fatāwā affirming the legitimacy of normalization with the Jewish occupation of Palestine and Bayt al-Maqdis!!

Thus, there was apparently no visible reason for the West to return to the method of military campaigns against Muslims. But the surprise was that the West, led by America and with the subservience of Britain, NATO Europe, and Russia, decided to advance militarily on the Islamic world in general, and the Middle East in particular, in what appeared to be a new direct reoccupation, and a new American-British Crusader Sykes-Picot.

So why did the West take this step? Knowing that its spoils were arriving effortlessly, without toil or blood, delivered by Arab and Muslim leaders!

In my opinion, this is due to several reasons. Some relate to the Crusaders and their new leadership—America and its allies. Some relate to the Jews and their Zionist project in Israel. And some relate to the new circumstances in our Islamic world and its Jihādī awakening. I will summarize these in the following points:

### **Reasons for the Third Crusader Campaigns against the Islamic World since 1990:**

#### **First: Reasons Related to the New Romans (America - Europe - Russia):**

1. The severe economic deterioration, recession, inflation, and decline in financial revenues in the Western industrial world, due to many reasons, the most important of which is the shrinking of colonial revenues from the Third World as a result of the awakening of peoples and their realization of the value of their wealth, and the emergence of some national regimes working to alleviate poverty in their countries and stop the bleeding of plunder from their national reserves towards the colonial West. Western civilization also suffered as a result of luxury and affluent living, from a decline in the productive sector of society in the fields of agriculture and basic industries, at the expense of a massive expansion in the non-productive consumer



segments of luxury professions (Arts - security - research - merchants - athletes, etc.). The trade balance also declined due to the inability of poor countries to consume what rich countries produce and their decreased purchasing power, consequently, the industrial West's ability to sell its products decreased. There are also two fatal factors that have eroded the economic and social structure of Western civilization, which many Western researchers and writers have recently elaborated on with boldness and frankness, sounding the alarm about them: these are (the spread of *ribā* in all joints of the Western economy) and (women working in men's fields of work and abandoning their position in the home). Due to (*ribā*), the Western economy has experienced what Allāh warned would happen to those who engage in it—destruction (*al-mahq*), as Allāh the Exalted said: {*Allāh destroys ribā*}. So the Western economy, and most of the global economy, is practically heading towards (*al-mahq*). Women's work also led to the spread of unemployment among men. It also led to the destruction of the family's social structure and economic decline. All this and more made colonial powers, led by America and Britain, need to increase their colonial revenues to cover their economic deficits by controlling the sources of wealth, especially energy sources (oil and gas) in the Middle East, the Arab-Persian Gulf, and the Caspian Sea region. So that America could control the nerve center of the global economy and consequently drain it for the benefit of its own economy.

2. The allure of power that dominated the American administration and the madness of the imperial dream:

American military power swelled enormously, to the point where it alone became greater than the combined capabilities of NATO and Russia, according to reports from global strategic studies centers. Its technological capabilities also advanced astoundingly, making it a legendary, undisputed power, especially in air capabilities, cruise missiles, and control over the entire earth

through the vast espionage capabilities of satellites and its ability to direct missile, air, and naval strikes. Its possession of the world's largest nuclear arsenal naturally gave rise to the American administration's dream of unilaterally ruling the world. The writings of its theorists were replete with this, perhaps even two decades before the demise of the Soviet Union, as they adopted and theorized about unilateral world rule, planning for the twenty-first century to be an American century, for America to lead the Roman civilization, inherit its glories, and conquer the world. It was natural for America to think of subjugating its allies and defeating its adversaries by seizing the lifeline and nerve center of the industrial world—that is, by directly occupying and possessing the oil sources. And controlling the world's strategic passages, deploying its forces in all its corners, preventing the rise of any opposing power, and possessing strategic weapons of mass destruction. These convictions crystallized in the late twentieth century among a group of theorists and politicians in the Republican Party who called themselves (the Neoconservatives). Who unfortunately adopted the doctrines of the Zionist dream, the establishment of Israel, and the gathering of Jews therein as a prelude to the descent of the Messiah after a global war with Muslims... and so on with their nonsense, in which religious myths are mixed with colonial dreams.

3. The endeavor of European countries and Russia to assist America out of fear and greed, in addition to the deeply rooted Crusader doctrinal motive common to all of them:

The fear that America alone would effectively possess the sources of energy and power and control them. And greed for the gains that participation could bring, with which to patch up their collapsing economies. Led them all to participate effectively in the Second Gulf War. European participation reached no less than 25%, while Britain alone contributed 15%, and the American

proportion of the forces, which numbered one million soldiers, exceeded 55%. The (Desert Storm) or (Liberation of Kuwait) war, as they called it, resulted in the destruction of Iraq and its army, and the entrenchment of Britain and America in the heart of the Arab and Islamic region in 1991. Europe, France, Britain, and the Vatican also participated principally in the Crusader war against Muslims in Bosnia (1994-1996) in order to unify religion on the European continent, which was striving for unity based on a Crusader identity. As for Russia, it undertook an independent Crusader chapter in Chechnya in the Caucasus from (1994) to the present day, where the bloody saga continues with European and American participation through silent support or political and media stances. Until America launched its major campaign against Iraq in the Third Gulf War, which they called (Iraqi Freedom!), carried out by America and Britain with active logistical participation from all NATO countries, despite the opposing stance of France, Germany, and Russia, who soon joined the colonial bandwagon for a share of the Iraqi cake. They unanimously recognized the American occupation of Iraq in the Security Council, then continued their descent towards the American path with a reluctance that faded over time into blatant impudence. Thus, the Crusader campaigns materialized due to this intrinsic motive.

**Second: The Maturation of the Zionist Project and the Jews' Approach to the Date of Demolishing Al-Masjid al-Aqṣā and Announcing the Kingdom of Greater Israel According to Talmudic Dreams:**

Senior Zionist leaders did not hide in their writings and interviews their greatest dream, which is the establishment of Greater Israel from the Euphrates to the Nile. Nor were they ashamed to declare their intention to demolish Al-Aqṣā and erect the alleged Temple of Solomon on its ruins. They also did not hide their intention to

establish a purely Jewish state and what that entails of expelling the remaining Muslims and Arabs from the land of Palestine.

After Israel, in cooperation with America, domesticated the ruling regimes in neighboring countries, or what are called the "collar states," and managed, through Sadat, to dismantle the Egyptian army, reducing it to less than a third in number and armament, and after the traitor King Hussein, ruler of Jordan, and his son after him, guaranteed them their longest border with a neighboring country. The Nuṣayrīs in Syria also undertook the gradual dismantling of the Syrian army, the largest and most heavily armed in the region, and the Christians of Lebanon ensured the security of its northern borders. The Jews moved to the stage of imposing political, economic, and cultural normalization on Arab countries, and even aspired for this to include the Islamic world. No Arab military powers remained in the region except Iraq, and no Islamic powers except Pakistan, so the Jews set their sights on the goal of destroying the Iraqi army first. Then the Pakistani [army]. And since they could not do this themselves, it was necessary to bring in Crusader armies, especially the American army, to carry out the mission. Also, the Jews, due to their inherent humiliation, abjectness, fear, and cowardice, do not trust their own army—superior in numbers and armament to the sum of the remaining military strength in neighboring countries—even with more than 250 nuclear warheads ready to destroy any targets they wish around them. They fear that the Arab and Islamic peoples will rebel against their ruling puppets in Arab and Muslim capitals, and find themselves, with their six million, surrounded by hundreds of millions of angry people who harbor hostility towards them and possess enough sacred grudges to crush them if those peoples get the chance. Therefore, the Jews worked to bring in Christian armies to be stationed in the region, to remain, and to work on fragmenting its states into smaller entities and instigating internal sectarian and ethnic wars. This would ensure stability, sovereignty, and military superiority [for

Israel], and even ensure that Israel is the only state in the region possessing an army.

This goal was not difficult for the Zionists after their intrigues, cunning, acts of infiltration and espionage, buying of loyalties, and penetration in the Jewish manner over half a century, led to Jewish control over the American government and the governments of most NATO countries. Statistics indicate a frighteningly high percentage of ministers, government members, parliament members, influential agencies, major political parties, all global media outlets, cinema and television production apparatuses, and newspapers... all of them are Jews, or children or spouses of Jewesses. This means their Jewishness is determined according to the doctrine that considers the son of a Jewess to be Jewish. This is in addition to their complete control over the banking system, major global financial institutions, and their control over the United Nations and its subsidiary organizations. The Jews have reached the great 'uluww (haughtiness) mentioned in the Qur'ān, and here they are, spreading corruption in the land as they wish. Jewish rabbis who infiltrated Christianity, especially the prevalent Protestant denomination in America and Britain, were able to invent and establish in America extremist Crusader ecclesiastical denominations and organizations based on a duality of doctrinal source, such that the doctrine in the United States became Zionism, Israel's hopes and dreams, and the superiority of its chosen people. Until the supporters of these organizations and churches reached tens of millions, their financial resources amounted to billions, and their ownership of television networks and media outlets made them a tyrannical empire, enabling the Zionist lobby to manipulate the US Congress and American elections as it pleased. Thus, new theorists emerged in American politics in both the Democratic and Republican parties, especially in the latter, and they undertook to support Israel's programs, which were close to achieving their goals. And so the Jews drove the American army and the Crusader

armies of Europe to occupy the Middle East, commencing this by destroying the last remaining army, the Iraqi army, through the 1991 war and the 2003 war.

Thus, they would avenge the Jews against Iraq and the land of Babylon, according to their beliefs, avenge the Babylonian captivity period, and make the descendants of those ancestors taste the most heinous forms of humiliation and disgrace, just as they ensured the dismantling of Iraq and the crushing of its capabilities. Pressure was renewed towards Syria, where the compulsory conscription system was abolished for the first time in its history since independence. This will reduce the size of the Syrian army, which numbers nearly a million soldiers, to less than 20% of its strength, to be based on volunteers, the vast majority of whom are Nuṣayrīs and members of other religious minorities. Sunni Muslims, who are the overwhelming majority of Syria's population, will remain an unarmed majority whose skin the Jews and their agents can flay whenever they wish. America's attention is also openly turning towards dismantling and dividing Turkey, Pakistan, Saudi Arabia, and Egypt. And it deploys in the Near Middle East—what they call the Central Command area of operations—more than 1.5 million American soldiers, about a million of whom are stationed in Arab countries from Baghdad to Tangier, with about two-thirds of them in the Middle East region!!! Thus, Zionist reasons were fundamental to the presence of the Crusaders. And Bush's announcement these days of the launch of what he called the (Greater Middle East) project.

### **Third: Reasons Related to the Conditions of the Islamic World:**

As will be detailed in the following two chapters regarding the path of the Jihādī Islamic Awakening. The activity of the Islamic Awakening, which proceeded along three axes – da‘wah (proselytizing), political, and armed Jihādī – led to it becoming a terrifying specter threatening the interests of the Crusaders and the Zionist project in the region. Parties adopting the Islamic project spread and managed to form large parliamentary blocs in several Arab and Islamic countries. Some even formed

governments, as in Turkey, or nearly did so, as in Algeria. The da'wah activities of various schools of the Awakening also led to the Islamization of large sectors of society, even if only emotionally. However, more dangerously, the authorities' suppression of various peaceful fields of the Awakening, which was an arrangement to besiege it, led to the expansion of the Jihādī Awakening and an increase in its achievements and experiences, especially after its cadres matured and grew through the first experience of the Arab Afghans in Afghanistan (1984-1992). The Islamic phenomenon posed a real threat to Arab and Islamic regimes, and the Crusaders became uneasy about the performance of those regimes they had established in the region, as well as their fate. Despite the success of these regimes in suppressing all schools of the Awakening, causing them to fail in achieving their goals and practically pushing them into the mire of crisis, the West, having studied our civilizational makeup, knows the danger of the ember hidden beneath the currently still ashes. It saw its actual military presence as the best guarantor of its interests and decided it must implement a new Sykes-Picot agreement to divide the already divided and fragment the already fragmented entities, thereby securing its interests, as it imagines, by itself and under the guard of its soldiers' bayonets.

Thus, these three reasons converged for these Third Crusader Campaigns to advance and once again sweep through the Middle East.

## **Stages of the Third Crusader Campaigns (1990 - 2003)**

### **1. The First Iraq War (Desert Storm – Kuwait Liberation War)**

America inaugurated its Crusader campaigns immediately after the collapse of the Soviet Union (1990) by implementing its program, prepared since the mid-seventies, for which it had formed the Rapid Deployment Forces to control oil sources. Many studies and books at the time discussed scenarios of fabricating a threat to the Gulf states, either from Iraq or Iran, to justify American intervention.

Indeed, as became known in the media, Ṣaddām Ḥusayn was lured by the American ambassador in Baghdad and enticed to occupy Kuwait. The Iraqi army had reached a high level of proficiency after the first Gulf War with Iran (1979-1987). Since then, American and British forces established a heavy presence in the region. As I mentioned earlier at the beginning of this research, the governments of Arab countries, led by Saudi Arabia, the Gulf states, Morocco, Pakistan, Syria, Jordan, Egypt, and Turkey, actively participated. Their armies fought the Iraqi army under American command. However, the most prominent factor in the shifting power dynamics of the Third Crusader Campaigns was the entry of official religious institutions, the establishments of the "scholars of the Sultan," and a large segment of the Islamic Awakening's leadership into this American-led alliance. The treacherous rulers pushed them to issue Fatāwā that legitimized the presence of the Crusaders, their stationing in the Arabian Peninsula, and their control over the heartland of Muslims. But the most calamitous aspect of this matter was the slide of the domesticated and corrupt among some Awakening leaders into signing Fatāwā that legitimized this, as a result of their entry through the gates of democracy to become part of the official authorities in apostate governments. This Fitnah was part of the price paid by those who dabbled in the swamps of un-Islamic politics, as they transgressed what was narrated from the Messenger of Allāh (peace and blessings be upon him):

"Whoever frequents the gates of rulers will be put to trial (iftutan)," and "A servant does not draw nearer to the ruler except that he becomes further from Allāh."

American forces crushed the Iraqi army, leaving more than 300,000 dead among civilians and military personnel, and destroyed Iraq's infrastructure, built over half a century of independence. Then, they imposed a deadly siege on Iraq for thirteen years, during which more than one and a half million Iraqi children were killed, not to mention their relatives who died due to acute shortages of food and medicine.



Thus, America prepared Iraq for the next war, in which it finished it off in March and April 2003.

Immediately after the first Iraq War, and as a precautionary measure against the anticipated resistance that would arise in reaction to these Crusader campaigns – a resistance expected from Jihādī movements and the youth of the Islamic Awakening – America launched its campaign to hunt down Jihādīs and symbols of the Jihādī Awakening under the pretext of combating terrorism. The pace of global and regional security conferences escalated during the Clinton administration, which succeeded Bush Sr., as America continued its attacks on the Islamic world. It maintained the siege on Iraq, forced Arab and Islamic countries into normalization projects with the Jews, and took upon itself the task of combating "Islamic terrorism," as they described it.

## **2. Crusader Massacres of Muslims in the Balkans and the Caucasus (1994 - 1997)**

Amidst the momentum of the American Crusader onslaught against the Islamic world and claims of combating terrorism and Islamic fundamentalism, the Russians exploited the global circumstances to confront Muslims and launched their bloody war on Chechnya. The most heinous massacres were committed, and Chechen Muslims were subjected to a war of extermination, for which they continue to offer sacrifices in the thousands to this day...

Similarly, Serbs and Croats, with support from the Vatican and the backing and silence of European countries, waged a war of extermination against Muslims in Bosnia and then Kosovo. The most horrific massacres were perpetrated, claiming hundreds of thousands of Muslim lives under the very eyes and ears of the United Nations, even within its protected zones, as happened in the Srebrenica massacre. There, French protection forces, tasked with guarding a UN safe haven, withdrew to

allow Serb militias to kill more than 8,000 Bosnian Muslim civilians, mostly women, children, and the elderly, in the largest series of genocidal massacres in Europe since World War II.

### **3. The Siege of the Islamic Emirate in Afghanistan and its Destruction (2001)**

It did not sit well with the Americans and NATO-Europe, who had planned and executed the civil war between Mujāhidīn factions in Afghanistan (1992-1996) to implement the United Nations program. This program stipulated that the Western Red Cross, succeeding the Eastern Red Hammer and Sickle, should rule Afghanistan after the weapons and Jihādī expertise accumulated in Afghanistan were consumed in that civil war. It did not sit well with them that fate would surprise them with the emergence of the Ṭālibān and their success in implementing Sharīʿah and establishing the Islamic Emirate of Afghanistan. Nor did it sit well with them that the global anti-terrorism campaigns against Jihādī current cadres and Arab Afghans would result in their return to Afghanistan, forming, alongside the Ṭālibān, a focal point that deeply troubled America, the West, and their deputies among the apostate rulers.

So, America and Europe began economic and political siege operations against the Islamic Emirate from its inception. This continued under the Clinton administration, which concluded it by firing 75 cruise missiles at some camps of Arab Mujāhidīn and the Ṭālibān. The siege persisted under Bush Jr., who proclaimed he was entrusted by the Lord with a message to reform the world and was heading a Crusader campaign to combat Islamic terrorism. He inaugurated that campaign after the September events by invading Afghanistan, destroying the Islamic Emirate, and exterminating whomever he could of the Arab and Muslim refugees in Afghanistan in December 2001.

#### **4. The War of Occupation of Iraq (March 2003) and the American Advance on the Middle East**

We have already discussed this sufficiently, which obviates the need for repetition.

#### **The State of Authorities in the Islamic World and the Jihādī Current Standing Alone Against the Third Crusader Campaigns**

As for the political authority for Muslims:

As we have discussed, Crusader colonialism destroyed it with the fall of the Khilāfah, and it has not been re-established since. Instead, the rulers of Muslim lands became part of the power equation alongside the Crusaders, and this became even more atrocious during the Third Crusader Campaigns.

As for the religious authority:

The treacherous agent governments undertook its liquidation in all Arab countries and most of the Islamic world, as previously mentioned. The Islamic Awakening attempted to offer an alternative and take the reins of authority. Prominent scholars, qualified and distinguished leaders, and numerous leading figures from its various schools emerged and became qualified. However, for many reasons that we will discuss in detail in the following paragraphs, the Awakening was unable to provide an alternative to the classical authority represented by the Imāms of the four Madhāhib, jurisprudential references, and Imāms of the Ṣūfī orders. In essence, it could not become a popular authority possessing the obedience and allegiance of the Muslim populace...

Thus, there was no qualified religious authority to confront the Third Crusader Campaigns.

As for the social authority:

We had previously spoken of its disintegration since the mid-twentieth century due to colonialism, social development towards industrialization, migration to major cities, and the breakdown of tribal bonds. This process continued at an accelerated pace. The role of nomadic and rural areas in politics declined in favor of major cities and urban life, which gives no weight to these bonds. With the exception of some Islamic countries like Afghanistan, Yemen, and a few others, this authority was too weak to play a role in the confrontation. It had been the policy of all rulers to eliminate this authority, disarm tribes and clans, implement policies of division among them, and weaken each one individually. Naturally, these authorities were always subordinate to the religious authority, or to both religious and political authorities. Therefore, this authority was also absent from the arena of confrontation, like its predecessors in this recent confrontation.

So, who stood up to the Third Crusader Campaigns from 1990 to 2001?

In truth, and in short...

The Third Crusader Campaigns advanced after having cleared away all potential for resistance before them. They had virtually eliminated all authorities and, to a large extent, the elements necessary for the emergence of resistance and confrontation among Arab and Islamic peoples. If the Second Campaigns had proceeded with insight and experience from two centuries of the First Campaigns, and from 500 years of studies and research on this Ummah at all levels thereafter, then these new American-Jewish Crusader campaigns come against the backdrop of all that, in addition to the experiences of the Second Campaigns and the services provided by the class of apostate rulers and their Westernized agents for half a century or more.

All means of success were also available to them. While there might have been some balance in the on-the-ground confrontation data between the forces of the First and even Second Crusader Campaigns and the Mujāhidīn forces that faced them in numbers and equipment, the regression of Muslims to the abyss of backwardness in

most fields, the rise of American civilization technologically and militarily to the peak of development, and the aforementioned destruction by their ruling deputies of all potential for resistance, practically left the arena almost empty in this conflict. The confrontation today has become completely imbalanced.

As for a summary of the pulses of resistance to the Third Crusader Campaigns and their apostate and munāfiqīn (hypocrite) collaborators during (1990 - September 2001), the most important can be mentioned in chronological order, as I recall them now, as follows:

- The Armed Jihād Movement in Algeria (1991-1995), which was eliminated over the following two years through a successful and highly complex intelligence operation involving cooperation between Algerian, French, and some Arab intelligence services. The Jihād was derailed and destroyed after being isolated from its popular base due to its deviation (for details on that experience, one can refer to the book - My Testimony on the Jihād in Algeria - by the author).
- The armed Jihādī confrontations that took place in Libya against the Gaddafi regime (1993-1995), the most prominent of which was the attempt by the Libyan Islamic Fighting Group (LIFG). The regime managed to curtail its military activity within Libya, and it shifted to clandestine organizational da‘wah work and activity in exile.
- The Movement for the Enforcement of Sharī‘ah in northwestern Pakistan (1996), which the Pakistani government crushed amidst the indifference of the Muslim populace and the failure of the Awakening movements in Pakistan to support it.

- The Aden-Abyan Army Movement in Yemen, led by the martyr Abū al-Ḥasan al-Miḥḍār (may Allāh have mercy on him), which was nipped in the bud (1998).
- The Jihādī Youth Movement in the Nabatiyeh mountains, northern Lebanon, led by the martyr Abū ‘Ā’ishah al-Lubnānī, which was nipped in the bud (1999).
- The Ṭālibān movement, which started in 1994, established the Emirate in 1996, and fell in late 2001. Along with the Arab, Pakistani, and Central Asian Jihādī groups that joined it, it was one of the most significant Jihādī phenomena of the past decade.
- The Palestinian Armed Intifāḍah, which began in 2000 and continues to this day. It is one of the most important chapters of Jihādī confrontation and resistance against the Third Jewish-Crusader Campaigns.
- A number of limited Jihādī attempts and individual initiatives undertaken by Mujāhidīn against various forms of Crusader presence in the Arab and Islamic world, which occurred in different countries during the past decade. This includes some modest resistance operations in Saudi Arabia against the Americans, the most important of which were the Riyadh and Khobar bombings.
- Resistance and self-defense operations carried out by remnants of the Jihādī current in the face of the post-September manhunt campaign in various countries around the world. This was particularly true in confronting the disaster perpetrated by the Pakistani government during its pursuit of survivors on its territory, which resulted in the deaths of dozens of Arab Mujāhidīn and the capture of over 600 of them, who were handed over to

America to be held in the historic Guantanamo detention camp and other American prisons in various locations...

- Jihād movements that spread in Central Asia against communist governments backed by the Soviet Union, especially in Tajikistan (1993-2001), followed by those in Uzbekistan (1997-2001).
- Likewise, the Jihād of Muslims in East Turkestan (Xinjiang) (1996-2001) against the Chinese government.
- This is in addition to the resistance and confrontation movements against Crusader forces in various Jihād arenas during this period, such as the Jihād in Bosnia (1994-1996), as well as in Chechnya during the same period and subsequently, which is still ongoing. Also, the heroic confrontation carried out by Mujāhidīn in Somalia. And the old and ongoing Jihād movements during this phase in the Philippines, Kashmir, Eritrea, Burma, Indonesia, and other fronts that ignited or were already active and continued against the Crusaders and other colonialist Kuffār.
- In addition to some operations carried out by the al-Qā'idah organization against the American presence in the region, the most important of which were the bombings of the American embassies in Nairobi and Dar es Salaam, and the bombing of the USS Cole in Aden. Then came the last of them, the martyrdom operations in New York and Washington (September 11, 2001), which opened a new chapter of confrontation between the Crusaders and the Muslims and changed the face of history and the dynamics of the conflict.

Upon careful study of the equation of conflict between the Muslims and the Third Crusader Campaigns from 1990 to the occupation of Iraq in 2003, we find that its equation has taken the following form:

The nation of Jews (headed by Israel) + The nation of Christians (headed by America, Britain, NATO countries, and Russia) + Factions of apostate rulers in the Islamic world + Forces of hypocrites (headed by the official religious establishment, the scholars of the Sultan, and the corrupt among the leaders of the Awakening in our lands) vs. The armed Jihādī current (groups and individuals) = The resistance forces were defeated, the Jihādī current was besieged, the Islamic Awakening was paralyzed, and the Ummah exited the battle.

● A Contemplative Pause with the Equations of Conflict between Muslims and the Three Crusader Campaigns:

We found that the equations of conflict with those campaigns were as follows:

The First Crusader Campaigns (1050-1291): Its equations were:

Nation of the Cross vs. Nation of Islam = The Nation of Islam was victorious... (1)

The Second Crusader Campaigns (Old Colonialism Phase) (1800-1970):

Nation of the Cross + Nation of Jews vs. Nation of Islam = The Nation of Islam was victorious... (2)

The Second Crusader Campaigns (Modern Colonialism Phase) (Independence Phase):

Nation of the Cross + Nation of Jews + Factions of Apostate Governments vs. The Islamic Awakening (Sahwah) =

The Islamic Awakening was defeated, and the Ummah exited the battle (3)

The Third Crusader Campaigns (American Phase) (1990-2003):

The nation of Jews (headed by Israel) + The nation of Christians (headed by America and Britain) + Factions of apostate rulers in the Islamic world + Forces of hypocrites (headed by the official religious establishment, the scholars of the Sultan, and the corrupt among the leaders of the Awakening in our lands) vs. The armed Jihādī current (groups and individuals) =



The resistance forces were defeated, the Jihādī current was besieged, the Awakening was paralyzed, and the Ummah exited the battle (4)

And if we wish to make some explanatory observations for a deeper understanding of these terrible historical equations and the great lessons we can derive from them, so that we may realize the reasons for defeat and seek the components of victory where it occurred, so that it may be repeated for us, by Allāh's permission, we find the following:

1. The first truth these equations present to us is that, in summary, we were victorious in equations (1) and (2), defeated in (3), and crushed in (4). It is perfectly clear that we were victorious when the Ummah confronted its enemy militarily despite the vast disparity in numbers and equipment. In our current contemporary reality, there are repeated examples of this, as happened in Afghanistan when the Ummah confronted its enemy with all its strata, and this was partially repeated in Chechnya and Bosnia, even though we are in a time of defeat and retreat.

Likewise, the equations clarify that we were defeated when a limited segment confronted the enemy while the Ummah stood by watching, and we were crushed when most of this segment withdrew from the confrontation, and indeed a portion of the Ummah joined the enemy, leaving only a small handful of Jihādīs in the confrontation. It is as if the equations can be simply summarized in two equations:

Ummah of Islam... vs. Nations of Kufr... = ...We were victorious.

Elite of the Ummah vs. Nation of Kufr + Hypocrites of the Ummah = ...We were defeated.

So, the first lesson learned from this example and these equations is that we must bring the Ummah back to the confrontation so that "the confrontation becomes a battle of the Ummah and not conflicts of an elite," as is currently

the case. The first thing this necessitates is that the elite convinces the Ummah that whoever stands with the enemy is not from it but is part of the enemy – *{And whoever is an ally to them among you, then indeed, he is [one] of them}* – and that confronting him is from the core of Jihād and not a fitnah.

2. That the Ummah mobilized when it had an exemplary Sharī‘ah authority/reference point to move it, whereas neither the Sahwah nor its Jihādī elite could form an authority that could convince the Ummah to move with it. Any elite undertaking resistance must work to form an authority that includes Jihād leaders, its scholars, thinkers, and symbols, and rally the Ummah around it.
3. That the enemy was defeated before us in the arenas of military confrontation, but it triumphed over us when it paved the way for its invasion with an intellectual and civilizational invasion, and dismantled the infrastructures that generate the seeds of resistance in the Ummah. We must begin by restoring this structure, in addition to what is necessary for launching the resistance as we previously indicated. (Refer to: The Presented Levels of Resistance).
4. That the Jews entered the Second Crusader Campaigns as an auxiliary element in old colonialism, but they transformed into a leading and driving vanguard for the Third Crusader Campaigns. We must confront them in this capacity and give the destruction of their vanguard, Israel, and their tool, America, a priority commensurate with the scale of their role and danger in the coming stage.
5. Equations (3) and (4) show that the murtaddīn (apostates) practically decided the battle in favor of the Crusader-Jewish enemy by deceiving the Ummah with their false affiliation to Muslims and their forged national

identity. Therefore, the vanguards of Jihād and resistance, their directed media, and their intellectual leaders who theorize about the future of action must re-emphasize the role of the primary instigators of the murtaddīn – who are the Crusaders – and direct the resistance towards them. This is because doing so will re-engage the Ummah in the battle and convince it to fight the murtaddīn as followers of the Crusaders, seeing them as part of the real and primary enemy, and as nothing more than a mere cover for it.

6. The last equation highlights America's role as a leading power in the campaigns and as a main bloc in military weight, which gives confronting it a major priority. It also draws attention, by understanding the internal contradictions within the Crusader alliance and between its three axes (America-Britain / Western Europe / Russia), to the necessity of working to dismantle this alliance and isolate the American-Zionist axis as much as possible. A detailed explanation of this will come in the political theory section of Chapter Eight, inshā'Allāh.
7. Through observation, we find that all European peoples stood behind their armies and kings, supporting and endorsing them in the First and Second Crusader Campaigns. However, the spread of concepts of civilizational communication and peace movements in many segments of European society, and the increased knowledge of Islam in Europe, led vast, million-strong crowds to adopt positions of opposition and condemnation towards those campaigns, even in Britain. Meanwhile, the overwhelming majority of the Zionist-leaning American society stood behind its Judaized Crusader president, Bush, and his soldiers. This is a matter that must be considered as we formulate future theories of resistance.
8. A look at the final picture of the equation shows it has returned to its form in the early days of Islam, to be:

Jews + Christians + Mushrikīn + Murtaddīn + Munāfiqīn vs. The Jihādī Believers.

Thus, we return as we began, and Islam and its steadfast, patient, believing people return as strangers, just as they began as strangers. So, ṭūbā (glad tidings) to the ghurabā' (strangers) of the first and the last, and we ask Allāh to make us among them.

9. The final observation. It is of utmost importance and constitutes a fundamental pillar in understanding the nature of our current conflict, and it must be a fundamental pillar of the Jihādī creed of the resistance in this era. It is the following important paragraph:

- The role of the hypocrites from among the scholars of the Sultan, and the corrupt from among the leaders of the Islamic Awakening, in the defeat of the Muslim Ummah and its Jihādī vanguard before the enemies:

10. Before the contemporary Crusader campaigns during the independence era, especially after the new American Crusader campaign.

As we discussed in the previous chapter regarding the emergence of the school of the scholars of the Sultan in Islamic history, since the transformation of the Khilāfah Rāshidah into the biting kingship, then the coercive kingship, then the establishment of the rule of the ṭawāghīt. And how Muslims followed the sunan (ways/patterns) of those before them, the Jews and Christians. And authority among them became, as it had been throughout history in all misguided kingdoms, based on "the ruler, the priest, and the aides." The scholars of the Sultan lined up at the gates of the Umayyad sultans from the second half of the first Hijrī century, merely fifty years after the death of the Messenger of Allāh (peace and blessings be upon him). And the sayings of the scholars of truth who shunned the gates of the emirs have

recorded for us some texts forbidding those scholars of the Sultan, denouncing them, and warning the common people of their corruption. For, in opposition to that miserable group of scholars of the Sultan, there arose scholars of truth who proclaimed it, held the emirs accountable, and upheld Allāh's right concerning rulers and ruled. This group (scholars of truth) continued to dwindle while the faction of the scholars of the sultans expanded over time, and its role became corrupted with the increase and development of the corruption of kingship from biting, to coercive, to the kingship of the ṭawāghīt. Until today, a category of "scholars of colonialism" and "jurists of the Pentagon" has arisen, and the machinery of the war of ideas has been equipped with "scholars of counter-terrorism" under the leadership of Rumsfeld...! And to Allāh belongs the command before and after.

The role of this wicked faction of scholars of the Sultan was limited in supporting the First Crusader Campaigns, as the Ummah and its religious authorities stood against that Crusader invasion. The role of the corrupt among them was limited to supporting kings and emirs who betrayed their Ummah and collaborated with them, such as al-Ṣāliḥ Ismā'īl Ayyūb, king of Damascus, who allied with the Crusaders, allowed them into the markets of Damascus, sold them weapons, and gave them possession of some Muslim fortresses, as well as some emirs of al-Andalus who collaborated with the Christians, gave them possession of Muslim fortresses, and cooperated with them. Historical documents have mentioned some of this, such as what was said by Imām Ibn Ḥazm, who lived at that time in the fifth Hijrī century, i.e., the eleventh Gregorian century. Ibn Ḥazm said about the emirs of al-Andalus in his time, in his book *Al-Talkhīṣ fī Wujūh al-Takhlīṣ*:

"This is a matter by which we have been tested, we ask Allāh for safety. It is an evil fitnah that has destroyed religions, except for whom Allāh the Exalted has protected, for many reasons that would take long to discuss. The crux of it

is that every administrator of a city or fortress in any part of this al-Andalus of ours, from one end to the other, is at war with Allāh and His Messenger (peace and blessings be upon him), striving to spread corruption in the land. This is due to what you see plainly of their launching raids on the wealth of the Muslim subjects who are under the rule of their opponents, and their permitting their soldiers to commit highway robbery. They impose jizyah, customs duties, and taxes on the necks of Muslims. They give Jews and Christians authority over the main roads of the Muslims, excusing themselves with necessities that do not permit what Allāh has forbidden. Their aim in this is to perpetuate the enforcement of their commands and prohibitions.

So do not deceive yourselves, and do not be fooled by the fussāq and those affiliated with fiqh, who wear sheep's skins over wolves' hearts, who beautify evil for the people of evil, and support them in their wickedness.

So, our deliverance from it is to hold our tongues, completely and in detail, except for enjoining good or forbidding evil and condemning all of them. By Allāh, if they knew that worshipping crosses would advance their affairs, they would rush to it. We see them seeking help from the Christians, empowering them over the sanctities of the Muslims, and perhaps even giving them cities and fortresses willingly, emptying them of Islam and filling them with church bells.

May Allāh curse all of them and unleash upon them a sword from His swords. Whoever is unable to do that, I hope that taqiyyah will suffice him, and that he denounces [it] with his heart. This is despite the fact that if all those who denounce [it] with their hearts were to unite, they would not be overcome in their affair." End quote.

Thus, the Crusader colonialism that led the Second Crusader Campaigns from the seventeenth century to the mid-twentieth century did not overlook the role of this malicious segment in supporting its occupation, aborting

resistance, and drying up its roots in the Ummah. Just as the Muslim kings and sultans of that era did not neglect their role in subjugating and enslaving the peoples and extracting their obedience, the colonizer did not neglect it either. The English were able, in every place they occupied in the Islamic world, to recruit some scholars and some Sufi leaders of ṭarīqahs for themselves in Egypt, Sudan, the Indian subcontinent, and elsewhere. Cromer, the British delegate overseeing the colonization of Egypt, wrote many letters to Muḥammad ‘Abduh (Shaykh of al-Azhar at the time), praising him and his cooperation. And when Muḥammad ‘Abduh died, Cromer wrote to his government mourning him as one of Britain's most loyal friends in Egypt!! As Muḥammad ‘Abduh and his teacher al-Afghānī before him had played a prominent role in the Westernization movement and the intellectual invasion among Muslims, even to the extent of becoming members of the first Masonic lodge in the Middle East!!

Indeed, the English went further than using scholars of the Sultan; they created new madhhabs (sects/schools of thought) from scratch and found millions of followers for them over time in the Indian subcontinent, such as the Qādiyāniyyah, the Bahā’iyyah, and others, the most important objective of their creation being to abolish Jihād against the English. France also managed to recruit some scholars from al-Shām and North Africa, and leaders of some Sufi ṭarīqahs, who issued fatwās stating that "France is the decree of Allāh (qadar Allāh)." And whoever fights it is like one who fights the decree of Allāh and rejects what has been decreed and written for the Muslims!

Some Muslim scholars and Shaykhs of ṭarīqahs in Central Asia and the Islamic kingdoms in the Caucasus and surrounding areas also played a prominent role in hypocrisy towards the Tsars, the Bolshevik Revolution, Lenin, and Stalin himself. Documents are available for those who wish to collect them, and this is not the place for exhaustive investigation.

When colonialism departed and national governments and local political parties were established, every party came to have its shaykhs and religious scholars for their electoral campaigns and candidate lists. And every government since that time has had its ministers of Awqāf and fatwā authorities who act hypocritically towards it. Among what we recall in Syria is that Aḥmad Kaftārū, the then Minister of Awqāf, throughout the Nuṣayrī rule in Syria from 1970 until the time of writing (i.e., throughout the era of Ḥāfiẓ al-Asad and his son Bashār), was, in 1954, leading the electoral campaign for Khālīd Bakdāsh, the founder of the Syrian and Lebanese Communist Party, who introduced atheism and communism to Bilād al-Shām. He led his electoral campaign in the mosques! In opposition to the electoral campaign of the Muslim Brotherhood and its candidate, Dr. Muṣṭafā al-Sibā'ī, may Allāh have mercy on him. He used to deliver a sermon after the Jumu'ah prayer in the Umayyad Mosque to praise Khālīd Bakdāsh, who would pray eight rak'ahs of the Sunnah prayer after Jumu'ah! While the people and the shaykh waited for him to finish his nawāfil (supererogatory prayers) so they could begin the electoral campaign... Ponder this!!

And so, the Ba'th Party had its scholars of the regime in Syria, until Shaykh Dr. al-'Allāmah Sa'īd Ramaḍān al-Būṭī, in a lecture in Istanbul, Turkey, when asked about the Ḥamāh massacre, which claimed the lives of approximately 50,000 Sunni Muslims from the Syrian Muslim populace at the hands of the Nuṣayrī army and its commander Ḥāfiẓ al-Asad, al-Būṭī said: "The criminals used them as human shields (he means the Mujāhidīn when the city rose up with the Mujāhidīn), so it became permissible for the Wālī al-Amr (ruler) to kill them!" Al-Būṭī's spectacles are numerous, and it would take too long to mention them here. The latest of them was when he led the Janāzah prayer upon the death of Ḥāfiẓ al-Asad, choked with tears as he prayed aloud so that the official television would broadcast his (audible!) du'ā' during the Janāzah prayer. He said: "O Allāh, we – meaning he and those praying



behind him from the intelligence services, senior Nuṣayrīs, and Ba‘thists – [testify] that he – meaning Ḥāfiẓ al-Asad – has met You testifying that there is no god but You and that Muḥammad is Your servant and Messenger. O Allāh, gather us – meaning this esteemed assembly and their imām, al-Būṭī – with him in the highest Firdaws!!!!!!!!!!."

This al-Būṭī had his exploits and endeavors in supporting the Lebanese (Christian) and Jordanian (Masonic) governments, and some rulers of the Gulf states. He held a high position in the Ḥasaniyyah Lectures under King Ḥasan II in Morocco. And al-Būṭī's strange book, *Al-Jihād: Kayfa Numārisuhu wa Kayfa Nafhamuhu* (Jihād: How We Practice It and How We Understand It), in which he concluded that those who wage Jihād against the rulers in this era are not martyrs of truth, nor even rebels!! Rather, they are mischief-makers in the land whose ruling is that they be killed, or crucified, or that their hands and feet be cut off from opposite sides, or that they be exiled from the land!... Among his latest 'achievements' was his fierce stance with the Algerian government against the pioneering Jihādī uprising in Algeria, before the intelligence services took over its leadership and tainted it with takfīr! He did not even approve of the Islamic Salvation Front (FIS), so he attacked it and considered it to be rebelling against the legitimate government!..

In Egypt, ‘Abd al-Nāṣir had some shaykhs of al-Azhar who issued fatwās for him to kill Sayyid Quṭb and his brothers, and that their repentance was not permissible after he had power over them. And al-Sādāt after him in Egypt had fuqahā’ (jurists) for normalization and peace with the Jews, such as Shaykh al-Sha‘rāwī, who wrote poems praising Fārūq, then wrote poetry praising ‘Abd al-Nāṣir's coup against King Fārūq! And he praised the latter! Then he deified al-Sādāt, and it was he who responded to those who opposed al-Sādāt after his treacherous visit to Jerusalem by saying that the President is in the position of one who is not questioned about what he does, while they are questioned!! Thus, he placed him in the position of the Lord,

Exalted is He above what the deniers deny! Then al-Sha‘rāwī acted hypocritically towards Mubārak until just days before his grave closed upon him, in a well-known incident... And he was the one who read the statement signed by six scholars, including the Shaykh of al-Azhar, the Muftī of the State, the Minister of Awqāf, Shaykh Muḥammad al-Ghazālī, and Shaykh al-Qaraḍāwī, in which it was stated that the acts of violence against the government were not Jihād but rather forbidden terrorism. They stated verbatim: "That is because we do not know that the rulers of Egypt have rejected any ruling of Allāh"! This was during the era of Ḥusnī Mubārak, who inherited the Pharaonic throne and with it inherited those who went astray from Egypt's sorcerers and soothsayers. For it was not seen that he rejected any ruling of Allāh in (Egypt)! The Muslim country where prostitutes pay income tax by law to the Ministry of Finance, being considered part of the tourism facilities!!. As for the series of 'Ṭanṭāwiyyāt' (Ṭanṭāwī-isms) from the fatwās of the recent Shaykh of al-Azhar, Sayyid Ṭanṭāwī, they are too infamous for me to recall and too numerous to be present in mind. The latest of them was his support for France in banning Muslim women from wearing the ḥijāb...!

Similarly, the Āl Sa‘ūd in Saudi Arabia had the Council of Senior Scholars, the Call and Guidance (Da‘wah wa al-Irshād), the Supreme Judiciary, and other official religious institutions that had their 'achievements' since King Fayṣal established them. And say the same about the scholars of Morocco (al-Maghrib al-Aqṣā) who bow and prostrate to the king, excusing themselves with the claim of the angels' prostration to Ādam, arguing it was a prostration of gratitude and not of worship. And why should they not prostrate as the angels prostrated to Ādam, when the angels are better than them, and the king is one of Ādam's descendants – most likely –!

And let us not forget the testimony of Abū Shaqrah, the (Salafī) scholar in Jordan, who said that he examined the state of the Ummah and found that the Mujaddid

(reviver) of the fifteenth Hijrī century is His Majesty King Ḥusayn the Great, may Allāh protect him. And we do not know how the problem was resolved with the scholars of Saudi Arabia who held a conference on the centenary of King ‘Abd al-‘Azīz's entry into Riyadh with the help of the English, and found that the Mujaddid was King ‘Abd al-‘Azīz Āl Sa‘ūd! And so, say the same about all Arab and Islamic countries and the stance of the scholars of the regime with their kings, presidents, and princes, and their justification of their ruling by other than what Allāh has revealed, and the torment and taxes they inflict upon the people, leading up to their allegiance to the Jews and Christians...

But more calamitous than the hideous role played by the scholars of the regime alongside the governments of the ṭawāghīt and the Second and Third Crusader campaigns, is the surprising role played by some corrupt individuals from the leadership of the Islamic Awakening (al-Ṣaḥwah al-Islāmiyyah) itself. For if the hypocritical scholars played the role of the evil muftī alongside the regime, then some of those Awakening leaders themselves entered the regime and became its pillars, under the pretext of maṣlaḥah (public interest) and the art of the possible. As we shall see in the next chapter, in shā’ Allāh. And so, as they represent the Dīn and Islamic work, and some of them belong to the sector of scholars, the tribulation was completed by them, forming, along with the scholars of the regime and the official religious establishment, the crutch of soothsaying alongside the rulers.

But the most malicious role of the faction of the scholars of the regime emerged with the advent of the Third Crusader campaigns led by America since 1990 against the Middle East. When the hordes of Americans, Europeans, their apostate allies, and their soldiers advanced upon us, the scholars of the regime, the jurists of misguidance, and the corrupt ones in the Awakening undertook to clear the mines before those soldiers, destroy any possibility of resistance that might arise, and preemptively strip it of legitimacy. The ruling regime in Saudi Arabia and its

religious apparatus organized this, initiating the issuance of fatwās permitting seeking help from kuffār (disbelievers) out of necessity by the legitimate Wulāt al-Umūr (rulers), and conferring legitimacy upon what happened. Thus, they blocked the path for anyone thinking of Jihād. The Makkah Conference of 1990, to which 413 prominent Muslim scholars, Awakening leaders, and religious figures from all fifty-eight countries of the Islamic world were invited, was a key event. Of them, 398 figures attended. They issued a final communiqué that legitimized the American presence and cooperation with it against Iraq, deeming it a legitimate seeking of assistance. Then the calamities continued with fatwās being issued from Saudi Arabia permitting normalization with the Jews, as the Muftī of the land, Shaykh Ibn Bāz, issued the fatwā. The enormity of this fatwā can only be understood when we know that Peres, the then Prime Minister of Israel, when he mentioned it before the Knesset members, they stood up applauding it. Peres praised the 'moderate' Shaykh and called on Muslim youth to follow the opinions of this 'venerable' Shaykh and not to pursue the opinions of the likes of the extremist Ḥizbullāh... So Ponder to what extent the fitnah and tribulation have reached!

Over a black decade (1990-2000), the official religious apparatus, the scholars of the regime, and the agents of the Islamic Awakening within the ruling apostate authorities, their parliaments, and ministries, undertook to combat the Jihādī current, hand in hand with the counter-terrorism project led by America, for which dozens of security conferences were held in the world and in Arab and Muslim lands. This led to the displacement of the Mujāhidīn and their being torn to shreds.

And when the state of Sharīʿah was established in Afghanistan at the hands of the Ṭālibān (1994-2001), these agent religious authorities undertook to overthrow it, hand in hand with the American Crusader efforts, at the behest of their rulers. Even in blatantly sensitive matters, those agent scholars and leaders were not ashamed to render those 'noble' services. One of the clearest and most heinous examples of this

is when the Amīr al-Mu'minīn in Afghanistan, Mullā Muḥammad 'Umar, made the decision to demolish the giant ancient statues of Buddha, a team of these scholars and symbols of Islam, headed by Shaykh al-Qaraḍāwī, rushed to Afghanistan – pushed by their rulers who were pushed by their masters, and instigated by international Crusader organizations – to prevent the demolition of the idols! It was a scandal for the official religious apparatus in the Arab and Islamic world, especially in Saudi Arabia and Egypt, who took that glorious deed of the Ṭālibān as a cause to defame them and work for their downfall. This is what America achieved in late 2001, with the active participation of the government of Pakistan, the Gulf states, and their hypocritical religious structures.

And when some limited Jihādī operations were carried out shortly after the First Gulf War in 1991 until the year 2000 against the Crusader invaders, the Council of Senior Scholars issued the ugliest fatwās, ruling that the Mujāhidīn were causing 'corruption in the land' (ifsād fī al-arḍ) and that their punishment was execution, amputation, and exile. So they called the people to fight them and threatened them with not entering Paradise, which had become the property of the Muslim 'Popes' residing in Saudi Arabia, distributing its estates to the people, and determining who would smell its fragrance and who would not, just as the Christian Popes did in the Middle Ages!

And when the events of September 2001 occurred, and America used them as a pretext, marched on Afghanistan, and overthrew the legitimate Imārah (Emirate) there, George Bush then launched his Crusader campaign under the banner of 'Combating Terrorism.' The hypocritical structure of Muslim scholars and many leaders of the Awakening rushed to join that campaign with all competence, sincerity, and dedication.

It is enough to fill the heart with sorrow and the soul with grief to follow the religious programs and Jumu'ah sermons on satellite channels today, from al-Masjid

al-Ḥarām to al-Masjid al-Nabawī to al-Azhar Mosque to the major mosques in the capitals of Arab and Muslim countries, to witness the leading role played by the official religious establishment and the 'noble' services it provides to America. It has reached the point where programs for combating terrorism, pouring out wrath and misguidance, and accusing of belonging to the Khawārij, criminal gangs, and drug cartels are directed against anyone who dares to resist America in its Crusader invasion and to confront the apostate rulers of our lands who lead the vanguards of its campaign. There is no space for evidence here, though I have collected much of it in drafts of a research I was preparing before the fall of Kabul, titled *Al-Furqān bayna ‘Ulamā’ al-Raḥmān wa ‘Ulamā’ al-Sultān* (The Criterion Between the Scholars of the Merciful and the Scholars of the Regime), and their examples from the scholars of Banū Umayyah to the fuqahā’ of the Pentagon today. I ask Allāh to help me compile and publish it once again.

I summarize the role that the scholars of the regime and the corrupt leaders of the Awakening have played, and continue to play, alongside the modern Crusader campaigns, in four basic objectives, in addition to a fifth, which is more evil than them in the long run. These objectives are:

1. Ruling that the apostate rulers governing Arab and Muslim lands are Muslims, despite their legislating without Allāh's permission, their ruling by other than what Allāh has revealed, their allegiance to the kuffār enemies, their safeguarding of their interests, and fighting in their defense alongside their armies and under their command – not to mention the various forms of kufr and corruption they commit – and considering all of this to be *fiṣq* (immorality) and *ẓulm* (injustice) that does not go beyond being minor kufr (kufr aṣḡhar) which does not expel them from the fold of Muslims. Consequently, ruling that they are legitimate *Wulāt al-Umūr* (rulers) over the

Muslim subjects, deserving all rights of obedience, allegiance, and cooperation.

2. Ruling on the legitimacy of the American Crusader occupation and other occupations of Muslim lands, under the pretext that this is a legitimate seeking of their assistance justified by necessity. Issuing fatwās on the legitimacy of normalization with the Jews. And bestowing legitimacy upon the occupation of Palestine under the pretext that all of this was done under political, military, and economic agreements and treaties concluded between the kuffār and the 'legitimate' Wulāt al-Umūr, including 'Arafāt and his authority, the architects of Oslo, Madrid, and the Road Map.
3. Prohibiting resistance against the Crusader and Jewish occupiers, describing it as terrorism against the musta'minīn (those granted security) and mu'āhadīn (those with covenants), and as rebellion against the 'legitimate' Wulāt al-Umūr. Thereby, withdrawing legitimacy from any form of their Jihād.
4. Ruling that the Mujāhidīn and resistance fighters are 'mischief-makers in the land' (mufsidūn fī al-arḍ). Permitting their killing, imprisonment, torture, and pursuit by the (Muslim!) ('legitimate!') Wulāt al-Umūr and their (musta'minīn!) and (mu'āhadīn!) masters, who, with all their equipment, hundreds of thousands of soldiers, planes, smart bombs, and destructive missiles, have become (dhimmiyyīn!). And prohibiting the violation of the dhimmah (covenant of protection) of the Wālī al-Amr who granted them security and brought them for 'our benefit' and 'our victory'!. So how can the 'terrorists' frighten them!!
5. As for the fifth, the most calamitous and malicious of all, and the one with the farthest-reaching impact in destroying the roots of Islam and resistance among Muslims, it is

To discuss this malicious, far-reaching, and long-established institution, and its satanic role in the war against Allāh, His Messenger, and the believers, would require independent volumes. I wish I could provide the documents and references concerning its genesis, its fatāwā, and its record in the world of hypocrisy; if so, I would have dedicated myself to producing this important work. I ask Allāh to appoint for this task pens of truth from the people of the Land of the Two Holy Sanctuaries themselves, who are undoubtedly more knowledgeable of its intricacies. There are critical issues that the Saudi government has undertaken through these official religious institutions that must be investigated. I will mention some of these by title for those who wish to research and investigate, such as: Saudi Arabia's role in (destroying the Afghan Jihād and pursuing Arab Afghan Mujāhidīn), (destroying the Arab Jihād in Bosnia), (besieging Arab Mujāhidīn and their brothers in Chechnya) and supporting Russia, considering the Chechen issue a Russian internal affair – as recently stated by Saudi Crown Prince ‘Abdullāh ibn ‘Abd al-‘Azīz during his visit to Moscow in September 2003 – as well as (its role in infiltrating and co-opting Muslim minorities worldwide), (its role in infiltrating and co-opting Muslim communities in the diaspora), (its role in overthrowing the Islamic Emirate in Afghanistan), (its role in the first and second Iraq wars), (its role in combating the Jihādī current as part of the campaign against terrorism), (its role in supporting Arab regimes that faced confrontations from Jihādī movements, such as what happened in Syria and Algeria)... The issues are numerous, and the role of this religious institution, its history, and its "achievements" constitute a lengthy research topic. However, for the sake of brevity and benefit, I draw attention to the following concise points:

The nucleus of this religious institution began to form during the era of King ‘Abd al-‘Azīz, who managed to deceive some well-intentioned people in Najd, convincing



them that he came to revive the da‘wah of Shaykh Muḥammad ibn ‘Abd al-Wahhāb (may Allāh have mercy on him). When the Ikhwān discovered his deception and confronted him—after the English had installed him as sultan over Najd and the Ḥijāz—he annihilated them in the Battle of al-Sabīlah with the cooperation of the English, as the Ikhwān were divided amongst themselves, and some sided with him under the pretext that he was the walī al-amr. That was the beginning.

After ‘Abd al-‘Azīz, the religious institution, which had not yet fully crystallized, in cooperation with the princes of the ruling family, undertook the ousting of Sa‘ūd and the installation of King Fayṣal as the new walī al-amr. One of the first acts of this cunning man (the founder of secularism in Saudi Arabia, as the author claims) was to codify this institution and make it official. Over time, the (Council of Senior Scholars) and other bodies and institutions were established, such as (Da‘wah and Guidance), the (Commission for the Promotion of Virtue and Prevention of Vice), and the (Supreme Judicial Council), etc. It was engineered so that the Muftī of the land would head it, forming the first real (Vatican) for Muslims, headed by a (Pope) for Muslims, which the Saudis, with the power of (petrodollars) and the sanctity of the Two Holy Sanctuaries, sought to impose on the Arab and Islamic world. They succeeded in this to a large extent... This was aided by the external wing of the Saudi religious institution, spearheaded by the (Muslim World League), the (Saudi Red Crescent), the (World Assembly of Muslim Youth), the (International Islamic Relief Organization), and other official institutions, in addition to dozens of theoretically non-governmental, private charitable da‘wah organizations. The billion-dollar budgets, the influence of the Two Holy Sanctuaries, and the legitimacy and authority they bestowed upon the Saudi kings and their scholars, enabled them to achieve their objectives, which were carefully drawn up in London, inherited thereafter by Washington, and executed with great skill by Riyadh. With time and the succession of kings after Fayṣal, the corruption of this religious institution increased, especially after the death of its scholar who attempted reform, Muḥammad ibn Ibrāhīm Āl al-

Shaykh (may Allāh have mercy on him), who discovered the beginnings of kufr and misguidance in the ruling establishment and clashed with it through his valuable treatise ("The Arbitration of Laws") and his famous letters to the princes of Āl Saʿūd. Then death overtook him before he could achieve anything. Subsequently, deviation became entrenched during the era of his successor, Shaykh ʿAbd al-ʿAzīz ibn Bāz, and the other strong pillar, Shaykh Ibn ʿUthaymīn, who, along with the Muftī of the land, formed the main pillar for the legitimacy of Āl Saʿūd and the frontline in patching up their flaws.

Then they were succeeded by even worse, after they had passed on to what they had put forth. Shaykh ʿAbd al-ʿAzīz Āl al-Shaykh took over the banner of soothsaying in the Land of the Two Holy Sanctuaries in the year 2000, along with the rest of the anṣār from the Shaykh's (instruments) and the kings' (machines)!

Several factors contributed to the success of this institution, foremost among them:

1. Exploiting the religious authority of the Two Holy Sanctuaries and their existence under the rule of Āl Saʿūd.
2. The enormous financial budget spent on the work and activities of these institutions.
3. The enormous budget spent on propaganda for these institutions, their men, their scholars, and their "achievements," until it was implanted in the minds and reality of Muslims throughout the Arab and Islamic world.
4. The presence of a vast number of sincere preachers and workers for daʿwah and Islām, serving with full dedication in these institutions out of a desire to deliver good to its people and cooperate in righteousness and taqwā, unaware of the final outcome and who would reap the fruits of these efforts: Āl Saʿūd, then the Crusaders and the Jews.

5. Exploiting the Salafī identity and the Wahhābī madhhab (may Allāh have mercy on its founder), which spread and gained foundations and acceptance within the circles of the Islamic Awakening (Ṣaḥwah), especially its Jihādī elements in the Arab and Islamic world, and what these institutions practiced in terms of printing books and distributing pamphlets carrying the Salafī ‘aqīdah and other sciences, and the good therein. This work found acceptance in the Islamic world. This continued until the Saudi government recently found itself burdened with carrying the message of the Wahhābī da‘wah, which formed a basis in the intellectual foundation of most contemporary Jihādī groups. This has recently plunged it into a real crisis with America, so, under duress from America, it suddenly decided to fight this identity after the September events when the Americans discovered their predicament with the Muslim ‘aqīdah of al-walā’ wa-l-barā’, which the Wahhābī da‘wah focused on extensively.

The real problem that this Saudi institution has caused for the Islamic and Arab Ummah in general is that while the destructive role and hypocrisy of all institutions and personalities of the Sultān's scholars in most Arab and Muslim countries are limited to the local sphere, expanding partially in proportion to the size of their state, the strength of their government, and their regional role, the Saudi institution is an exception. For the aforementioned reasons, its harm extends to encompass the entire Islamic world, as it has gained accepted authority in all countries. This is due to the confusing overlap that occurred between it and the blessed Islamic Awakening (Ṣaḥwah) that became active in Saudi Arabia and had its scholars and du‘āt during the last two decades of the 20th century (1400-1420 AH). The problem was that this Ṣaḥwah emerged from the womb of that official religious institution, graduated under its scholars, and senior sincere du‘āt within it became entangled in carving great idols out of the symbols of that religious institution, foremost among them the ill-mentioned Ibn Bāz and Ibn ‘Uthaymīn, who played a disgraceful role

alongside the invading campaigns and the existing agent governments in Saudi Arabia and elsewhere. This reached the point where senior Mujāhidīn leaders and du‘āt in Saudi Arabia itself cried out from the affliction of this clerical institution, after it issued fatāwā to imprison their best and most prominent figures in the prisons of Āl Sa‘ūd and decreed, under the directives of Nāyif ibn ‘Abd al-‘Azīz, to ban hundreds of them from teaching and delivering khuṭbahs.

The Muslims' crisis with this institution deepened when its affair, and the affair of its scholars and its fatāwā—which supported colonialism and its agents, and fought against Jihād, Mujāhidīn, and anyone who contemplated resistance—became confused. This is because the contemporary Jihādī current, as I mentioned earlier, has relied for many of the fundamentals of its thought and beliefs—especially in adopting the fiqh of evidence, the principles of al-walā’ wa-l-barā’, and many fundamentals of ‘aqīdah—on the same intellectual-creedal school (Salafiyyah) that the Saudi religious institution trades in. Many well-intentioned du‘āt whose activities overlapped with it adopt this school. This led large segments of Jihādī thinkers inside and outside the Kingdom to hold much respect and veneration for these references. The effect of this was extremely detrimental to Jihādī circles. Those who realized the true state of this institution faced clashes and fierce debates within Jihādī circles and endured much hardship while trying to expose the falsehood of this institution. Thus, this institution fought Jihād and the Mujāhidīn inside and outside the Kingdom, had a detrimental effect on Jihād in a number of Arab and Islamic countries, played a role in besieging the Islamic Emirate and overthrowing the Taliban, and in the campaign against Jihād and the Mujāhidīn led by America under the banner of the global war on terrorism. Today, it stands as an obstacle to acts of Jihād and resistance against the Americans in Saudi Arabia, especially after the triumphant attacks in May (2003) when Saudi istishhādiyyūn blew up the luxurious residences of American military families and their intelligence personnel in Riyadh.

- A simple survey of Saudi media—newspapers, magazines, radio, and television—is enough to see the flood of fatāwā and interviews with dozens of scholars from the official and unofficial institutions, all lined up to hurl insults and false accusations at the Mujāhid youth, exploiting some of their mistakes, and to lavish praise and expressions of loyalty upon the "sole Islamic regime in the world that is based on Islamic Sharī'ah," as they claim! And to fill the world with noise about the rights of kuffār and mu'āhadīn, knowingly confounding truth with falsehood...
- The shameful positions of the official religious institution in Saudi Arabia have provoked the anger of the Mujāhidīn, sincere scholars, and honorable sons of the Arabian Peninsula, and they have stated this in much literature and many statements.
- I have compiled some of what Shaykh Usāmah ibn Lādin has issued regarding this religious institution, as well as some of what was issued by one of the most prominent political opponents of the Saudi regime, Dr. Sa'd al-Faqīh, in a book titled "Testimony of the Mujāhidīn Leaders and Heads of Reform and Opposition in the Land of the Two Holy Sanctuaries Regarding the Sultān's Scholars in Their Country Called 'Saudi Arabia'."
- Both men are trustworthy, regardless of our opinion on their differing methods of confronting the Saudi regime and its religious and other institutions. I will quote short excerpts from my aforementioned book of some of what they said:

It came in Statement No. (11) of the Advice and Reform Committee, signed by (Usāmah ibn Lādin), dated 27/7/1415 AH - 29/12/1994 CE, titled:

"An Open Letter to Shaykh Ibn Bāz on the Invalidity of His Fatwā Permitting Peace with the Jews..."

"Your Eminence, Shaykh: We intended by mentioning the foregoing to remind you of your duty towards the dīn and towards the Ummah, and to alert you to your great responsibilities, for indeed, the reminder benefits the believers. We wanted to remind you at this time when falsehood has swelled, and the purveyors of falsehood and misguidance have run rampant, truth has been buried, du‘āt have been imprisoned, and reformers have been silenced. Stranger still is that this did not happen merely with your knowledge and silence, but rather it was passed on the back of your fatāwā and positions. We will remind you, Your Eminence, Shaykh, of some of these fatāwā and positions to which you may pay no heed, although they could cause the Ummah to plummet seventy autumns into misguidance, so that you may realize with us, even if only partially, the gravity of this matter and its detrimental consequences.

Here are some examples:

1 - It is no secret to anyone the extent to which rampant corruption has spread, encompassing all aspects of life, where various munkarāt, no longer hidden from anyone, have become widespread, as detailed in the Memorandum of Advice submitted by a group of scholars and reformers. Among the most dangerous things they clarified was shirk with Allāh, represented in legislating and enacting man-made laws that permit prohibited things, the most heinous of which is dealing with ribā, which is rampant in the country, through state institutions and its usurious banks whose towers compete with the minarets of the Two Holy Sanctuaries and fill the country from one end to the other.

It is necessarily known that the usurious systems and laws by which these banks and institutions operate are legislated by the ruling regime and approved by it. Nevertheless, we have only heard from you that dealing in ribā is ḥarām and not permissible!!, paying no attention to the talbīs (deception) your words cause among

the people by not differentiating between the ruling on one who merely deals in ribā and the ruling on one who legislates and codifies ribā.

Although the difference between them is clear and significant: one who deals in ribā is a perpetrator of one of the major destructive sins, whereas one who legislates and codifies ribā is an apostate, a kāfir whose kufr expels him from the millah by this action, because he has made himself an equal to Allāh and a partner with Him in permitting and prohibiting – and this is what we have detailed in an independent research paper that will be published soon, in shā’ Allāh.

And although Allāh and His Messenger have declared war on the one who deals in ribā and does not desist – *{And if you do not, then be informed of a war [against you] from Allāh and His Messenger.}* (Al-Baqarah: 279) – we still hear from you expressions of praise and adulation for this regime, which has not only become addicted to dealing in ribā but has also legislated, codified, and permitted it. And he (peace and blessings be upon him) said: "Ribā has seventy-three gates, the mildest of which is like a man marrying his own mother." (Ṣaḥīḥ, narrated by al-Ḥākim).

Ibn ‘Abbās (may Allāh be pleased with them both) said: "So whoever persists in ribā and does not desist from it, it is the right of the Imām of the Muslims to demand his repentance; if he desists, fine, otherwise, he should strike his neck." (Narrated by Ibn Jarīr with his isnād from Ibn ‘Abbās). This is regarding one who deals in ribā, so what about one who declares ribā permissible and legislates it?!!

The economic and political crises in which the country is floundering, and the astonishing spread of crimes of all kinds, are nothing but a punishment from Allāh and part of the war He, the Exalted, declared on those who do not desist from dealing in ribā and similar munkarāt, and the destruction He decreed for ribā: *{Allāh destroys ribā and gives increase for ṣadaqāt.}* (Al-Baqarah: 276).

2 - And when the King wore the cross on his chest and appeared with it before the world, joyful and pleased, you interpreted his action and justified it, despite its heinousness and ugliness, and despite the clarity that this act is kufr, and the apparent state of its doer being one of contentment and choice with knowledge.

3 - And when the invading Crusader and Jewish coalition forces in the Gulf War – in collusion with the regime – decided to occupy the country in the name of liberating Kuwait, you justified that with a strained fatwā that rationalized this heinous act which insulted the honor of the Ummah, stained its dignity, and desecrated its sanctities, considering it a matter of seeking help from the kāfir in times of necessity, while neglecting the restrictions of such assistance and the Shari‘ah-recognized parameters of necessity."

4 - And when the ruling Saudi regime assisted and supported the heads of socialist-communist apostasy in Yemen against the Yemeni Muslim people in the recent war, you remained silent. Then, when the tables turned on these communists, you issued – at the behest of this regime – an "advice!!" calling for everyone to reconcile and make peace, considering them Muslims!! This deluded people into thinking that communists are Muslims whose blood must be spared. When were communists ever Muslims? Were you not the ones who previously issued a fatwā declaring their apostasy and the obligation to fight them in Afghanistan? Or is there a difference between Yemeni communists and Afghan communists? Have the concepts of ‘aqīdah and the principles of Tawḥīd been lost and confused to this extent?

The ruling regime continues to harbor these imāms of kufr in various cities of the country, and we have not heard any condemnation from you. The Prophet (ṣallallāhu ‘alayhi wa sallam) said: "Allāh curses whoever shelters an innovator." (Narrated by Muslim).

5 - And when the regime decided to oppress Shaykh Salmān al-‘Awdah and Shaykh Safar al-Ḥawālī – who proclaimed the truth and endured harm for the sake of Allāh –



it procured a fatwā from you by which it justified all the oppression and abuse that the two Shaykhs and those with them among the du‘āt, mashāyikh, and youth of the Ummah were and are subjected to. May Allāh release them from their captivity and lift the oppression of the oppressors from them.

These are some examples, not intended to be exhaustive, but the situation required their mention as we address your recent fatwā concerning what is slanderously called "peace with the Jews." This fatwā was a calamity for the Muslims, as you yielded to the political desire of the regime when it decided to reveal what it had previously concealed: its intention to enter into this farcical surrender with the Jews. So you issued a fatwā permitting peace, both unconditional and conditional, with the enemy. The Prime Minister of the Zionist enemy and its parliament did nothing but applaud it and praise it. The Saudi regime subsequently announced its intention to implement further normalization with the enemy.

As if you were not content with permitting the land of the Two Holy Sanctuaries to the Jewish and Crusader occupation forces, you even dragged the third of the Holy Sanctuaries into the calamity by adding Shar‘ī legitimacy to the deeds of surrender signed by the traitors and cowards among the ṭawāghīt of the Arabs and the Jews.

Indeed, this talk is gravely dangerous and a general catastrophe because of the deception it entails for the Ummah.

A group of scholars and du‘āt of the Ummah have preceded us in alerting you to this. They submitted several appeals to you in this regard, including their appeals to you some time ago to refrain from issuing a fatwā permitting this alleged "surrender-peace" with the Jews, clarifying that it does not meet the necessary Shar‘ī conditions, and warning of the immense religious and worldly dangers resulting from it. Among the signatories to that appeal were the esteemed Shaykhs: ‘Abdullāh ibn ‘Abd al-Raḥmān ibn Jibrīn, ‘Abdullāh ibn Ḥasan al-Qu‘ūd, Ḥammūd ibn ‘Abdullāh al-

Tuwayjirī (raḥimahullāh), Ḥammūd ibn ‘Abdullāh al-Sha‘ībī, ‘Abd al-Raḥmān ibn Nāṣir al-Barrāk, Salmān al-‘Awdah, Ibrāhīm ibn Ṣāliḥ al-Khuḍayrī, ‘Abd al-Waḥhāb al-Nāṣir al-Ṭurayrī, Ibrāhīm ibn Muḥammad al-Dubayān, ‘Abdullāh ibn Ḥammūd al-Tuwayjirī, ‘Abdullāh al-Jalālī, ‘Ā’id al-Qarnī, and many others (ḥafīzahumullāh jamī‘an). You will find the text of their appeal with this letter, in shā’ Allāh.

In the recent Yemen war, when the aforementioned statement was issued, twenty-five scholars issued a fatwā opposing it, clarifying the correct Shar‘ī position on the matter. Among these esteemed scholars were: ‘Abdullāh Sulaymān al-Mas‘arī, Ḥammūd ibn ‘Abdullāh al-Sha‘ībī, ‘Abdullāh al-Jalālī, Salmān al-‘Awdah, Dr. Safar al-Ḥawālī, Dr. Nāṣir al-‘Umar, Yaḥyā ibn ‘Abd al-‘Azīz al-Yaḥyā, Dr. ‘Abdullāh ibn Ḥammūd al-Tuwayjirī, and many others (ḥafīzahumullāh jamī‘an).

And in Statement No. (12) of the Advice and Reformation Committee, signed by Usāmah bin Lādin, dated 28/8/1415 AH (29/1/1995 CE), titled: "The Second Letter to Shaykh ‘Abd al-‘Azīz ibn Bāz." It included the following, from which we quote:

"However, everyone was surprised, not only because you reaffirmed your previous fatwā in what was published by the newspaper called 'Al-Muslimūn' on 19 Sha‘bān 1415 AH, corresponding to 20 January 1995, in its issue No. 520, but also because of the additions and interpretations this reaffirmation contained regarding your understanding of what is called 'peace with the Jews.' These interpretations included matters that the Jews and their agents would not have dreamed of you issuing when they praised and applauded the previous fatwā.

The Ummah in general, and the people of Palestine in particular, were expecting you to fulfill your Shar‘ī duty by inciting to Jihād, rousing determination for it, urging people towards it, and supporting and backing those individuals and groups shouldering its burdens.

They did not expect such a fatwā from you, which criminalizes the mujāhidīn striving to liberate Al-Aqṣā and Palestine. Yes, it criminalizes them, because through their Jihād operations against the Jews, they violate the Gaza-Jericho Agreement signed by the 'Walī al-Amr of the Muslims in Palestine,' as you claimed. And violating an agreement signed by the Walī al-Amr of the Muslims is not permissible!!

With this fatwā, you discourage and dishearten those who offered their fathers, sons, brothers, and husbands as shuhadā' in the path of Allāh to liberate Jerusalem and Palestine. Because, according to this fatwā, they would have died in a state of sin, as they violated an agreement made by the 'Walī al-Amr of the Muslims in Palestine.' This is the meaning of your words and the implication of your fatwā. Do you comprehend what you are saying?! Or do you say about Allāh that of which you have no knowledge?!

If you do not know, then that is a calamity; but if you do know, then the calamity is even greater.

Fifth: What causes fear and anxiety is not merely the issuance of this fatwā by you, but what is more calamitous is that this fatwā was issued according to a methodology you follow in issuing such fatāwā, the most important characteristics of which are:

1 - It stems from the principle of accommodating evil rulers in their political whims and justifying their positions and actions.

2 - In pursuit of that, it distorts evidence and twists the necks of texts to make them conform to those desires.

3 - And if the applicable texts in the given situation do not suffice for this, the ruling is made ambiguous in a way that allows the rulers to achieve their desired outcome.

4 - It is based on ignorance of the reality (al-wāqīʿ), which is the basis (manāṭ) of the ruling, and it is not permissible to issue a fatwā based on ignorance of it (1).

5 - And because it is based on the fluctuating desires of rulers, it has been characterized by much contradiction and inconsistency.

6 - We have provided examples in our previous letter that attest to the truth of this statement.

The clear invalidity and manifest corruption in this methodology are not hidden, because it is based on caprice and favoritism in issuing fatāwā." End quote.

As also stated in the publications of the Islamic Movement for Reform, headed by Dr. Saʿd al-Faqīh in London: Bulletin "24," titled "Shaykh Ibn ʿUthaymīn: Answers that Raise Questions," dated 12 Rabīʿ al-Thānī 1417 AH (26/8/1996 CE). This bulletin was issued after the "Al-Muslimūn" newspaper published an interview with Shaykh Muḥammad ibn ʿUthaymīn. It is titled: "Shaykh Ibn ʿUthaymīn... Answers that Raise Questions."

Excerpts from some of Ibn ʿUthaymīn's Sharʿī political fatāwā, including the following:

The Shaykh said, in response to a question about obedience to the Walī al-Amr: "And if we assume, in a remote scenario, that the Walī al-Amr is a kāfir, does that mean we should incite people's hearts against him until rebellion, chaos, and fighting occur? Undoubtedly, this is a mistake. The maṣlaḥah (benefit/interest) obtained through this path is not hoped for; the maṣlaḥah that this person desires cannot be achieved this way. Rather, great mafāsīd (corruptions/harms) result from it. Because, for example, if a group of people rises against the Walī al-Amr in the country, and the Walī al-Amr possesses power and authority that no one else has, what will happen? Will this small group overcome? It will not overcome; on the contrary, chaos and corruption will occur. And matters will not become stable. A

person must first look with the eye of the Sharīʿah, and not look at the Sharīʿah with a one-eyed view, looking at texts from one angle while ignoring another. Rather, one must reconcile between the texts."

As for the other question about bayʿah (allegiance), the Shaykh said: "No doubt, this is mistaken. And if he dies, he dies a death of jāhiliyyah, because he will die without having a bayʿah to anyone upon his neck. And the general principles in the Islamic Sharīʿah are that Allāh says: *{So fear Allāh as much as you are able}*. So if there is no general Khalīfah for the Muslims, then whoever is a Walī al-Amr in a region is its Walī al-Amr. Otherwise, if we were to adopt this misguided opinion, people today would have no Khalīfah, and everyone would die a death of jāhiliyyah. Who says this? The Islamic Ummah has been divided since the era of the Ṣaḥābah. You know that ʿAbdullāh ibn al-Zubayr was in Makkah, and Banū Umayyah were in Shām, and likewise, there were people in Yemen and people in Egypt. And the Muslims have continued to believe that bayʿah is to whoever holds authority in the place where they are; they give him bayʿah and call him Amīr al-Muʾminīn, and no one denies this. So this person is splitting the unity of the Muslims by not adhering to the bayʿah, and by contravening the ijmāʿ (consensus) of the Muslims from ancient times."

And in the course of his answer on the issue of bayʿah, the Shaykh said: "Then, if a person is given bayʿah for leadership over a country, and then a crown prince (walī ʿahd) is appointed for him, he is his successor. When the term of the first ends, the second becomes the Walī al-Amr without a new bayʿah, and people's affairs cannot be set right except by this. If we were to say that the crown prince does not have the authority of succession until he is given a new bayʿah, chaos would ensue. But Shayṭān casts such opinions into the hearts of some people so that the Muslim community (jamāʿah) may be divided and the instigation (taḥrīsh) occurs, about which the Messenger (ʿalayhi al-ṣalātu wa al-salām) said: 'Indeed, Shayṭān has

despaired of being worshipped in the Arabian Peninsula, but [he seeks to sow discord] through instigation among them.' " End quote.

Al-Faqīh commented on Ibn ‘Uthaymīn's fatāwā with scathing and sarcastic remarks, befitting the charlatanry and falsehoods they contained, which reach the point of contradicting the clear Qur’ān, the authentic Sunnah, and the ijmā‘ of the Ummah's scholars throughout its history.

And in Bulletin (28), dated 11 Jumādā al-Ūlā 1417 AH (23 September 1996 CE), this bulletin was issued after a comment by Shaykh Ibn Bāz was published regarding Bin Lādin's statement and the call to fight the Americans. It is titled: "Ibn Bāz between Muḥammad ibn ‘Abd al-Wahhāb and Ibn Taymiyyah."

Sa’d al-Faqīh said: "But we were deeply pained by this great tazkiyah (commendation/purification) that the Shaykh gave to the current Saudi state under the leadership of the Custodian of the Two Holy Sanctuaries. The Shaykh said: 'This Saudi state is a blessed state through which Allāh has given victory to the truth, supported the dīn, united the word, eliminated the causes of corruption, and secured the land. Through it, great blessings have been achieved that none can enumerate except Allāh.'

This statement from the Shaykh is very dangerous because the Shaykh knows full well that what he said is the exact opposite of reality. Those who reiterate that the Shaykh is being misled are mistaken, because we know with certainty – and we are witnesses to this in this world and the Hereafter – that this is not true. And that the Shaykh is fully and detailedly informed about what is happening in the country and knows all the details of the Shar‘ī violations committed by the regime at the state level and at the level of influential individuals. Indeed, the Shaykh, as those close to him know, is much more knowledgeable than those who claim to be aware of what is happening, because most of the people of reform convey news, information,

observations, and advice from themselves to the Shaykh himself. We have personally witnessed many sessions in which the reality was explained to the Shaykh in detail, without ambiguity. Indeed, we can say that the ḥujjah (proof/argument) has been established against the Shaykh, and that responsibility has been discharged towards him by a large number of mashāyikh, university professors, and reformers. And the establishment of the ḥujjah by clarifying the reality in detail to the Shaykh has occurred repeatedly by people whom the Shaykh trusts and whose words he accepts. Whoever doubts this need only read the Memorandum of Advice that was presented to the Shaykh and reviewed by the Quintipartite Committee and the Council of Senior Scholars, both of which the Shaykh heads. No one can argue that this memorandum is not a ḥujjah against whoever has read it. Those who try to defend the Shaykh by portraying him as a naive man sitting in a cellar, only aware of what the regime informs him of, are mistaken. For the Shaykh is in contact with the whole world, internally and externally, and has detailed knowledge of the situations, a follow-up forced upon him by a large number of du‘āt, reformers, and students of knowledge.

Therefore, the Shaykh commits a grave error and a dangerous slip when he gives this tazkiyah to the state while knowing its true condition, and he also knows, through his Shar‘ī knowledge, the danger of such an act. The Shaykh is not unfamiliar with the writings and sayings of the scholars of the Da‘wah, especially Shaykh Muḥammad ibn ‘Abd al-Wahhāb. The Shaykh, for example, knows with certainty that the regime rules by other than what Allāh has revealed, despite repeated warnings and advice.

So what does the Shaykh say then about the statement of Muḥammad ibn ‘Abd al-Wahhāb concerning those who give tazkiyah to those who rule by other than what Allāh has revealed? He (raḥimahullāh) said: 'Indeed, these ṭawāghīt in whom people believe obedience is due, apart from Allāh, are all kuffār, apostates from Islām. How

could they not be, when they make ḥalāl what Allāh has forbidden, and make ḥarām what Allāh has permitted, and strive to spread corruption in the land through their words, actions, and support? And whoever argues on their behalf, or denies [the rightness of] those who declare them kuffār, or claims that this action of theirs, even if it were false, does not take them into kufr – then the least that can be said of such an arguer is that he is a fāsiq (transgressor). Because the dīn of Islām is not sound except by disassociating from these [ṭawāghīt] and declaring them kuffār.' (Al-Rasā'il al-Shakhṣiyyah, p. 188).

So if merely not performing takfīr [of them] is a major crime according to Shaykh Muḥammad ibn 'Abd al-Wahhāb, then what about one who describes them with the best descriptions of Islām, gives tazkiyah to their state and system, and attacks those who denounce them?"

Allāh the Exalted said: *{Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allāh and cursed by those who curse.}* (Al-Baqarah: 159).

And this is regarding merely one who conceals knowledge. So what about one who goes further than merely concealing knowledge, to giving tazkiyah to the ṭāghūt, and giving tazkiyah to one who allies with the enemies of Allāh, and giving tazkiyah to the oppressor who wages war against Islām and the Da'wah, and who spreads ribā and corruption?

We would be pleased if the Shaykh were to repent from this matter and cease such dangerous endorsements that implicate him in the words of Shaykh Muḥammad ibn 'Abd al-Wahhāb. We would also be pleased if the Shaykh transformed from a defender of the regime into a defender of truth and Dīn, and an exposé of the regime's crimes against Islām. However, this is not the most important thing. The most important thing is for Muslims to remember that they only take their Dīn from those whose words align with the Book (the Qur'ān) and the Sunnah, and who apply



the knowledge of Sharīʿah with honesty and sincerity to reality, so that they may be among the reforming scholars who speak on behalf of Allāh. A Muslim is not bound by the words of Ibn Bāz or Ibn ʿUthaymīn; rather, he is bound by the word of Allāh and the word of His Messenger (ṣallā Allāhu ʿalayhi wa sallam). Among Allāh's favors upon us is that there is no priesthood or Vatican in Islām that monopolizes the interpretation of the Qurʾān and the understanding of the Sunnah. Instead, the truth in the Book and the Sunnah is the judge of men, and men are not the judges of the Book and the Sunnah. The problem with Shaykh Ibn Bāz is not merely his endorsement of the regime; rather, the Shaykh was forced to contradict himself more than once in his fatāwā due to his appeasement of the regime. Among the examples of this explicit contradiction is the Shaykh's fatwá prohibiting seeking aid from non-Muslims, which was directed at Jamāl ʿAbd an-Nāṣir, in which the Shaykh stated that seeking aid is not permissible even in cases of necessity [1].

(1) The Shaykh issued a similar prohibition for the Mujāhidīn in Syria against Ḥāfiẓ al-Asad when he forbade seeking aid from apostate parties and the Iraqi regime in that Jihād. The text of his fatwá was "The absolute prohibition of seeking aid." Refer to the author's book, *The Jihādī Islamic Revolution in Syria* (1/264).

This was in line with the regime's desire at that time. Years passed, and the situation reversed. Āl Saʿūd needed to overturn the fatwá, so the Shaykh changed his stance along with them. He did not merely permit seeking aid out of necessity but considered it obligatory, and deemed anyone who did not act upon it a sinner. Another contradiction the Shaykh fell into was when he issued a statement advising Ḥikmatyār to join the Walī al-Amr, Rabbānī, even though Ḥikmatyār had his own army and land under his control, while Rabbānī's advantage was that the state's whim was with him. When the Yemen war occurred, the communist separatists were, according to the Shaykh's theory, in the position of Khawārij against the ruler. Nevertheless, the Shaykh issued a statement calling for the sparing of blood and

reconciliation between the two parties, and did not call for joining the Walī al-Amr, because the regime's whim was with the communists. This is in addition to a list of fatāwā issued by the Shaykh according to the regime's desire, foremost among them the fatwā to summon foreign forces, which the Shaykh considered obligatory and not merely permissible. Then came the statement of the Council of Senior Scholars against the Charter of Demands, the Council's statement against the Memorandum of Advice, the Council's statement against the Defense Committee, and the Council's statement ordering the arrest of the two Shaykhs, Salmān and Safar, for the purpose of "protecting society from their errors." And the recent fatāwā that declared Americans to be mu'āhadīn (those with a covenant) whose blood is inviolable, and considered killing them one of the greatest forms of corruption in the land.

One wonders, has the Shaykh read the words of Shaykh al-Islām Ibn Taymiyyah regarding one who issues fatāwā contrary to the Book and Sunnah in agreement with the ruler's whim?

Imām Ibn Taymiyyah said in Al-Fatāwā:

"Whenever a scholar abandons what he knows from the Book of Allāh and the Sunnah of His Messenger, and follows the ruling of a ruler that مخالف to the ruling of Allāh and His Messenger, he becomes an apostate, a kāfir, deserving of punishment in this world and the Hereafter."

(Al-Fatāwā, Vol. 35, pp. 372-373).

We ask Allāh to grant all Muslims insight into their Dīn and bestow upon them al-furqān (the criterion) by which they can distinguish between the scholars of ar-Raḥmān and the scholars of the Sulṭān. (End of quote).

In Bulletin (31), dated 2 Jumādā al-Ākhirah 1417 AH, corresponding to October 14, 1996, titled:

"A Major Crime in the Prisons of Āl Saʿūd," al-Faqīh reported dangerous information about torture in Saudi Arabia and held the official scholars responsible for it, saying:

"It has been confirmed to the Movement from informed sources within the security apparatus that torture squads have committed the heinous crime of violating the honor of a large number of detainees and repeatedly sexually assaulting them, in an attempt to crush their personalities and destroy their high morale.

Information coming from inside the prisons has indicated that those detained because of their Jihādī past are subjected to a series of pressures that end in that shameful outcome – and refuge is sought in Allāh (wa al-ʿiyādhu billāh). Anyone connected to that current is required (under duress) to confess that he believes in the takfīr of rulers, society, and scholars. If he does not agree, he is severely tortured with various types of psychological and physical torment. If he persists in refusing, he is threatened with sexual assault, at which point these human dogs do not hesitate to carry out that threat and commit the filthy crime. He might even be filmed in this shameful position to further humiliate and blackmail him to the greatest extent possible.

The Movement has learned that this despicable crime, occurring in the heart of the Arabian Peninsula at the hands of the henchmen of the 'State of Tawḥīd,' is carried out in implementation of the program proposed by advisors to the Ministry of Interior from North Africa [1]. These advisors succeeded in convincing the Minister of Interior of the effectiveness of this method in achieving the important goal of 'drying up the sources' by destroying the personalities of those young men and crushing their morale and psyche. Yes, perhaps some threats of assault occurred in the past against those believed to have no backing to protect them. Perhaps investigators even exploited their authority in isolated, rare individual cases without the knowledge of their superiors. But it never crossed anyone's mind that

these practices would turn into routine work with the knowledge, direction, and approval of senior officials, headed by the Minister of Interior personally.

That Nāyif bears responsibility for this crime does not in any way absolve his influential brothers. Every decision-maker in this state's policy is responsible for this filthy crime and bears its consequences just as Nāyif does, and deserves what results from it in the present and the future. His being outside the Ministry of Interior will not and cannot absolve him. If Nāyif places no value on honor (ʿarḍ), dignity (sharaf), or protective jealousy (ghayrah), as he has done in his personal life, then this crime will extend to his brothers, and they will all be accused of what Nāyif is accused of.

(1) Among the most prominent advisors to the Minister of Interior, Nāyif ibn ʿAbd al-ʿAzīz, was a team of Egyptian security experts headed by the former Egyptian Minister of Interior, Zakī Badr, who was known for his immorality, obscenity, depravity, as well as his kufr.

Indeed, the responsibility extends beyond the influential figures of Āl Saʿūd to those who bestow upon them and their actions the legitimacy of Tawḥīd, and who persist in endorsing this regime and its supposed concern for Dīn, daʿwah, and serving Islām, claiming that it has achieved at its hands 'blessings that none can count except Allāh.' We do not consider these individuals merely negligent in denouncing explicit and public evil (munkar) – for which they deserve the threat mentioned in Sūrat al-Baqarah for those who fail to speak out. Rather, they are, in truth – and we say this with full conviction, knowledge, and understanding – partners in the crime. Yes, partners in it, and they will be held accountable for it on the Day of Resurrection as if they had committed it themselves. For they are among the strongest pillars upon which the regime relies for its stability, and their statements and positions are among the strongest arguments the regime uses to justify its practices. In fact, their crime is greater because they have donned the robes of

scholarship and assumed the responsibility of issuing fatāwā, yet they did not shy away from lying about Allāh and His Messenger and deviating from the truth with which Allāh entrusted them. The tragedy is that they know all this from their knowledge of the biographies of the scholars of the Salaf, such as Imām Mālik, Imām Aḥmad ibn Taymiyyah, and others. They know that they are not merely helpers of oppressors, but are the oppressors themselves. They know all this, and they know that the sin, crime, and fate of a scholar who defends and endorses an oppressor are greater than the sin, crime, and fate of the oppressor himself. We truly do not know why some naive individuals insist on seeking refuge with them and complaining to them while they see them endorsing Kufr, Shirk, ḡulm (oppression), fusūq (immorality), and ‘iṣyān (disobedience). Indeed, they see them competing and scheming to find an excuse and an interpretation for every crime of the regime, no matter how heinous, in a way that would not even occur to the regime's own stalwarts. If people have been impressed by memorized texts and manuscripts, the Qur’ān described the learned men of the Children of Israel who do not act upon their knowledge as being 'like a donkey carrying books.' In fact, many Orientalist scholars, enemies of Islām, have not fallen short in memorizing texts and manuscripts, studying them, serving them, classifying them, and arranging them, despite their enmity towards Islām and their war against it.

We say it once again: the official scholars are partners in this filthy crime, and we bear witness before Allāh and then before the people that the proof has been established against them, both in terms of knowledge of the Shari‘ah and knowledge of the reality. (End of quote).

And in Bulletin (33), dated 16 Jumādā II 1417 AH - October 28, 1996, titled: "Who are the Scholars of Islām?" al-Faqīh said:

"The distinction between official and unofficial scholars was not clear before aṣ-Ṣaḥwah (the Awakening) entered into a confrontation with the regime, which began

clearly with the Second Gulf Crisis. It escalated thereafter with the reformist steps that followed the events of that crisis, and then reached its peak with the fierce campaign against scholars and du‘āt (preachers), launched by the regime two years ago and still ongoing.

This is not the place to categorize scholars, but rather to piece together the picture that has formed in the wake of that ordeal and harsh experience, and subsequently to review stances and perspectives regarding official scholars, especially those who until recently were classified as if they were part of the aş-Şaḥwah entity and the reformist movement.

No one disputes that Āl Sa‘ūd rely heavily on a massive religious establishment that secures 'legitimacy' for them. All members of Āl Sa‘ūd – even the atheists among them – agree on the necessity of this institution to ensure the obedience of the people, for whom Dīn constitutes a major part of their psychological and cultural makeup. The most important components of this religious establishment are the Council of Senior Scholars, the judges, and the Committee for the Promotion of Virtue and Prevention of Vice. Despite the largeness of this institution in terms of numbers, its moral value is tied to a very small number of scholars who have given it its weight in the present time and turned it into an effective force. Were it not for the connection to one or two symbols from among those scholars, this entire institution and its influence would have completely collapsed. The reason for this is that those who make up this institution, whether they are members of the Council of Senior Scholars, judges, or the Committee for the Promotion of Virtue and Prevention of Vice, are of two types: The first is obscure, unknown, and has no scholarly or da‘wah history that would make him influential enough for the regime to benefit from. The second is famous and well-known but is exposed for his betrayal of Dīn, and it is agreed upon that he 'eats by his religion,' sells fatāwā, and trades in his Sharī‘ah knowledge. All that remains apart from these are one or two individuals known and

famous for their extensive knowledge of Sharī'ah sciences and their scholarly and teaching activities, and at the same time, their integrity at the financial and behavioral level, and their avoidance of the problem of (financially) trading in fatāwā and religious positions.

Before the confrontation between aṣ-Ṣaḥwah and the regime began, and before the scholars entered the test of 'changing evil' (denouncing munkar), the star of these few had risen for the two aforementioned reasons, and for another reason: the absence of a confrontation between Islām and the regime. This limited the criteria to personal righteousness, financial honesty, and the degree of asceticism and piety. As for testing scholars on the extent of their confrontation with oppression, their proclamation of truth, and their denunciation of evil, that field had not yet opened. Therefore, a small number of official scholars gained acceptance among the people and earned great credibility.

The Gulf Crisis came, and it was the first test. The official scholars were exposed from the very first moment; not one of them spoke a word of truth. Indeed, some of them went beyond issuing a fatwā permitting seeking aid from the kuffār to making it obligatory, and consequently, declaring anyone who did not do so a sinner. When the du'āt and scholars moved to criticize the wrong situations, seeking to change the evil with their tongues and fulfilling the duty of conveying the message and proclaiming the truth which those official scholars had abandoned, another development occurred.

A five-member committee, chaired by Shaykh Ibn Bāz, was formed by royal decree. The task of this committee was to discipline those du'āt, dismiss them from giving khuṭbahs (sermons), and prevent them from performing their Sharī'ah duty. This committee studies the lists submitted to it by the Ministry of Interior and the reports prepared by the Mabāḥith (secret police), and then decides based on that information that so-and-so must be stopped from preaching or teaching, so-and-so

must be completely dismissed, and so-and-so must be warned. When the lists are presented to this committee, rarely does anyone escape; everyone is suspended or dismissed. At the hands of this committee, tens, perhaps even hundreds, of preachers and du‘āt were dismissed. While the Council's fatwá legitimizing the kuffār's occupation of the Arabian Peninsula was unlimited Sharī‘ah support for the regime, the formation of the five-member committee was the first time it was revealed that this institution was part of the regime. Many du‘āt and reformers thought that this development was alien to the members of this institution, but the reality is otherwise. There was no change in the policy and thinking of those scholars; all that happened was that they came to the forefront with the regime, and their role was exposed after there had been no confrontation.

After that, the religious establishment's confrontation with ad-da‘wah took an overtly political form when the Council of Senior Scholars issued a statement against the Charter of Demands, transforming itself into a defender of the regime against the du‘āt and reformers, as well as against the entire populace that supported these demands. The Council's statement against the Charter of Demands was not a slip or a lapse but a deliberate, foundational act. This was proven when this stance was repeated in the Council's statement against the Memorandum of Advice – a statement that contained expressions unacceptable even to a lay Muslim, because it attacked intentions and objectives and accused the preparers of the memorandum of bad faith and intending sabotage. Then the Council repeated the process in its statement against the Defense Committee, as a prelude to the security campaign launched against the Committee thereafter. Then came the stage of true and comprehensive confrontation with ad-da‘wah, the reformers, and the scholars of truth, where the Council, especially Shaykh ‘Abd al-‘Azīz ibn Bāz, lent its cover for the arrest of the two Shaykhs, Salmān and Safar, in a long speech, which the regime openly used to justify the arrest of the two Shaykhs and the launch of the massive campaign against reformers and du‘āt.



Ever since the elite scholars were arrested, the campaign of repression and arrests intensified, and an open war was declared on ad-da‘wah, the Council has remained in its absolute loyalty and complete obedience to the regime. Position after position has been repeated in its dedication to endorsing and defending the regime, and accusing anyone who seeks to denounce evil of inciting fitnah (strife) and confusion. It has gone even further, volunteering a set of fatawā describing other actions as 'corruption in the land' and stressing the necessity of applying ḥadd al-ḥirābah (punishment for highway robbery/waging war against society) to their perpetrators."

Indeed, understanding this issue and perceiving it correctly is crucial for the integrity of the Ṣaḥwah's path. There is a significant difference between considering these scholars as part of the Ṣaḥwah entity, advocates of reform, and scholars of Da‘wah, or considering them part of the regime—indeed, one of its pillars and more important to it than the secret police or the media apparatus.

The mission of a scholar in Islam is not merely personal piety and financial integrity. Rather, his mission is to speak authoritatively on behalf of Allāh, bear the trust of knowledge, and inherit from the Prophet. A scholar commits a grave crime merely by neglecting the duty of conveying the message and concealing knowledge. Allāh the Exalted said: *{Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture—those are cursed by Allāh and cursed by those who curse.}* (Al-Baqarah 2:159).

A scholar is not safe from this curse—the curse of concealment—unless he fulfills what is mentioned in the verse that follows it: *{Except for those who repent, correct themselves, and make evident [what they concealed]. Those—I will accept their repentance; and I am the Accepting of repentance, the Merciful.}* (Al-Baqarah 2:160).

Concealing knowledge is not concealing the Book and the Sunnah, for no one can conceal the Book and the Sunnah. Rather, it is failing to apply them correctly to the

contemporary issues (Nawāzil) upon which a scholar is obliged to apply the texts. This is a grave crime if it is limited to mere concealment. So how much worse is it if he betrays the trust and lies about Allāh when conveying from Him something other than what He, the Glorified, intended in His Book and the Sunnah of His Messenger? These are the ones intended in the saying of Allāh the Exalted: *{And recite to them the news of him to whom We gave Our signs, but he cast them away; so Satan pursued him, and he became of those who go astray. And if We had willed, We could have raised him thereby, but he clung to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. That is the example of the people who denied Our signs. So relate the stories that perhaps they will give thought.}* (Al-A'rāf 7:175-176).

This is the manner in which the Qur'ān described scholars and distinguished between one who fulfills the duty of conveying the message, one who conceals it, and, even more severely, one who lies about Allāh and betrays the trust.

The discussion here is not for the purpose of advising or reminding those scholars—although advising and reminding them is a duty, no matter how great their crime. Rather, it is a message directed to the youth of the Da'wah and all who belong to the path of reform, that they should know their men [i.e., recognize true leaders].

The accumulated fame and good reputation of some scholars, established before the real test began, should not divert us from the Qur'ānic method of identifying the scholars who are to be followed and obeyed.

What is required here is not to criminalize so-and-so, or insult so-and-so, or curse so-and-so. Rather, what is required is that the Muslim youth not deceive themselves and continue to deal with those scholars as if they were reformist leaders and figureheads in denouncing evil.

Revering a specific person for his knowledge, age, or for an effort he made at some point, never means placing him in a position of leadership, to be followed, and to be resorted to in times of new critical issues (Nawāzil). Instead, it is paramount to return to the Qur'ān and the Sunnah, learn how to deal with scholars according to what is stated in the Qur'ān and the Sunnah, and identify the true scholars whom the Ummah should consult for fatāwā and whose choices they should abide by.

What was reported from Shaykh Ibn 'Uthaymīn in Al-Muslimūn newspaper and what was reported from Shaykh Ibn Bāz in the Saudi press, which my article 'Al-Iṣlāḥ' (Reform) addressed, represent an example of the exposure of this group.

This is an opportunity for those who wish to evaluate according to the Qur'ānic method and the Muḥammadan path. Those close to the two Shaykhs observe their personal commitment in terms of worship, uprightness, financial integrity, and asceticism. They also observe the breadth of their Sharī'ah knowledge and their abilities in teaching and instruction. However, they also observe what we meant in our previous discussion regarding a major problem in the most important issue, which is the issue of them fulfilling their duty of conveying the message.

We hope that Shaykh Ibn Bāz and Shaykh Ibn 'Uthaymīn will repent to Allāh, rectify themselves, and clarify—meaning that they acknowledge whatever in their statements contradicted the Sharī'ah and alert the Ummah to this error, as per the guidance of the Qur'ān. We hope that Shaykh Ibn Bāz and Shaykh Ibn 'Uthaymīn will transform into individuals who proclaim the truth, confront injustice, fight tyranny, and support every banner of Da'wah and reform.

However, what is more important is that the youth of the Ṣaḥwah and those belonging to the path of reform realize the reality of the scholar who acts upon his knowledge, calls to it, is patient with the harm he endures for it, and strives in His cause (mujāhid fī sabīlih). And [they should realize] the reality of the scholar who

concealed what Allāh taught him, or worse, lied about Allāh and His Messenger and betrayed the trust.

Sufficient time has passed for testing, and the days have proven that the Council of Senior Scholars (Hay'at Kibār al-'Ulamā') and all those affiliated with it have not taken a single stance in support of the Da'wah or against injustice. All their positions have been recorded as being with injustice and tyranny and against the Da'wah. It is indeed foolishness and poor judgment for a person to seek protection from his enemy.

The problem with the members of the religious establishment is not mere incompetence. An incompetent person can admit his incompetence, say, "I am incompetent," resign, and leave it with a clean slate. But none of them has done so; had one done it, he would have achieved much good. Their problem, however, is their weighty, serious, and active standing with falsehood, supporting it with words, stances, fatāwā, and defending it by all possible means.

This discussion is not intended to say that so-and-so is righteous, so-and-so is among the people of Paradise, and so-and-so is among the people of Hellfire. Allāh knows best the hearts of people, their intentions, their motives, their deeds, and their final outcomes. However, what is intended is the practical aspect of the issue: who is the scholar that should be followed.

And it is as if, through this review, we have come to know the reality of the scholar who should be followed, and whether the members of the Council of Senior Scholars (Hay'at Kibār al-'Ulamā') deserve this attribute or not). End quote.

And in Newsletter (155), dated 9 Dhū al-Ḥijjah 1419 AH – April 5, 1999 CE, titled: 'An Open Letter to Shaykh 'Abd al-'Azīz ibn Bāz,' al-Faqīh said:

Allow us, Your Eminence the Shaykh, to review your record over the past years regarding the issue of conveying the message.

Many statements have been issued by you in which you praise the state and describe it with the best Shari‘ah-based descriptions, despite your full and detailed knowledge of what is happening in the country and all the details of the Shari‘ah violations committed by the regime at the state level and at the level of influential individuals.

Indeed, as those close to you know, you are far more knowledgeable about what is happening than even those who claim to be informed, because most people of reform convey their news, information, observations, and advice to you. We personally witnessed many sessions where the reality was laid out to you in detail, without ambiguity. Rather, we can say that the proof has been established against you, and responsibility has been cleared with you by a large number of Shaykhs, university professors, and reformers. The establishment of proof by detailing the reality to you has happened repeatedly by people whom you trust and whose words you accept. There is no greater evidence of this than the Memorandum of Advice (Mudhakkirat al-Naṣīḥah) that was presented to you and reviewed by the Quintipartite Committee and the Council of Senior Scholars (Hay’at Kibār al-‘Ulamā’), both of which you preside over. No one disputes that this memorandum is a proof against anyone who read it. We reckon that you cannot excuse yourselves by claiming that you only know what the regime informs you of. On the contrary, you have detailed knowledge of the situations, an 'obligatory awareness' forced upon you by a large number of Du‘āt, reformers, and students of knowledge. Therefore, you may be committing a grave error and a dangerous slip when you praise the state in this manner, while you currently know, and also know from your Shari‘ah knowledge, the seriousness of such an act. Someone like you is not unfamiliar with the writings and sayings of the scholars of the Da‘wah, especially Shaykh Muḥammad ibn ‘Abd al-Wahhāb. If you know with certainty that the regime rules by other than what Allāh has revealed, despite repeated warnings and advice, then what is your position on the statement of Muḥammad ibn ‘Abd al-Wahhāb about

those who praise those who rule by other than what Allāh has revealed? He (may Allāh have mercy on him) said:

"Indeed, these ṭawāghīt, in whom people believe obedience is obligatory besides Allāh, are all disbelievers, apostates from Islam. How could they not be, when they permit what Allāh has forbidden and forbid what Allāh has permitted, and strive to spread corruption on earth through their words, actions, and support? And whoever argues on their behalf, or denies [the kufr of] those who declare them kuffār, or claims that this action of theirs, even if it were false, does not take them into kufr—the least that can be said of such an arguer is that he is a fāsiq (transgressor). For the Dīn of Islam is not sound except by disassociating from these individuals and declaring them kuffār." (Al-Rasā'il al-Shakhṣiyyah, p. 188).

If merely not declaring them kuffār is a major crime according to Shaykh Muḥammad ibn 'Abd al-Wahhāb, then what about one who describes them with the best descriptions of Islam, praises their state and system, and criticizes those who denounce them?

And you, Your Eminence the Shaykh, know with certainty that the regime has imposed ribā (usury) upon the people, established mighty edifices for it, supported it with the state treasury, and made the state's economy dependent on it. You know with certainty that the regime allies with the kuffār, supports them, aids them, seeks their help, empowers them, implements their plans, and conspires with them against the Muslims. You know with certainty that the regime encourages moral corruption and contributes to its spread through media and education, by supporting cells of corruption protected by the princes, and by restricting and obstructing the Da'wah. You know with certainty the crimes committed by the regime against the Du'āt and the war it wages against them through imprisonment, displacement, siege, and intimidation. Indeed, you are among the most knowledgeable of this because you are often the first to be informed about an arrest,

a raid, a suspension, or similar incidents. You know with certainty the forms of injustice inflicted upon individuals, groups, and tribes by the regime as a system and by influential individuals within it, because many of the oppressed often seek refuge with you and write to you for help.

Your problem, Your Eminence the Shaykh, is not merely praising the regime. Rather, you have been forced into contradictions more than once due to accommodating the regime. Among the examples of this blatant contradiction is the fatwá prohibiting seeking assistance from non-Muslims, which was directed at Jamāl ‘Abd al-Nāṣir, in which you stated that such assistance is not permissible even in cases of necessity. Years passed, and the situation reversed; you not only permitted seeking assistance in necessity but considered it obligatory, and sinful for those who did not act upon it.

You repeatedly changed your fatwá to follow the ruler in the cases of Afghanistan and Yemen. This is in addition to the list of fatāwā issued by you according to the regime's desire, beginning with the fatwá to summon foreign troops, then the statement of the Council of Senior Scholars (Hay’at Kibār al-‘Ulamā’) against the 'Letter of Demands,' the Council's statement against the 'Memorandum of Advice,' the Council's statement against the 'Committee for the Defense [of Legitimate Rights],' the Council's statement ordering the arrest of the two Shaykhs, Salmān [al-‘Awdah] and Safar [al-Ḥawālī], in order to 'protect society from their errors,' and the recent fatāwā that deemed Americans as protected covenanters whose blood is inviolable, and considered killing them among the greatest forms of corruption on earth. Have you, I wonder, read the words of Shaykh al-Islām Ibn Taymiyyah concerning one who issues fatāwā contrary to the Book of Allāh and the Sunnah of His Messenger in agreement with the whim of the Sulṭān? He said in Al-Fatāwā: "And whenever a scholar abandons what he knows from the Book of Allāh and the Sunnah of His Messenger and follows the ruling of a ruler that contradicts the ruling

of Allāh and His Messenger, he becomes an apostate, a disbeliever, deserving of punishment in this world and the Hereafter." (Al-Fatāwā, vol. 35, pp. 372-373).

Concealing knowledge is not concealing the Book and the Sunnah, for no one can conceal the Book and the Sunnah. Rather, it is failing to apply them correctly to the contemporary issues (Nawāzil) upon which a scholar is obliged to apply the texts. This is a grave crime if it is limited to mere concealment. So how much worse is it if he betrays the trust and lies about Allāh when conveying from Him something other than what He, the Glorified, intended in His Book and the Sunnah of His Messenger? These are the ones intended in the saying of Allāh the Exalted: *{And recite to them the news of him to whom We gave Our signs, but he cast them away; so Satan pursued him, and he became of those who go astray. And if We had willed, We could have raised him thereby, but he clung to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. That is the example of the people who denied Our signs. So relate the stories that perhaps they will give thought.}* (Al-A'rāf 7:175-176).

Your problem, Your Eminence the Shaykh, is not mere incompetence. An incompetent person can admit his incompetence, say, "I am incompetent," resign, and leave it with a clean slate. Your problem, however, is your weighty, serious, and active standing with falsehood, supporting it with words, stances, and fatāwā.

The time has come, as long as there is life remaining, for you to strive for a good ending and a good remembrance [after your death], after you fulfill the duty of reform and clarification. Have we not conveyed the message? O Allāh, bear witness). End quote.

I believe that these two testimonies are sufficient to define the official religious establishment of Saudi Arabia, from the words of some of its sincere and honorable members—and Allāh is their reckoner. The matter has now worsened, and



discontented pens and tongues have multiplied within the Islamic Ṣaḥwah circles in Saudi Arabia. Whoever wants more on this can turn to internet sites where many of these scholars have found an outlet to proclaim the truth and express their opinions.

### **The Stance of the Sulṭān's Scholars in the Islamic World on the American Occupation of Iraq**

When America invaded Iraq in March 2003, it had failed, despite a year of prior diplomatic efforts in international institutions and the United Nations, to obtain clear legitimacy for its invasion of Iraq. The inflammation of global public opinion in general, and Arab public opinion in particular, with feelings of rejection and resentment led to fear and panic among Arab rulers regarding the consequences of the occupation of Iraq. This was clearly evident in the media.

Furthermore, the American administration's declaration of its intention to target the political and geographical map of the Middle East confused Arab rulers due to fear for their thrones and their inability to confront America, having shackled themselves with what prevents them from doing so. Governments gave the green light to their media outlets, including mosque pulpits (manābir), to declare positions of rejection of the war in Iraq. This was the situation in the Arab and Islamic world generally, with the exception of Kuwait, which officially and practically declared its support for America and its war on Iraq. Nevertheless, America compelled seven Arab countries to open their lands, waters, and airspace for the aggression and to provide logistical services. Thus, Kuwait, Qatar, Bahrain, Oman, Saudi Arabia, Egypt, and Jordan provided their services, as did Pakistan. Turkey provided partial support as a result of refusal, reluctance, and coercion.

It appears that the Arab rulers were disgruntled by American recklessness, which disregarded their dignity and interests and failed to consider their capacity for relative collaboration or what the Arab street could tolerate of it. This was reflected

in a tendency to turn a blind eye to some popular expressions of frustration, such as demonstrations and conferences, many of which ended with police and riot control forces killing some demonstrators and breaking the bones of others. This atmosphere also led the official religious establishment and semi-governmental mosques to experience a kind of "awakening of conscience," in which the sincerity and emotion of some scholars mixed with the rulers' desire to exert some pressure on America. Thus, we were surprised when the Shaykh of Al-Azhar, Sayyid Ṭanṭāwī, who had spent most of his time combating "terrorism," issued a fatwā at the beginning of the war declaring Jihād in Iraq, permitting martyrdom operations against the invading forces, and paving the way for demonstrations at Al-Azhar Mosque. He was followed, to our surprise, by the Muftī of the Nuṣayrī state in Syria, Aḥmad Kaftārū, who called on Muslim youth to carry out martyrdom operations. In this way, many scholars and leaders of the official and semi-official Saḥwah (Awakening) made themselves comfortable on satellite channels and began calling for Jihād.

Indeed, contingents of Mujāhid youth moved to Iraq under the eyes and ears of some Arab regimes, crossing into Iraq from Syria.

Soon, the war proceeded in its well-known fashion, and matters returned to their usual course, with scholars combating "terrorism" in the media alongside their governments and their master, America.

However, what is strikingly peculiar is that this temporary "awakening of conscience" did not affect the Saudi religious establishment. On the contrary, the efforts of Saudi scholars were focused on declaring the illegitimacy of Jihād in Iraq against America, both during and after the invasion. They proclaimed the invalidity of its banner and harped on the theme of recklessness that led people to Guantanamo. This harping even extended to independent scholars, prominent pioneers of the great Saḥwah. For example, Shaykh Salmān al-ʿAwdah surprised us

with his "fiqh of the personal project" during an interview on an Arab satellite channel during the war. When asked about the legitimacy of going for Jihād in Iraq and whether it was an individual obligation (farīdah) because the enemy had occupied the heartland, he evaded the answer. Instead, he spoke to us of a strange matter: that if the enemy invades, it is not incumbent upon the entire Ummah to go and defend. Rather, everyone should be preoccupied with their "personal project," which might be da‘wah to Allāh, a university graduation project, publishing a magazine, a job, perhaps a marriage project, or even reading a book. He went so far as to say, even if the "personal project" was a session of contemplation!

I do not know contemplation of what?! Is it contemplation of honor being violated, or of lives being taken?! Or of Kufr (disbelief) flourishing all around him, even where he sits, prays, and contemplates?!

This was from one of the independent scholars, let alone the flood of fatāwā from the official imāms of the Two Holy Mosques and the "counter-terrorism jurists" on satellite channels – the scholars of the Sulṭān in Saudi Arabia.

And so it was. The evidence, as I said, could fill a large, independent "black book" on the role of the official religious establishment in Arab and Muslim lands in supporting the "Third Crusades" and combating those who resisted them. And to Allāh belongs the command, before and after!

Today, the official Saudi establishment is at the forefront of institutions lying in wait for Jihād and the Mujāhidīn, especially in Saudi Arabia. Matters have escalated to the opening of media centers to consolidate the efforts of thinkers and scholars in "combating terrorism," with the Saudi government and its client scholars believing that this will alter the plot America has hatched for the Saudi regime, which it has decreed for change, and for the map of the Arabian Peninsula, which it has decreed for division. The Messenger of Allāh (peace and blessings be upon him) spoke the

truth when he said:

“Whoever aids an oppressor in his oppression, Allāh will give that oppressor power over him!”

In conclusion, I say:

Understanding the power equations in the conflict between Islām and Muslims on one side, and the Crusader campaigns on the other, constitutes a fundamental element of the Jihādī ‘aqīdah. It is a necessary foundation for seeking correct methods of resistance by which the Jihādī elite can lead the Ummah to stand with them in confronting these invading campaigns, performing this obligation (farīḍah), and ultimately achieving victory, by Allāh’s permission.

After reviewing the Crusader campaigns, especially the Second and Third, we move to the next chapter, which is a review of the history of the Islamic Saḥwah and its schools.

This Saḥwah bore the responsibility of confronting colonialism since the classical religious authority of the Muslims dissolved and lost its role in confronting it, after we were faced with rulers from our own kin, and scholars and Islamists at the forefront of their armies and security apparatuses. So, on to Chapter Five, by Allāh’s permission.

## **A Brief Overview of the Contemporary Islamic Saḥwah**

(1930 - 2003 CE)

Allāh the Exalted said:

*{So why were there not among the generations before you those of enduring discrimination forbidding corruption on earth}* (Hūd: 116)

Abū Dāwūd narrated from Thawbān that the Messenger of Allāh (peace and blessings be upon him) said: "The nations are about to call each other [to attack] you as diners call one another to a dish." Someone asked: "Will that be because of our small number at that time?" He said: "Rather, you will be numerous at that time, but you will be like scum, like the scum of the torrent. And Allāh will remove the fear of you from the hearts of your enemies and cast weakness (al-wahn) into your hearts." Someone asked: "O Messenger of Allāh, what is al-wahn?" He said: "Love of the world and hatred of death."

And the Messenger of Allāh (peace and blessings be upon him) said: "Islām began as something strange and will return to being strange as it began, so glad tidings (ṭūbā) to the strangers."

The Ottoman Khilāfah officially fell in 1924, after a phase of decline that began in the early nineteenth century, and it had effectively died by the early twentieth century. The Crusader states had chipped away at its peripheries and then divided its legacy when this fall was declared.

The stirrings of an Islamic Saḥwah had begun to emerge since the mid-eighteenth century. Some of its pioneers attempted to restore and reform the Ottoman state, cooperating with its righteous elements and with the earnest reform efforts of Sultān ‘Abd al-Ḥamīd. However, "the perfumer could not mend what time had corrupted." The state fell, the colonial era began, and the Khilāfah has been absent ever since – for 79 years now. This earthquake triggered a reaction in the Islamic world, which resulted in the birth of an Islamic Saḥwah of diverse leanings and

objectives, all ultimately seeking to restore the Khilāfah, reinstate Islamic rule, and achieve an Islamic renaissance (Nahḍah).

The most prominent emerging schools and centers of the Saḥwah were as follows:

- The Muslim Brotherhood School:

Founded by Shaykh Ḥasan al-Bannā (may Allāh have mercy on him) in 1928. It adopted the restoration of the Khilāfah as its slogan and goal. Ḥasan al-Bannā summarized his movement's program and method in his saying and slogan:

"Allāh is our objective. The Messenger is our role model. The Qur'ān is our constitution. Jihād is our path. Death in the way of Allāh is our highest aspiration."

The Muslim Brotherhood spread throughout Egypt, entering most of its cities and villages, and became the largest of the contemporary groups in Egypt and its surroundings. Within a short period, it spread to the Levant. A number of Islamic societies and movements joined it, and it attracted many cadres and personalities, growing until its base numbered in the tens of thousands. It then expanded to various Arab and Islamic countries, where groups emerged either under the same name or local names, but all originating from the same principles and based on the same foundations. The methodology of the Muslim Brotherhood's da'wah can be summarized as a movement that combined some Salafī ideas, some Ṣūfī principles, a Jihādī inclination, and an organizational activist structure, along with clear political orientations, in addition to features of nationalist spirit and patriotic sentiment. Depending on the circumstances of each country, the Brotherhood engaged in political activity and contested elections. They had Jihādī contributions in Palestine and against the English in Egypt. Over time, they developed their own shaykhs, writings, and extensive library. They also adopted a distinct

methodology (manhaj) that evolved over time, its features changing, and they practiced education (tarbiyah) and da‘wah accordingly.

The Muslim Brotherhood movement is rightly considered, as they call it, the "mother group" for most political fundamentalist movements, and even many Jihādī movements, in the Arab and Islamic world. The Muslim Brotherhood gave birth to movements with other names, and youth gatherings adopted its ideology, giving themselves local names, but they were all groups that emerged from the same "cloak."

Among those groups that emerged independently in their respective countries following this model were: - The Sudanese National Front - The Islamic Tendency Movement in Tunisia, which later changed its name to the Ennahda Movement - The Hamas Movement in Algeria, founded by Mahfoud Nahnah, which transformed into the Movement of Society for Peace - The Algerian Renaissance Movement - The Reform and Renewal Movement in Morocco - The Islamic Vanguard Movement, founded by Shaykh Issam al-Attar in Germany, which spread among immigrants and students in Europe, and so on.

- Movements ideologically close to the Muslim Brotherhood's methodology: In some countries of the Islamic world, such as the Salvation Party in Turkey (which changed its name to the Welfare Party, then the Virtue Party), the Jamā‘at-e-Islāmī in Pakistan, and similar groups in Muslim Southeast Asia.
- Ḥizb ut-Taḥrīr al-Islāmī (The Islamic Liberation Party):  
Founded by the Palestinian Shaykh Muḥammad an-Nabhānī. It originated in Jordan and Palestine, and Ḥizb ut-Taḥrīr spread in the 1940s. It also raised the slogan of the Khilāfah but was distinguished by being more inclined towards political education and guidance. It proposed the theory of establishing the Islamic State after securing support (nuṣrah) and power

(shawkah) for the da‘wah, which should migrate to a place where this could be achieved. It made Jihād contingent upon achieving this, leaned towards clandestine work, and adopted the principle of coup d'état in some countries.

- Educational Reformist Schools:

These adopted the spread of religious awareness and scholarly grounding to rebuild the infrastructure in Muslim societies, such as the Association of Muslim ‘Ulamā’ in Algeria. These schools prepared the ground for a political vision based on the concept of civilizational and civil resistance to colonialism, leading to qualifying the people for Jihād.

- Tablīghī Jamā‘at and Da‘wah Groups:

And similar groups in method and approach. These movements originated in the Indian subcontinent. Their idea is based on reforming the individual Muslim at the level of worship (‘ibādāt) and conduct, establishing a foundation of Sharī‘ah basics, and dedicating oneself to this, away from the arenas and clashes of politics, so that the movement can spread without hindrance from authorities. The movement expanded and gained millions of followers and devotees (murīdīn). Its core idea is that its affiliate dedicates a part of his time—daily, weekly, monthly, and annually—to go out fī sabīl Allāh (in the path of Allāh) on da‘wah journeys from mosque to mosque, where they meet people and call them to righteousness, religion, and commitment.

- Salafī Movements and Schools of Ahl al-Ḥadīth:

These movements found that many innovations (bida‘) had infiltrated the beliefs of Muslims, while many Sunnahs had been abandoned in their place. They perceived that the extent of polytheistic practices (shirkīyyāt) and deviations had nullified the original, correct creed for most Muslims, to the point where they were almost outside its principles. They believed the path to success (falāḥ) lay primarily in calling for the purification and correction of



Tawḥīd as the basis for reforming the individual and society, which would automatically lead to society becoming qualified for the establishment of Islamic rule. Most Salafī movements in the Arab and Islamic world resembled a scholarly, educational method. The adoption by the Third Saudi State, led by ‘Abd al-‘Azīz and his allies thereafter, of the Wahhābī da‘wah to "trade with it" (exploit it for political gain) in the Arabian Peninsula—a story touched upon in previous chapters—led to an alliance between the governmental and private religious establishment and the government. This contributed to an active movement of teaching in universities and the establishment of official and private societies and institutions to spread the da‘wah and the ideas of its founder, his descendants, and subsequent scholars of the da‘wah. It also led to the revival of the heritage of Shaykh Ibn Taymiyyah and other imāms of the Salafī da‘wah, such as Ibn al-Qayyim, al-Shāṭibī, and others. The publication of these works and those based on them further increased the spread of the Salafī da‘wah and the schools of Ahl al-Ḥadīth in the Arab and Islamic world. Indeed, Allāh may support this religion with a dissolute man and with people who have no share [of good].

Subsequently, new movements were born through the merging of ideas from different movements. Thus, the movement called "Surūrism" (Surūriyyah), named after one of its proponents, emerged, representing a blend of the Muslim Brotherhood's activist thought and Salafī orientation. Similarly, the current known as "al-Salafiyyah al-Jihādiyyah" (Jihādī Salafism) was born, a branch of Quṭbist thought and Salafī da‘wah – contemporary schools born from older ones. Likewise, some activist Ṣūfī groups emerged, blending spiritual education (tarbiyah), Sufism, and political orientations, as seen in North Africa and elsewhere.

During this period (1930 - 2000) that we are briefly analyzing, some Jihādī Ṣūfī movements also emerged, such as those that arose in the Indian subcontinent, Central Russia, and North Africa during this period.

Thus, many Islamic preachers (du‘āt), scholars (‘ulamā’), orators (khuṭabā’), writers, and thinkers influenced the paths of the Saḥwah according to their activities and contributions. Phenomena of religiosity and a return to commitment spread, such as the prevalence of the ḥijāb and beards, and other manifestations of observance. The printing, publishing, and trade of various Islamic books flourished, as did the publication of Islamic magazines and newspapers. Many mosques became active with da‘wah, circles of knowledge (‘ilm), remembrance (dhikr), and reform. Private institutions and societies engaged in various forms of righteousness (birr) and piety (taqwā). Various types of Islamists, both groups and individuals, entered the arena of political, intellectual, and literary life. Numerous violent clashes also occurred between Islamists and some governments. In short, the phenomenon of the Islamic Saḥwah imposed itself on Muslim societies and became a prominent landmark in their contemporary history.

The Main Phases of the Islamic Saḥwah:

The path of the Islamic Saḥwah, from its inception to the present day, can be distinguished into four main phases in terms of its activist and methodological structure, performance, and general characteristics in each stage:

### **The First Phase (1930 - 1965): The Emergence Phase**

This can be called the (Pre-Crystallization) phase. The most important characteristic of this phase is that the general features of the Saḥwah were mixed in terms of methodological composition, especially in its mainstream current, such as the Muslim Brotherhood movement. In it and similar movements, Ṣūfī influences, stemming from the classical structure of the Ummah's religious authority during the

Ottoman era, were mixed with Salafī influences that arrived with the winds of renewal (tajdīd) and reform (iṣlāḥ), the most prominent of which was the birth and spread of the Wahhābī da‘wah in the Arabian Peninsula since the eighteenth century, and the contemporary proponents of this school in other regions. This was blended with nationalist sentiments that appeared in the late Ottoman Empire as a reaction to the policy of "Turkification" that characterized its final period, which spurred other peoples, especially Arabs and others, towards nationalist fervor (‘aṣabiyyah) and rallying around it. The schools and trends of the Ṣaḥwah were also characterized by inflamed national sentiment because the phase was one of confronting colonialism. It was also marked by the method of education (tarbiyah) and behavioral reform.

This period was relatively rich in foundational writings for these schools. Most symbols and groups of the Ṣaḥwah also practiced Jihād in one form or another against the colonizers, either through armed Jihād or through civil resistance and political action.

### **The Second Phase (1965 - 1990): Crystallization and Differentiation of the Ṣaḥwah movements:**

This occurred during the post-independence phase under national governments characterized by secularism and subservience to colonialism after its departure, as we discussed in previous chapters. The winds of Westernization blew, and the frenzy of intellectual invasion was unleashed, spreading secular doctrines, nationalist and patriotic currents, and Western-originated political and intellectual schools such as democracy, socialism, capitalism, communism, and others. Due to the establishment of governments based on concepts contradicting Dīn and their natural clash with various schools of the Ṣaḥwah (Awakening) – which had played

the primary role in confronting colonialism – these secular currents were able to reap the fruits of the efforts of those Ṣaḥwah movements and the peoples who had waged Jihād against colonialism under the banner of Islām. Methodological problems arose for the Ṣaḥwah as a result of the new situation, along with Fiqhī (jurisprudential) issues requiring it to define a political, Sharīʿah-based, and practical stance. The rulers were outwardly Muslims, but in reality, they governed by other than what Allāh revealed. They and their aides killed those who enjoined justice among the people. They allied with the kuffār and assisted them against the Muslims! Parts of Muslim lands remained occupied, especially Palestine with its chronic problem and the treacherous stance of the governments towards it. There was the issue of clashing with the authorities versus appeasing them, separating from them versus making peace with them, or disassociating from them and confronting them. Or was it to engage with them through the gateway of "legitimate," "legal," and "constitutional" practices? These circumstances forced the Ṣaḥwah to differentiate its ranks and crystallize based on its position on these issues and its method of dealing with the apostate, ruling, tyrannical authorities. Among the intellectual and ʿaqīdah (creedal) issues raised... the Ṣaḥwah thus split into four main schools. The Ṣaḥwah continued to grow and contribute, but through differentiation in its structure and methodologies. These schools are:

### **1. Non-political Ṣaḥwah**

These are the schools, currents, and groups that saw safety for the path of Daʿwah and its adherents in shunning politics and working through Daʿwah and reform, each according to its capacity. Despite the differing, and perhaps entirely contradictory, perspectives of each of these schools, they converged on the point of shunning politics and staying away from its arena in the face of the problems confronting the Ummah. Among these non-political schools were most Ṣūfī movements, their mosques, and their leaders, who returned to adopting the

principle of behavioral upbringing, ‘ibādah (worship), and rectifying the individual's relationship with their Lord. This reached a point where one of their major figures in Bilād al-Shām – the Shaykh of the Qādiriyyah ṭarīqah in Syria and its surroundings at the time – would instruct his followers upon joining the ṭarīqah to pray two rak‘ahs he had innovated for them, in which the worshipper would make the intention, saying: "I pray to Allāh the Exalted two rak‘ahs, the sunnah of abandoning politics... Allāhu Akbar," and then begin the ṣalāh.

Among these non-political schools is Jamā‘at al-Tablīgh wa al-Da‘wah, with its branches, mosques, callers, and itinerant followers in the path of Da‘wah. Their guides and officials ensure that politics and its issues do not seep into their mosques and conferences!!

Also participating in shunning politics were the schools termed "al-Salafiyyah al-‘Ilmiyyah" (Scientific Salafism), which dedicated themselves to correcting ‘aqā’id (creeds) and striving to spread Sharī‘ah knowledge, particularly in Ḥadīth and its sciences, ‘aqā’id and its branches, and other areas of Sharī‘ah sciences based on that. From this emerged the school of Shaykh al-Albānī under the slogan "al-Taṣfiyah wa al-Tarbiyah" (Purification and Education).

Among the schools that turned to thought, research, and education was what came to be known as "al-Quṭbiyyah" (Qutbism) – specifically, "al-Quṭbiyyah al-‘Ilmiyyah al-Salafiyyah" (Scientific Salafi Qutbism). This school adopted the intellectual methodology of Professor Muḥammad Quṭb and many intellectual aspects of his brother, the Shahīd (martyr) Sayyid Quṭb (may Allāh have mercy on him), while setting aside his political, activist methodology. Some of these schools were characterized by quasi-activist educational Ṣūfism, such as Jamā‘at al-‘Adl wa al-Iḥsān in Morocco, and similar groups. I draw attention here to what I mentioned in the introduction: I am not here to present a critical study from methodological and

structural aspects, nor to list positives and negatives, but rather to provide a general classification.

As I said, these schools, despite their differences and contradictions, converged on an idea summarized as follows:

Changing the conditions and reviving the Ummah depends on reforming the individual. If the individual is reformed, society will be reformed, and its rulers will be reformed – “As you are, so will you be ruled.” As for the Ummah's local and external problems, they have no concern with them, “and none but Allāh can avert it”!

As for the differences between these various schools in the method of reforming the individual: one sees it as behavioral, another as creedal, educational, or intellectual, and so on. These trends were unable to present a logical vision for a mechanism that would generate a solution to the existing problems through this upbringing, nor its duration or stages. The most that the esteemed Professor Muḥammad Quṭb expressed in one of his books in the early nineties, titled Ḥawla Taṭbīq al-Sharīʿah (Regarding the Application of Sharīʿah), after presenting the method of تربية (upbringing) for the "solid base," was, as I recall him stating: "And when the solid base extends and becomes a hard nut that resists breaking... one day... Allāh's relief will come to it, and its state will be established, and then people will enter Allāh's Dīn in droves...!!!"

As for Shaykh al-Albānī – "and I am still in the process of definition and example, not evaluation and commentary" – his last fatāwā condemned Jihād and the Mujāhidīn in confronting governments, with his famous fatwā: "Revolting against the rulers in this era is, in reality, revolting against Islām!!!!" Similarly, the propositions of Ṣūfī and reformist groups also revolve in the realms of the unseen regarding change and its mechanism. It seems to me that the brutality of governments and their way of dealing with the Ṣaḥwah in all countries in the late fifties and early sixties

contributed significantly to the formulation of the non-political schools of the Ṣaḥwah, although one cannot deny that sincerity and concern for the safety of the Da‘wah and its adherents were often the reason behind this methodology. And Allāh the Exalted knows best.

## **2. Political Ṣaḥwah**

These schools of the Ṣaḥwah were, from their outset, in complete contrast to the previous ones. These groups described the situation more accurately. They said that the Ummah's problems, whether internal or external in origin, are political problems, and solutions must be sought through the practice of politics.

Furthermore, it is an injustice, and even a creedal error, to remove politics from Dīn under any pretext. The solution is not to shun politics to avoid clashing with authorities and their brutality, but rather to storm the political arena through the legitimate and legal channels provided by the authorities, each according to its context. This is done by forming Islamic political parties, political and semi-political associations, engaging in intellectual, literary, and political activity, entering the electoral and democratic arena if available, or infiltrating the apparatuses of authorities and oppositions as feasible and according to the conditions of each country. The banners of this political Ṣaḥwah were carried by al-Ikhwān al-Muslimūn (Muslim Brotherhood) parties and similar groups, and movements that emerged from them, whether under the same name or local designations. This phase (1965-1990), and perhaps a little earlier in countries that gained independence early like Egypt, Syria, Pakistan, and Turkey, witnessed many experiments in "Islamic" democracies! These experiments continued into the early nineties and persist, but after the establishment of the New World Order, they entered a new phase which we will discuss later, Inshā'Allāh. Among these political experiments are:

- The experience of al-Ikhwān al-Muslimūn and Islamists in parliamentary elections in Syria shortly after independence in 1946 until the early fifties, leading to the era of military coups in the mid-fifties and early sixties.
- The experience of elections and parliamentary life in the last days of the monarchy in Egypt before ‘Abd al-Nāṣir's coup in 1952.

Political life in most of the Arab and Islamic world then witnessed a phase of military and party dictatorships during the sixties and seventies. This phase was a period of collision between the Ṣaḥwah and the authorities. Most du‘āt (callers), and even politicians among them, spent a portion of their lives in prisons, emerging with more developed democratic ideas.

Anwar al-Sādāt's era in Egypt saw an opening after he succeeded ‘Abd al-Nāṣir in the early seventies. He opened prison doors for Islamists to counter the growing leftist tide, so al-Ikhwān and other Ṣaḥwah figures entered party political life in Egypt.

- Then, King Ḥusayn in Jordan licensed al-Ikhwān and a number of Islamic groups to operate, and this developed in the late eighties into participation in parliamentary life. Some even entered the government and ministries.
- In the monarchies of the Gulf, the Arabian Peninsula, and Morocco, Islamists and some Ṣaḥwah schools formed part of the royal authority's entourage, especially in Saudi Arabia.
- Kuwait then began its parliamentary experiment as the first Gulf state where Islamists entered political life as parties.
- The Islamic Tendency in Tunisia, led by al-Ghannūshī, also underwent a tragic experience.



- The National Islamic Front in Sudan, led by al-Turābī, allied with Ja‘far al-Numayrī and became part of the government, then led a coup and ruled Sudan, then returned to the opposition.
- Similarly, al-Ikhwān al-Muslimūn and their counterparts in the Ṣaḥwah current had their parliamentary party experience in Yemen.
- However, the most prominent Arab democratic experiment was what happened in Algeria after the opening initiated by President al-Shādhilī and the rise of the Islamic Salvation Front (FIS), whose experience serves as a highly significant lesson.
- On the Islamic level, the most prominent experiment, and closest to the Arab world, was that of Jamā‘at-e-Islāmī in Pakistan. It entered the democratic party experiment early on and continues to this day.
- Likewise, the experience of the National Salvation Party (Millî Selamet Partisi) in Turkey since the sixties, which brought its leader Erbakan to power twice: first as Deputy Prime Minister in the mid-sixties, and the second, more importantly, in 1996 when it won a parliamentary majority and Erbakan became Prime Minister in 1995. In both instances, the military overthrew the experiment.

Overall, most Islamist contributions to political life remained in the opposition, forming a small part of its strength in legislative parliaments. In rare cases, they reached executive power, as in (Jordan, Algeria, Turkey), but in all cases, their claws were clipped, and they were distanced from the centers of influence and decision-making.

- With the beginning of the nineties, many non-political schools – Ṣūfī, Salafī, Tablīgh wa al-Da‘wah, and others – followed their predecessors from al-Ikhwān and their counterparts into parliamentary practice. Democracy

infiltrated most components of the Islamic Ṣaḥwah, as we shall see, and we will comment on this experience in the following section, Inshā' Allāh.

### 3. Jihādī Ṣaḥwah

Shortly after the establishment of post-independence governments on the basis of ruling by other than what Allāh revealed and allegiance to the Eastern and Western colonial powers that appointed them, various segments of the Ṣaḥwah clashed with them. Most governments practiced a policy of oppression, killing, imprisonment, and abuse. These conditions began to interact and reinforce their consequences on all levels of political, economic, and social life. The seeds of revolution against that reality and the motivations for Jihād began to form in the thought of the Islamic Ṣaḥwah.

In the early sixties, a number of early thinkers and du'āt concluded that the Ummah's problems were longstanding: foremost among them was the rule of kufr (disbelief) and allegiance to enemies, not to mention aggression, injustice, occupation, plunder of wealth, and so on and so forth. These are problems whose persistence the enemy guards through its deputies with the force of arms, iron, and fire, prison chains, and executioners' whips. They concluded that the requirement of Allāh's Dīn in such circumstances is for Jihād to be a farḍ 'ayn (individual obligation) – firstly, to establish the rule of Allāh in the land, and secondly, in defense of the Dīn, lives, wealth, and honor. Thus, the harbingers of Jihādī thought began to form, مطرحing concepts like Ḥākimiyyah (Allāh's sovereignty), al-Walā' wa al-Barā' (allegiance and disavowal), differentiation, and separation.

The undisputed pioneer of this Ṣaḥwah was the master and teacher Sayyid Quṭb (may Allāh have mercy on him). Professor Abū al-A'ālā al-Mawdūdī (may Allāh have mercy on him) in Pakistan also made a unique contribution. Contributions followed, and the primary foundation for activist Jihādī thought was formed, which soon

spread, and its nuclei began to form in Egypt, then al-Shām (the Levant), then North Africa, and elsewhere. Experiments followed, as will be detailed somewhat in the next two chapters, Inshā'Allāh.

#### **4. Deviant and Aberrant Ṣaḥwah**

As a result of the clashes between the various preceding schools of the Ṣaḥwah and the ṭawāghīt (tyrants) of the Arabs and non-Arabs among the rulers of Muslim lands, a deviant, aberrant current was born in those tragic circumstances, represented by what became known as the current of Takfīr (excommunication), or al-Takfīr wa al-Hijrah (Excommunication and Migration), as the media named it. It initially emerged in Egypt, but its seeds were found in every environment whose conditions resembled the period in which it was born there.

Most rulers openly displayed various forms of kufr (disbelief) and riddah (apostasy), from ruling and legislating by other than what Allāh revealed to allegiance to the kuffār, and other consequences thereof. These rulers employed police, aides, intelligence agencies, security forces, and oppressive apparatuses. Governments established prisons and torture chambers without accountability or oversight. Each ruler also propped himself up with a crutch of "soothsayers and magicians" (compliant scholars) who would testify to his ranks of Islām, Īmān (faith), and Iḥsān (excellence), and to the legitimacy of his regime, bestowing upon him the rights due to a legitimate Sharʿī ruler. Meanwhile, many figures of the political and non-political Ṣaḥwah inclined towards sycophancy and faltered in speaking the truth. Some even dared to enter the structures and apparatuses of power. The Ṣaḥwah was characterized by an inability to confront that reality, while at the same time, most of the Ummah's populace was immersed in a consumerist, heedless, and frivolous life. Naturally, among the youth of the Ṣaḥwah were those who possessed fervent enthusiasm and intense jealousy for Allāh's Dīn, matched by

their share of ignorance of the sciences of Dīn, its principles, and its regulations, as well as a lack of experience in Fiqh al-Wāqī‘ (understanding of reality) and its data.

One of them would look at a kāfir ruler, and a jailer violating honor, shedding blood, and cursing Allāh, His Messenger, and His Dīn without shame or fear. The tormented youth saw that there was no doubt these were kuffār – and undoubtedly, this was a correct conclusion. Then the youth looked at hypocritical ‘ulamā’ (scholars) who knew all this yet testified to its legitimacy and justified it. They said, there is no doubt about the kufr of these who concealed what Allāh revealed and exchanged it for a paltry price. Then they looked at incapable, sycophantic, and retreating Ṣaḥwah leaders. They asked them about this kufr and its rulings, and the ruling on those who perpetrated it. The du‘āt and Ṣaḥwah leaders condemned this misguidance as fisq (transgression) and ḡulm (injustice), but they did not dare, or did not conclude, to declare it kufr. So they judged these regimes and their apparatuses as Islamic, merely unjust and transgressive. Here, an intellectual shock occurred in the minds of some youth, so they applied the known principle, "Whoever does not declare a kāfir to be a kāfir is himself a kāfir," at all levels, ignorant that this principle applies to the kufr of one whose disbelief is unanimously agreed upon without interpretation or deduction, such as Jews, Christians, and Magians. They misapplied it to anyone who did not declare those rulers kuffār, and the wretched chain (of Takfīr) continued. So, anyone who did not declare kāfir those whom they declared kāfir, has himself become a kāfir...

Due to a lack of knowledge, coupled with fervor, tension, and prison conditions, the ideology of Takfīr was born. And due to ignorance and for the same aforementioned reasons, they differed on the limits of Takfīr, so they declared each other kuffār. From here, various schools and groups emerged, differing in the principles of Takfīr and their expansion of it...

On the periphery of these ideas, these individuals looked at societies and the vices and corruption in which most people were immersed. Thus, the idea of the jāhiliyyah of these societies was born. Then, some of them declared these societies kuffār because they appeased their rulers, did not bother to learn their Dīn, and fell into nullifiers of faith due to their ignorance and lack of effort to understand their Dīn. The idea of separating from these societies to live in isolated communities, where the inhabitants would raise themselves and their children on Dīn and virtue, was proposed, giving birth to the idea of Hijrah... This was often compounded by isolation, ignorance, and the injustice they suffered from the authorities and their scholars, then from the Ṣaḥwah and its leadership, and then from the people and society... Thus, the phenomenon worsened... The angles of deviation within it varied... Some of these groups considered themselves "the Jamā'ah of Muslims" and declared all others kuffār... Others hesitated due to some knowledge they possessed or some fear of piously issuing a ruling of Takfīr, so they began to research the excuses of ignorance to mitigate these rulings for some. Opinions differed in interpreting the texts of early scholars regarding the excuse of ignorance, its limits, and its conditions. So, they issued rulings at times and paused for clarification at others, giving birth to what are called "At-Tawaqquf wa at-Tabayyun" (Suspension and Verification) groups... The seventies and eighties witnessed the availability of growth factors for these deviant currents, which harmed Islam, Muslims, the Ṣaḥwah, and themselves. They provided a golden opportunity for the enemy to undermine the popularity of the Jihādī current and the entire Islamic Ṣaḥwah, as the government accused anyone they wished to destroy of belonging to this despised current, which was isolated by the common Muslims, both righteous and corrupt.

This is a summary of the story of Takfīr within the Ṣaḥwah circles, where the equation for its generation can be summarized as follows:

A kāfir oppressive ruler + a murderous criminal executioner + a scholar hypocritically subservient to the Sultan + an incapable Ṣaḥwah + a populace largely overcome by corruption + enthusiastic, ignorant, oppressed youth = ... the birth of the Takfir current.

And as is always the way of Shayṭān... some leaders of this current sought some knowledge and returned to searching the books of the ancients for what would support their principles and ideas. Thus, this current came to have its deviant emirs and fuqahā' and its misguided publications... Violence became predominant among its followers in all situations. Intelligence agencies lured some of them, where they found an outlet for indulging in the blood of innocents, then the blood of each other, and the blood of those whom the intelligence agencies wanted to draw in to destroy them, and to destroy Jihād, the Ṣaḥwah, and the future of Islam as they wished, as will be detailed somewhat in the upcoming two chapters, inshā'Allāh.

Thus, these four schools of the Ṣaḥwah crystallized. With increased communication during this period through all means of contact, these schools spread in Arab countries according to their precedence in gaining independence and the spread of the Ṣaḥwah within them. They also spread in some countries neighboring the Arab world, such as Turkey, Pakistan, and parts of Africa... As a result of the massive wave of emigration that pushed millions of young Muslim students and workers to diaspora communities in Europe, America, Australia, Canada, and elsewhere... many cadres, leaders, and du'āt of the Islamic Ṣaḥwah from its various schools emigrated to Western countries and others, as a result of oppression and persecution. They established Islamic centers and mosques. Many community groups and institutions also went there without coercion, but rather with the intention of spreading da'wah and Islam. So these four Ṣaḥwah schools spread within the diaspora communities. As a result of the available freedom and the availability of means of communication and publication... Ṣaḥwah centers in the West contributed to re-exporting their

developed thought and experiences. They came to have their own newspapers, magazines, and means of communication, and the Islamic Şaḥwah in the diaspora became an important part that contributed to advancing its course, enriching it, and increasing its contributions on all levels. The West and diaspora communities also became a stage for the presence of all Şaḥwah schools found in the Islamic world.

### **The Third Phase (1990-2000): The Crisis Stage**

The last decade of the twentieth century, following the launch of the New World Order, was a critically important juncture in the history of the Islamic Şaḥwah, with all its four schools and the various aspects within each school. It was also a period of our confrontation with the ṭawāghīt of Arab and Muslim lands. As we indicated in the previous chapter, the beginning of this decade witnessed the launch of the New World Order and its selection of Islam, and the Islamic Şaḥwah in particular, as a strategic, civilizational, doctrinal, and even military adversary to Western civilization, after its leadership had passed to America and its followers from NATO European countries.

The policy of the West in confronting the Şaḥwah, through the agency of rulers and their various apparatuses during this decade, can be summarized in the following brief points. We will list them and then follow with a summary of the trajectory of each of the four aforementioned schools: the Apolitical, the Political, the Jihādī, and the Takfirī. The confrontation by rulers and the West against the Şaḥwah was characterized by the following:

1. Striking the Jihādī trend of the Şaḥwah by promoting its "moderate" counterpart, as defined by their standards.
2. Expanding the base of "moderate" fundamentalism (according to their concept) by widening the door of democratic participation for Islamists to

enter state institutions, in order to achieve the aforementioned goal in the previous point.

3. Assisting the Takfīr current to emerge and cloning takfīrī seeds under intelligence sponsorship. And adopting a media policy to conflate Takfīr with Jihād in order to isolate the Jihādīs from the Ummah and cause discord between them. This was applied in Algeria (1993-1997) and succeeded...
4. Launching an "American-style Islamists" campaign through the media in an onslaught of Westernization and moral decay, in order to dismantle the fundamentalist roots of Islam that ensure the generation of seeds of resistance.
5. Launching a security "counter-terrorism" campaign against the Jihādī current.
6. Launching a political and media "counter-terrorism" campaign against the Jihādī current, using the official religious establishment as a primary front, supported by sectors of "moderate Islam."

Let us examine the impact of these confrontational policies on the trajectory of each of the four Ṣaḥwah schools during the last decade of the 20th century.

### **1. The Non-Political Ṣaḥwah (1990-2000)**

Perhaps the most prominent features of what befell the schools of this Ṣaḥwah – such as some Sufi, Salafi, Da‘wah, and reformist schools – during this decade are two:

The first: The politicization of many of its figures and groups over time, and their entry into partisan and parliamentary work through the doors of democracy, which governments opened wide to achieve the ulterior goal of fragmenting the Ṣaḥwah and making its three other schools stand in a state of siege and confrontation against the Jihādī current. Many figures from Sufism, Tablīgh, and Salafism entered



the democratic and electoral field, either as independents or as parliamentary blocs and gatherings in various Arab and Islamic countries that opened this path.

The second: The revival of the doctrine of Irjā' with a contemporary political dimension and identity among the various schools of this Şaḥwah, despite their doctrinal contradictions, from the furthest extents of Sufism to the furthest extents of Salafism. This involved redirecting focus towards the ruler's declared Islam and Īmān, and separating this identity of his from his method of governance, policies, and public and private practices.

The aim, it seems, was to lift the Shar'ī impediment to participating in the government's legislative, executive, and judicial institutions, an impediment caused by declaring such participation as upholding kufr.

Thus, the base of these schools, in their apolitical capacity, began to shrink. They began to practically overlap in their political, and consequently Shar'ī, propositions with the other school (the Political Şaḥwah) that had preceded them in these practices by several decades. These blocs formed a real competitor within the ranks of the Islamic Şaḥwah to the political school of the Muslim Brotherhood and their likes in some countries, especially when some of them entered into electoral alliances with secular currents!!!!. In other cases, numerous alliances occurred between the two Islamic schools (the newly politicized and the originally political) to form large Islamic blocs and working fronts to confront the ruling political current or the secular opposition.

## **2. The Political Şaḥwah (1990-2000)**

The period (1970-1990) witnessed an increase in the intensity of confrontations between various Şaḥwah schools and Arab and Islamic governments and their security agencies. This included military clashes of Jihādīs with governments, as happened in Syria, Lebanon, Egypt, Libya, Algeria, and elsewhere, or the clashes of

political du‘āt and some prominent scholars and preachers with governments... These confrontations resulted in the expansion of the Islamic Ṣaḥwah's popularity in general, and the spread of Jihādī thought and its popular base in particular. As I mentioned, governments, their Western advisors, and those managing the present and future of those regimes saw that matters were heading towards a dangerous point. So, the cunning plan their minds concocted, after the phase of filling prisons and mass graves with Islamists, was political openness towards them. Rulers thus made way for Islamists to enter the game of democracy and participate in it, either as Islamists, or under the banners of licensed secular parties... or as independents. This decade (1990-2000) witnessed a significant shift in the practices and methodologies of the Muslim Brotherhood and its affiliated schools in order to justify those political practices. Many books and research papers were authored. Articles were written and enthusiastic speeches were delivered encouraging this direction, advocating for taking advantage of "legitimate channels" and "available opportunities," and so on with such justifications... The Muslim Brotherhood, its branches, and some other Islamic blocs participated in municipal elections in most Arab and Islamic countries. They also participated in parliamentary elections, as happened in Jordan, Egypt, Lebanon, and Kuwait... They entered semi-governmental institutions in Saudi Arabia and the Gulf states in various capacities. The parliamentary experiment was launched in Tunisia and Morocco, as well as Mauritania and Algeria at the end of that past decade. Similar developments occurred in most countries of the Islamic world, notably the most famous of those experiments in Pakistan and Turkey...

The most important of these experiments, in terms of their scale and political significance, were what occurred in Tunisia, Pakistan, then Algeria, and finally Turkey... whereby the authorities, at the end of this decade and the end of the 20th century, became convinced of the necessity of closing this door and returning to confrontation with all schools of the Ṣaḥwah using an eradicationist approach, as we

will see, inshā'Allāh, in paragraph (Fourthly) concerning the stages of the Ṣaḥwah. However, it is worth mentioning here that the methodologies of the Muslim Brotherhood and its branches of Islamic movements witnessed an overturning of many fundamentals of the methodology built on the ideas of its early founders like Ḥasan al-Bannā, 'Abd al-Qādir 'Awdah, and especially Sayyid Quṭb (may Allāh the Exalted have mercy on them). The angle of methodological deviation widened due to loitering at the gates of Sultans and accepting positions in their secular institutions, which are based on the principles of apostasy, legislation without Allāh's permission, and allegiance to disbelievers and enemies of this Ummah...

We will address the issue of democracy in more detail and its impact in Chapter Eight, inshā'Allāh.

### **3. The Jihādī Ṣaḥwah (1990-2000)**

The Jihādī Ṣaḥwah – as we will see in the next chapter in some detail, inshā'Allāh – had engaged in real and extensive confrontations with some governments during the seventies and eighties. In these, it suffered many casualties, its popular base expanded, and it became subject to security pursuits of an intelligence nature... The Afghan gateway, opened for Jihād since the year (1984) for the Islamic Ṣaḥwah in general and the Jihādī Ṣaḥwah in particular, had tempted most of its leaders to go to Afghanistan, where they underwent a unique experience during (1984-1992). The security storm orchestrated by America, executed by Pakistan, and followed up by Arab and European countries shortly after the fall of the Soviet Union and the end of America's need for Islamist support against the Russians, resulted in the dispersal of most Jihādī cadres and those wanted by security services in their home countries (due to their clashes with their governments). They sought political asylum in Western Europe and similar places like Canada, Australia, etc., or moved to other Arab countries where their governments' hands could not reach them due to the lack of security cooperation agreements between those countries at the time...

However, successive American administrations after the Second Gulf War ("Desert Storm") laid out a comprehensive plan to confront the Jihādī current, termed the "International Confrontation to Combat Terrorism," which George W. Bush escalated into a real global war after September 2001, as we will see, inshā'Allāh...

The global counter-terrorism program during this decade can be summarized in the following points:

- Broad Outlines of Global Counter-Terrorism Programs 1990-2000:

1. Drying up financial sources.
2. Targeting Jihādī leaders and cadres with killing and capture.
3. Extradition agreements and exchange of "terrorist criminals" (Jihādīs) between different countries.
4. Eliminating safe havens and shelters for Jihādīs.
5. Shifting security cooperation from regional to international levels.
6. Expanding counter-terrorism legislation.
7. Media warfare to defame and isolate the Mujāhidīn.

Thus, this global campaign to combat terrorism, led by America, resulted in turning the leaders, cadres, and elements of Jihādī movements into individuals living under the constant fear of pursuits, assassinations, kidnappings, capture, and the closure of safe havens... The plans to dry up resources took care of cutting off their livelihoods and the sustenance of their families and children, who had roamed with them to the east and west of the earth, scattered, being scorched by the fires of this contemporary "Trench" (Ukhdūd) for the believing strangers fleeing with their Dīn.

There is an important observation, which is the emergence of a new Jihādī school during this time that can be called:

- The Phenomenon of Individual Jihād

Due to the oppressive atmosphere weighing on the conscience of the conscientious youth of this Ummah, some of them, from time to time, carried out Jihādī actions here and there, as individuals not belonging to any organization. This phenomenon is old, dating back to the arrival of the "Second Crusades" at the beginning of the 18th century (as per author's dating). For example, the action of the martyr Sulaymān al-Ḥalabī, who emigrated from Aleppo in northern Shām to Cairo, passing through Bayt al-Maqdis, where he met some scholars and obtained a fatwá to kill General Klèber, commander of the French campaign in Egypt, whom Napoleon had left as his successor when he returned to France. Sulaymān (may Allāh have mercy on him) killed him, and the incident was one of the initial reasons for the evacuation of the French campaign from Egypt. Then he (may Allāh have mercy on him) was executed, along with the scholar who issued him the fatwá. This phenomenon recurred according to circumstances.

However, during the decade (1990-2000), after the launch of the "Third Crusades" (the author's term for contemporary conflicts) and the establishment of the New World Order, these practices began to multiply and form a phenomenon and a Jihādī school worthy of attention, study, and development, as will be discussed later, inshā'Allāh. Some military personnel, civilians, and various forms of the "Crusaders'" presence were subjected to brilliant and effective individual Jihādī operations that confused the enemy and heralded the growth of seeds of resistance. If these seeds are destined to mature, I believe they will form the most important foundations of the coming confrontation, by Allāh's permission.

#### 4. The Deviant Ṣaḥwah and the Takfīr Current (1990-2000)

It is very important for understanding the phenomenon of Takfīr to understand the equation that constitutes it, which we summarized as:

An oppressive kāfir ruler + a criminal, blood-shedding executioner + a scholar hypocritically serving the authorities + a helpless Ṣaḥwah (Awakening) + a populace predominantly characterized by corruption + an ignorant, zealous youth... = The birth of the Takfīr current.

The summary of what has happened to this phenomenon since its birth in the early seventies until today is that it remained limited and isolated, failing to gain popularity or spread, neither within the circles of the Islamic Ṣaḥwah nor among the general Muslim populace. While communication and relationships continued between various members and groups of the Ṣaḥwah in its three political, non-political, and Jihādī aspects, despite their differences and disputes—where intellectual communication, personal relationships, and even cooperation at various levels of agreement occurred—the entire Islamic Ṣaḥwah unanimously agreed on rejecting the phenomenon of Takfīr and the ideology of its proponents. This helped in its decline and contraction.

Due to the extremely malevolent nature that characterized the thought and behavior of its individuals—marked by ignorance, extremism, violence, and irrationality, in addition to deviation from the foundations of Sharīʿah—this current could not gain ground within or outside the Ṣaḥwah, except in the form of shrinking, isolated pockets here and there, ruminating on their grudges and ignorance, and undertaking the liquidation of one another. However, it is worth noting some important observations under the heading of this phenomenon:

**The first observation:** Although the groups of the Takfīr current declared takfīr upon the Muslim masses, their ‘ulamā’, the leaders of their Ṣaḥwah, and their callers

because they did not declare takfīr upon the rulers and their henchmen, and did not declare takfīr upon those who did not declare takfīr upon the rulers, and did not declare takfīr upon those who did not declare takfīr upon these... and so on, which is their wretched chain and the foundational premise of their ideology. Yet, the strange thing is that they did not adopt the idea of waging Jihād against the kāfir ruler, over whose disbelief they broke ties with people! The Takfīr groups were not known to have fought rulers except in a few instances. This is not to mention that they did not call for Jihād against the original kuffār among the Jews and Christians who occupied the heartlands of Muslims. Meanwhile, their hands were stained with the killing of innocent Muslims. This is what the noble tradition (athar sharīf) highlighted as one of the characteristics of these vile factions: “They leave alone the idol-worshippers and kill the people of the Qur’ān.”

**The second observation:** The ṭaghūtī governments, and behind them the enemies of Islam, realized the importance of this deviant current in combating Jihād and halting its Ṣaḥwah. This is due to a simple paradox:

The Jihādīs want to mobilize the Ummah and recruit it to fight external enemies from among the kuffār, such as the invading Jews, Crusaders, and pagans, and to confront the ṭawāghīt rulers who undertook to achieve their enemies' goals and fight their own Ummah. In contrast, the Takfīrīs operate from the principle of declaring takfīr upon the generality of the Ummah! So how could they wage Jihād alongside them after having stripped them of their religion!

The second important matter that those malicious rulers, their aides, their intelligence agencies, and their research centers—dedicated to warring against Islam and Muslims—realized is that pinning the accusation of Takfīr on the Jihādīs, by claiming they are Khawārij who declare takfīr upon rulers, their aides, and their ‘ulamā’... and declare takfīr upon the common people (which is a false claim), is crucial. This is because the Jihādīs, as is well-known, do not haphazardly apply

chains of takfir. They have their disciplined jurisprudence based on the well-known creeds of Ahl al-Sunnah wa-l-Jamā‘ah, and their writings and media platforms are the greatest proof of this. Therefore, for governments to pin this accusation on the Jihādīs is one of the most important ways to separate them from their popular base. Consequently, they worked to demolish the clear, dividing wall between these two trends, contradictory in methodology and objectives, namely (the Jihād current) and (the Takfir phenomenon).

**The third and very important observation:** The intelligence agencies hostile to this Ummah, working day and night to devise means to confront its Jihādī Ṣaḥwah, when they saw the benefit of the shameful actions of Takfir—especially after their heinous crime against Jihād and the Ummah in Algeria, which was an experimental field for intelligence agencies, as I will explain in Chapter Six in a brief on the Algerian experience, in shā’ Allāh—they realized that one of the most successful means to confront Jihād and the Jihādīs, and to separate them from the Ummah, is to accuse them of Takfir. This way, people would hate them, they would become isolated, and thus it would be easy to eliminate them. This is what they applied in Algeria. When intelligence agencies studied this (Takfirī) phenomenon, they discovered the equation I referred to regarding the birth of Takfir, which arises naturally in the aforementioned environments. So, they deliberately set out to generate Takfir currents through artificial cloning in circles where Jihād was naturally expected to emerge due to colonial presence or a ṭāghūtī regime. Examples of this include what happened in Saudi Arabia since the Kuwaiti Desert Storm war, and the birth of the seeds of Jihād and resistance. The Saudi intelligence, whose Interior Minister Nāyif bin ‘Abd al-‘Azīz took the former, notoriously disreputable Egyptian Interior Minister (Zakī Badr)—famous for his eradicationist theories and the brutality of his methods—and a team from Egyptian intelligence as advisors to establish his repressive apparatus in Saudi Arabia since 1991. Among the results of



this was the little news that reached us about what happened there to clone Takfir and use it to accuse the anticipated Jihād in Saudi Arabia.

Several survivors from the infamous (al-Ruwais) prison in Jeddah, both Saudis and non-Saudis from among the Jihādīs, recounted that after the two bombing incidents in Riyadh and Khobar in 1994, and the subsequent activity of some Jihādī organizations in Saudi Arabia, thousands of young men were arrested for interrogation, whether they had prior Jihādī involvement or were suspected of it. The youth were subjected to various horrific forms of torture, which Saudi security imported from Egypt, Tunisia, Syria, and other countries well-versed in the "sciences" of torture. However, what they benefited from the Algerian security experience was the utility of the Takfir current in destroying Jihād! This was one of the most important lessons: they proceeded to clone and generate it by creating the components of the right side of the equation:

One of those who witnessed the experiment in al-Ruwais prison in Jeddah, Saudi Arabia, said:

"After rounds of physical torture involving beatings and electricity... a supervisor of psychological torture, a Shī'ī man from the Nakhāwilah, who introduced himself as (Abū Nāyif), in his sixties and lame, would come to us. He would make us hear such forms of blasphemy, cursing of the religion, the Lord, the sanctities of Islam, mockery of its rituals, and cursing of Jihād and the Mujāhidīn... that what we had suffered in the torture sessions seemed insignificant compared to the hideousness of what we heard. Then he would say to us: 'You want the rule of Sharī'ah?! And what is this that the walī al-amr (ruler) governs by? Is it not Sharī'ah? Don't you like the Sharī'ah of the (...!!...) [and he would mention a sexual act in vulgar colloquial language],' and he would laugh, and the executioners would laugh. He would continue: 'This Shaykh Ibn 'Uthaymīn and Ibn Bāz say it is Sharī'ah, and that it is the state of Tawḥīd...' and he would go on in this manner... Often, the detained Jihādī

brothers would be taken, gathered naked, covering their private parts with their hands. Then they would be called one by one. The detainee would be tied and hung, then an executioner would come and fondle his genitals with a stick in his hand. Then he would bring a plastic model of a male genital organ and begin to pass it over the detainee's anus! And threaten him with rape and sodomy if he did not comply with what was demanded of him. Then he would demand that he sign papers of a report confessing that he declares takfīr upon the walī al-amr, declares takfīr upon the 'ulamā', and declares takfīr upon Saudi society!! It was narrated from some brothers that some had the act of sodomy committed against them and were raped by Saudi executioners!!"

Employees receiving salaries from "the state of Tawhīd by which Allāh has benefited [people] and through which goodness has been achieved that none knows except Allāh!!" – according to the false testimony so often repeated by the Muftī of the land – their "esteemed father" – and the Council of Senior Agents (a play on 'ulamā', scholars), and it seems this is some of that "goodness"!!. We have previously presented the Saudi opposition's statement regarding these heinous matters, which I hesitated greatly to include out of modesty and to preserve the feelings of those who read this book.

But I found that "The right of the Truth (Allāh) is more binding than the right of creation," as Ibn al-Qayyim (may Allāh have mercy on him) said. And people must know at least a part of what goes on.

The witnesses from (al-Ruwais) prison added that foreign detainees from other Arab countries were severely tortured to sign confessions stating that they had transferred the ideology of Takfīr to Saudi Arabia, and that they had brought weapons and ammunition into the Kingdom. All this under duress of threats and torture methods similar to those known to be used in countries with a long history in such practices, like Egypt, Syria, Jordan, Tunisia, and others. Some of them

mentioned to me that there was a torture session with whips called (al-mawzah, "the banana") because the detainee's skin is peeled in it!! He is tied backwards, his hands to his feet, so his back arches and his shape becomes like a banana, and he is beaten on his stomach and... There is an iron cage called (Sandarīllā, "Cinderella") in which the detainee is hung, his four limbs tied to the bars, then it spins rapidly, and he is electrocuted periodically. The detainee comes out unconscious, water is poured on him, and he is demanded to confess... and so on... So, contemplate the equation anew...

An oppressive kāfir ruler + a criminal executioner repeating blasphemy then reminding them of the ‘ulamā’s ruling that the walī al-amr upholds Tawḥīd (and here the mechanism of Takfīr is triggered in the mind of the poor detainee). Then the detainees are left in group cells where intelligence officers or some afflicted with Takfīr are planted to stir up discussion in these atmospheres, so the "genes" of Takfīr are cloned. Then confessions are signed in exchange for release. Glorified be He Who said: *{Shall I inform you upon whom the devils descend?}* (Al-Shu‘arā’: 221). We heard these testimonies in 1995. No real confrontation had yet begun in Saudi Arabia. But now that its signs have started to appear, Saudi intelligence has a huge archive of these Takfīrī "treasures," for the ignorant among the Sultan's ‘ulamā’ to rely on and issue fatwās that the Mujāhidīn fighting the Americans and their tails from the House of Sa‘ūd are Takfīrī Khawārij!

Anyone following the media and its coverage of events orchestrated by the Jihādīs today sees the focus on accusing the brothers of being Khawārij, and on the ideology of the early Khawārij, through a theatrical production accusing them of having split the unity of the Muslims, declared takfīr upon the ruler and the ruled, stored explosives in Makkah and Madīnah, and placed bombs inside booby-trapped copies of the Qur’ān! And killed innocent Muslims and those under covenant of security... and so on. The trap has succeeded to a large extent. A number of trusted ‘ulamā’ in

Saudi Arabia came out to participate in this play, prepared and directed by Prince Nāyif and his advisors from Arab intelligence agencies.

This observation is one of the most important things to be aware of regarding the interplay between Takfīr and intelligence agencies. Some detail will follow when we touch upon a brief account of the Jihād catastrophe in Algeria in the next chapter, in shā' Allāh.

**Fourthly:** The Islamic Ṣaḥwah in the post-September (2001) world:

The West had raised a slogan expressed by the late French President – may he go to hell – (Mitterrand) when he said: "We will strike extremist Islam with moderate Islam." This led to the inauguration of the "flourishing democratic era," making political Islamic schools of thought practically part of (the elite) – Pharaoh's elite – alongside (the ruler, the priest/soothsayer, and the aides). The Ṣaḥwah achieved some gains, but the price was to stand against the Jihādī tide.

However, over the past decade, a logical development occurred that was not in the calculations of the West or its apostate agents, who, due to their grudges, could not comprehend the gushing spiritual momentum and nature of Islam. And look at some of Allāh's signs:

- The "moderate" Islamists, as they call them, ultimately have no commodity to offer but Islam.

So, if they are given space (mosques... schools... seminars... lectures... publications... newspapers... parliament halls... contact with the public), they have no commodity other than Islamic projects and talk about: (implementing Sharī'ah... Jihād for Palestine... issues of justice and oppression... combating corruption... social reform... commitment and Islamic ethics... etc.). Even with personal objectives and partisan interests, these messages—whether their proponents are sincere or merely use them to trade in slogans—have significantly contributed to expanding the popular

base for Islam and religious conceptions. This was a huge horizontal gain on the path of Islamizing societies, which, by their innate nature, realize—after the religious spirit has permeated them—the need to confront those situations and clash with them when peaceful reform is not possible.

Similarly, the Jihādīs or "extremists," as they call them, find in such respites and atmospheres of political and security relaxation an opportunity for clandestine expansion, reorganizing their ranks, and acquiring broader bases within the general margin of the Ṣaḥwah. The same can be said for non-political, Da‘wah-oriented Islamists.

The creeping Islamization of Arab and Islamic societies, which the West calls "the return to fundamentalism," deeply troubles them. Even though a large segment and the vast majority of societies are moving towards immorality, disobedience, and detachment from religion according to the program of secularization and those who implement it. Yet, they wish to extinguish Allāh's light with their mouths, with all its traces, and they do not want truth to exist, nor for those who carry it to have the right to movement and life. Over a decade, the Crusader West and the Sages of Zion—our rulers who are their lackeys—discovered the mistake of democratic openness, so they raised a new slogan: "We want (democracy without Islamists in Muslim lands)!!"

Although this statement is self-contradictory, because democracy means the people ruling themselves and signifies the principle of the Ummah's sovereignty. The natural and logical thing is to respect its choice, out of respect for the principle itself. But the hypocritical West and its followers—the rulers and secularists in our countries, who are even more audacious in their hypocrisy—were ready to lick up the principle itself, so they said what they said: "(Democracy... but... without Islamists!!)."

Soon, the slogan turned into practical application, and most countries closed the democratic margin. Other countries chose to deflate it from within, by tailoring electoral laws or constitutional amendments that leave Islamists with only the husks. Consequently, only opportunistic Islamists, or those prepared to tailor and re-stitch Islam according to the taste of the ruler—who is himself ruled by his master, the enemy of Islam and Muslims—continue in the game.

Thus, Islamic democracy in Algeria was brutally suppressed (1991) through a military coup, the price of which was a civil war that has so far claimed about one hundred and fifty thousand lives. Similarly, Islamic democrats and their leader Erbakan were removed from the head of government and parliamentary majority in Turkey via a soft political coup, only to be thrown into prisons or banned from political activity. Musharraf then launched a military coup against Pakistan's democracy, subsequently tailoring a system for them that was (democratic, dictatorial, military, civilian, intelligence-led, under American supervision!). Jordan, Yemen, Morocco, and others tailored electoral laws that cast Islamists as a minority in the corridors of parliament. Or, in the best-case scenarios, they were given ministries of water and electricity... or the Ministry of Mills and Fisheries... in countries that are not even on the sea! And so on...

The West discovered it was facing a tight, divinely ordained equation, driven by the vibrant spirit of this divine religion. The essence of this equation is:

If the enemies of Islām strike the Islamists and confront the Awakening with coups, prisons, and oppression... they provide justifications for taking up arms, and the Jihādīs expand, growing in depth and quality! And if they open space for political moderation to counter the Jihādīs with moderates, Islām spreads horizontally and at the grassroots level and proliferates! So they return to oppression, and Jihād returns to growth! Then they return to openness, and Islām returns to spread and expand! This occurs in a recurring cycle of Allāh's plan against them.

Thus, they found that awareness, development, the communications revolution, and the world of satellite channels and the Internet had opened the minds of the peoples. That the thrones of colonial governors and their deputies among our rulers were threatened. That Israel was besieged by fundamentalism. That oil sources and the weapon stockpiles of government armies were vulnerable to falling into the hands of popular revolutions led by hardliners. So, the West decided on direct invasion and occupation of the center of the conflict (the Middle East): the Levant, Egypt, Iraq, and the Arabian Peninsula. It sought to extend greater control over what remained by supporting apostate rulers to increase oppression, just as America increased the capabilities of its military bases. The American presence alone, in the Central Command area of operations (Central Asia, the Arab world, and the Horn of Africa), reached about 1.5 million American soldiers under a single central command. Its forces are distributed from Kabul, Tashkent, and Merv... in Central Asia, from the farthest east of Muslim lands, to Baghdad, Amman, and the Arabian Peninsula... to Egypt, Western Sahara, and Somalia in the Middle East... to Tangier and the Atlantic coasts in the farthest west of the lands of Islām. This is what they today call (the Greater Middle East), and they are laying plans to occupy it culturally in all aspects. The prelude to this, as we saw, was the destruction of the Islamic Emirate in Afghanistan, the occupation of Iraq, and the declaration of war on the Awakening in all its spectrums. Bush "corrected" Mitterrand's statement when he divided Islamists into moderates and "stray" hardliners... for the slogan, American style, to become:

"(There is no moderate Islām! All Islamists are extremists and must be eliminated)."  
This American war was to include everyone, starting from the Jihādīs, extending to the moderates, and passing through the smallest humanitarian charitable institution working in distributing copies of the Qurʾān or caring for orphans.

And this was by the grace of Allāh. For this policy resulted not only in cornering the entire Awakening and preparing it for resistance and taking up arms, but also in opening the door for the ordinary man in the street to take up arms under the banner of Islām.

This is what some of America's pharaonic masterminds had warned against, just as the president of Egypt exclaimed before parliament at the beginning of America's invasion of Iraq that America's policy would create for us a hundred Bin Ladens instead of one... But the foolish, bigoted Bush, captive to his Zionist advisors, did not comprehend this plan of Allāh against him. So he proceeded with the policy of eradication, to be followed by the rulers of Muslim countries. Part of this was what I heard yesterday from the Saudi Crown Prince Abdullah... in a hysterical speech addressed to the people on the evening of August 1, 2003, saying:

"(Anyone who harbors a terrorist is a terrorist like him. Anyone who sympathizes with a terrorist is a terrorist like him. And when the state confronts terrorists, there is no place for neutrality or a middle ground)."

This is the gist of Bush's current slogan:

"(Whoever is not with us in our war on terror is against us, and there is no place for neutrality)."

Indeed, the equation proceeds with the grace of Allāh, for the most important causal conditions for victory to be realized through the entire Ummah entering the battle, forcibly or voluntarily. As for the divinely decreed causes of victory, that is Allāh's victory, which He sends down when He wills, upon whom He wills, where He wills... And we ask Allāh that we witness it and be among the fuel for its realization in the path of Allāh.

As for the effect of this blundering policy on the four schools of the Awakening in the few years after September 2001, it is, in brief, as follows:



First: The Non-Political Islamic Awakening after September 2001:

In Amman, the capital of Jordan... one of the leaders of (Jamā'at al-Tablīgh wa al-Da'wah) shouted in detention, at the interrogator, astonished and protesting, saying:

"(We did not practice Jihād or politics, nor did we confront you! We call to Allāh in our mosques, reform people, and save them from corruption and the world of taverns and crimes... )!" The expert interrogator, an intelligence officer who had learned his lesson, told him: "(This is the problem: you are the bus! You take people from the street to the mosque. Then the Ikhwān come and take them from the mosque to politics! Then the extremists come and take their pick of the youth for Jihād and extremism! We want to cut off this entire path from its roots. We want to stop the bus! ..)"

This explains the whole truth of the confrontation today. It is a true, realistic story, extremely expressive and significant...

Thus, governments today confront the non-political religious Awakening and suppress it. They close mosques, restrict schools, and ban sermons... Indeed, Saudi Arabia is now referring more than 1,800 preachers and callers to psychological rehabilitation courses! To distance them from extremism and make them understand the fundamentals of the world of American hegemony post-September and Iraq! Egypt has announced that it has dismissed thousands of teachers accused of fundamentalism from the teaching apparatus! This is within the framework of the war of ideas and curricula... Kuwait announced it has no choice but to confront hardliners, and most Islamic countries announced amendments to religious and general education programs. It even reached the point where the Minister of Culture in Pakistan (Zubaida Jalal) demanded, on television screens and before the media, the deletion of Sūrahs: (Āl 'Imrān, Al-Anfāl, and Al-Tawbah) because they call for terrorism!!

## Second: The Political Awakening in the Post-September (2001) World:

As I mentioned earlier, avenues for effective political participation are closed to them today, and they are subjected to repression. If there is anything to add, it is the birth of prostrate political Islamists and callers, compressible without limits, and prone to dilution without restraint. They have transgressed the methodology, their methodology. Indeed, they have surpassed previous angles of deviation... A few days ago, I heard one of the Muslim Brotherhood candidates for the Press Syndicate elections in Egypt, responding to a newspaper's question: "You are an Islamist, so how can you represent 400 journalists from all spectrums?" He said: "(I have my orientation! But when I represent journalists, I represent the Muslim, the Christian, the Communist, those who have a religion, and those who have no religion!)" Contemplate if such words leave any room for contemplation!

The representative of the Islamic Movement in Iraq sits in the local governing council under (Bremer) to pass and justify the occupation! The Muslim Brotherhood and the Surūrīs in Saudi Arabia fight against Jihād and Jihādīs, hand over their members to the intelligence services, and call on them to surrender to the state through their homes! And you can say the same about the Islamists in the parliament in Morocco... Those democratic Islamists who remain in the political game have become an essential part of the battalions of the New World Order in confronting the bearers of the banners of Jihād and resistance in the Ummah...

It must be noted that their margin for positive contribution is shrinking day by day, as political Islamists try to fight colonialism under the dome of parliament! And limit the tyranny of the Pharaohs through marches! And there are still those among them who think this is possible!

## Third: The Jihādī Awakening after September (2001):

America has targeted Jihādīs – groups and individuals, and even their supporters and sympathizers – in its war. This was after realizing that they are, in practice, the living heart of the Ummah and its remaining weapon to defend itself. The details of this confrontation involve many witnessed events, which I will leave for the next chapter, Inshā'Allāh.

#### Fourth: The Deviant Awakening of the Takfīrīs after September (2001):

This phenomenon has shrunk further. Were it not for what Arab and Islamic media in some regions, like Saudi Arabia, try to highlight and talk about its existence, no one would have heard of it. And praise be to Allāh.

After this brief review of the path of the Islamic Awakening and the summary of its harvest over more than seventy years since its birth, it remains for us to conclude this chapter with a summary and to draw attention to two important phenomena of the non-Jihādī Islamic Awakening, as we will leave the coverage of Jihādī observations for the sixth chapter.

#### - Conclusion on the Path of the Islamic Awakening and its Outcome (1930 - 2003):

This conclusion can be expressed very briefly by saying that the Islamic Awakening, in all its four schools, has reached bankruptcy, failed to achieve its goals, and entered the bottom of the crisis. There is no hope for the continuation of what is sound among them unless they reconsider their methodologies, objectives, and methods of operation according to the constants of Islamic Sharī'ah with the discipline of a committed Muslim, and according to the givens of the new Fiqh of reality in light of the contemporary American Crusader campaigns in the post-September world and the occupation of Iraq. The path of the Awakening during those seven decades can be expressed by the following diagram:

[To view the diagram, refer to the printed version of the book (Word or PDF)]

This diagram clearly shows:

1. That the Awakening, with most of its convergent trends, was born shortly after the Caliphate, around 1930.
2. The schools of the Awakening proceeded and grew convergently, intertwined in their nature, in a mixed manner regarding methodology, objectives, and methods, until around 1960.
3. Each of its four schools continued its contribution and path until 1990 in a distinct manner.
4. Between (1990 - 2000), the paths of the political and non-political Awakenings converged as the latter approached the former.
5. The path of the Jihādī Awakening declined from 1990, reaching the year 2000 in an exhausted state.
6. As the year 2000 approached, all schools of the Awakening began to collapse in their contribution and path.
7. With the year 2001 and the beginning of the post-September world... signs of collapse and disintegration emerged in all schools of the Awakening. This indicates the continued collapse of the political and deviant schools, along with signs of a renaissance for the Jihādī Awakening due to the conditions of direct colonialism. Additionally, the non-political Awakening is expected to flourish as a result of conditions of oppression, colonialism, and general helplessness. It also indicates that all have reached the bottom of the crisis.

Considering that I belong to the Jihādī current and write for it, and my discussion of the other schools of the Awakening is only brief and to the extent that they intertwined with the path of the Jihādī Awakening, the details of my conceptions of reform and contributing to shaping the future path will focus on writing about the

horizons of the Jihādī current and the program for reforming its path throughout the remaining chapters of this book.

As for reforming the path of the political and non-political Awakenings, that is the work of their proponents, writers, and theorists. If there is any advice for them for the sake of Allāh, His Messenger, His Book, the leaders of the Muslims, and their common folk, it is that Islamists should stay away from the doors of the rulers and the three institutions of apostasy: executive, legislative, and judicial. For entering them is ḥarām, not approved by Sharīʿah, and a disobedience to Allāh not justified by political sophistry – as we shall see with Sharīʿah evidence later, InshāʾAllāh. Although we seek excuses for some of them for actions and sayings that contradict the requirements of Īmān and Tawḥīd, on the grounds that they are interpreting based on maṣāliḥ mursalah (unrestricted public interest) and considering the state of istiḍāf (being deemed weak or oppressed).

Indeed, whoever follows the condition of most of them will find in it a confirmation of what is reported in the athar from the Messenger of Allāh (peace and blessings be upon him): “A servant does not draw nearer to the ruler except that he draws further from Allāh.” In their experience and the bitter harvest that has passed, there is the greatest proof of this saying.

As for reforming the deviant Awakening and the Takfīr it produced, if there is any advice that might benefit its adherents, it is that they repent to Allāh, engage in Jihād against the original kuffār and their apostate agents, and cease aggression against Muslims of all classes, from the common folk to the scholars of Islām. I ask Allāh to rectify them and take charge of the affairs of those who refuse.

As for the specific advice for the adherents of the non-political Awakening, it is that they focus on their very important role today in light of the cultural and methodological colonial onslaught. Focus on preserving the Dīn of the Ummah

through da‘wah and education, and pay attention to safeguarding the Dīn – and they know better than us and are more experienced in the ways to do so.

As for the additional specific advice for the adherents of the political Awakening, it is that they work in the fields of civil resistance, political and media work, according to the two principles of resisting colonialism and not entering the structures of the ruler and the malicious triangle of power consisting of (the ruler, the elite, the aides, and the soothsayers).

Because by doing so, they will stand, whether they realize it or not, in confrontation with the Ummah.

I draw attention to an important truth, as frank and perhaps harsh as it is: the leaders of the September world have declared and made it known that there is no place for neutrality in the confrontation.

So, it is either with the Crusader campaigns – of colonialism, colonial deputies, and colonial agents – and consequently a fate, by Allāh's justice, to Hellfire, Inshā’Allāh, and what an evil destination.

Or it is in confronting them, and thus Jihād and armed or civil resistance with the hand; if not, then with the tongue; and if not, then with the heart, and that is the weakest of Īmān, and beyond that there is not a mustard seed's worth of Īmān. Let everyone seek for himself the highest ranks as much as he can...

As Allāh the Exalted said: *{And whoever strives only strives for [the benefit of] himself. Indeed, Allāh is free from need of the worlds.}* (Al-‘Ankabūt: 6).

And as he (peace and blessings be upon him) said: “So whoever is absolved is safe, but (as for) he who is pleased and follows...”

On the Day of Resurrection, one will realize, and one will regret, when regret is of no avail, that there are two paths and no neutrality: a party in Paradise and a party in the Blaze. And they are not equal.

And we ask Allāh for the stations of those upon whom Allāh has bestowed favor – of

the prophets, the ṣiddīqīn, the shuhadā', and the ṣāliḥīn. And excellent are those as companions.

As for the two important pauses regarding the path of the political and non-political Awakenings, they are: a pause on the phenomenon of political Irjā' in the Awakening, and a pause on the phenomenon of democratic practices among Islamists. We will address the first here and leave the discussion of the second for the section on Thought and Methodology in Chapter One of the Eighth Part of the Second Volume, Inshā'Allāh.

### **A Pause on the Spread of the Creed of Political Irjā' in the Islamic Awakening**

The emergence of the Murji'ah school of thought dates back to the appearance of the scholars of the ruler (palace scholars) with the rise of monarchy and the demise of the Rāshidūn Caliphate, when the separation of the Sultan and the Qur'ān began. The summary of that deviant creed is that al-Īmān is affirmation by the heart and declaration by the tongue, after the adherents of this school excluded action from the definition of al-Īmān. They said, "Al-Īmān is affirmation," and "Sin does not harm [one's] Īmān." And, "Whoever says Lā ilāha illā Allāh (There is no god but Allāh), we rule him to be a Muslim regardless of whatever sayings or actions he may subsequently commit." They invalidated all the detailed rules concerning the nullifiers of Īmān supported by evidence from the Qur'ān, the Sunnah, and the sayings of esteemed jurists.

Ibn 'Asākir narrated from al-Naḍr ibn Shumayl, who said: "I entered upon al-Ma'mūn, and he said: 'How are you this morning, O Naḍr?' I said, 'Well, O Amīr al-Mu'minīn.' He then asked: 'What is al-Irjā'?' I replied: 'A religion that suits kings; through it, they gain from their worldly life and diminish from their religion.' He said: 'You have spoken the truth.'"

The scholars of the sultans adopted this school of thought to the extent that the verifying scholars accurately labeled the school of al-Murji'ah as a religion that pleases kings. According to this school, they [the rulers] are Muslims and guardians to whom obedience is due, even if they take your wealth and flog your back. The Ummah said, "We are content." They are Muslims, and they have taken wealth and flogged backs. But the scholars of the sultans expanded it for them a little, so it became [permissible] even if your honor is violated! Even if your blood is shed! Even if he proclaims, by word and deed, as his predecessor proclaimed:

*{And Fir'awn proclaimed among his people, saying, 'O my people, does not the kingdom of Egypt belong to me, and these rivers flowing beneath me? Then do you not see?'} (Al-Zukhruf: 51).* Even if he declares the Shari'ah unfit for this age! Even if he allies with the enemies of Allāh! Even if he fights and dispatches armies to fight alongside Jews and Christians to shed the blood of Muslims! Even if... even if...

Does not the ruler pray the two 'Īds? And celebrate the Prophet's birthday (Mawlid al-Nabawī)? Does he not commit zinā under the pretext of nikāḥ al-mut'ah (temporary marriage), which some have permitted? When he strips free Muslim men and women of their clothes in detention centers and tortures them, does he not find justification in the saying of 'Alī (raḍiya Allāhu 'anhu) to the messenger of Ḥāṭib (raḍiya Allāhu 'anhu), "You will either produce the letter, or we will remove the clothes!"? Is it not permissible for the ruler to kill one-third of his subjects for the remaining two-thirds to be safe for him? Indeed, evidence for all of this has been cited, according to the deceivers among today's charlatan scholars. This religion, due to its excessive ease, has even accommodated Musaylimah!

Thus, the late, esteemed Imām, the Imām of scholars, Ibn 'Uthaymīn, came up with a development of the Murji'ah school, saying—and marvel as you wish at what he said concerning a statement that could almost cause the earth to split asunder and the mountains to fall down in devastation—he said: "And if we assume, as a remote



possibility, that the ruler is a kāfir (disbeliever), does that mean we should incite people's hearts against him until rebellion, chaos, and fighting occur? There is no doubt that this is a mistake." Then he added a clarification, lest anyone should think he meant the rulers in his own country, for they, praise be to Allāh, rule by the Sharī'ah. He explained that his intention was that if a ruler in another country were to commit kufr, it would still not be permissible to revolt.

With this statement, he rejected the explicit Qur'ān, the authentic Sunnah, and the creed of the Ummah's consensus! All for the sake of the Āl Sa'ūd and their ilk! Then al-Albānī took charge of another contemporary school of Irjā' and said, "Revolting against the rulers in this era is a revolt against Islām itself!" And he testified that they [the rulers] are Muslims. Then the charlatan whom they call the Grand Muftī of Pakistan, Rafī' 'Uthmānī, stood up to say that those who are killed while defending themselves against the Pakistani army's raids are not martyrs! He thus rejected the ruling of the Ḥadīth of the Messenger of Allāh (ṣallā Allāhu 'alayhi wa sallam) that whoever is killed defending his wealth, his honor, his life, his rights against oppression, or his religion is a martyr. And [he said] that the Americans and their like are musta'minūn (granted security) and dhimmiyyūn (protected non-Muslims) against whom aggression is not permissible, not even in their own countries. He withdrew from the Dār al-Fatwā a previous permissibility for martyrdom operations. And he said, "We are not obligated to perform Jihād unless the ruler calls for it (Musharraf... just as was the case during the days of Ḍiyā' al-Ḥaqq when he called for Jihād against the Russians!!!). And he said that whoever fights with the Americans against Muslims is sinful but does not commit kufr, and that legislating without [reference to] Allāh is a sin and does not expel one from the religion, being minor kufr at the very most!!" etc.

And say the same about the imāms of da'wah and religious sciences from the contemporary Murji'ah of this era, those among them who have passed on—and

their affair is with Allāh—and those who are still a slithering snake... What draws attention in the school of contemporary political Irjā' is that it tolerated deferring judgment and making excuses when dealing with kings, sultans, and their actions, but it could not tolerate deferring judgment regarding the actions of the Mujāhidīn. Instead, it ruled that they are the dogs of Hellfire! That they will not even smell the fragrance of Paradise! And that they should be killed, crucified, their limbs cut off on opposite sides, and exiled from the land in this world!

How can they kill a Christian occupier who came with the permission of the ruler, thus becoming a dhimmi, a musta'min, and a mu'āhad? Then came the criminals who claim to be waging Jihād and shed the blood of this "pure" Crusader! And they violated the protection of the "apostate" who granted him security?!

And stranger still regarding the school of political Irjā' in the Islamic Awakening is a peculiar observation! It is that its leading figures, from the extremists of Taṣawwuf (Sufism) to the extremists who claim Salafiyyah, declared takfīr upon one another over the understanding of the Divine Names and Attributes and the schools of Ash'ariyyah, Māturīdiyyah, Salafiyyah, and the Aṣḥāb al-Ḥadīth. They differed over the Essence of Allāh, the Blessed and Exalted, and His Names and Attributes! Yet they agreed—and glory be to the One Who unites hearts—on the Islamic status of the ruler and his names and attributes! This happened among them in Morocco, Pakistan, and wherever the two schools coexisted. Thus, they found more latitude concerning the kings of the earth than they did concerning the King of the heavens and the earth and all that is within them!

It seems that a researcher finds no justification for this school of thought except to justify to its adherents their entry into the components of the ruling establishment (al-mala') when they opted for politics and working within democracy. For they would enter parliament (an institution that legislates without [reference to] Allāh) and they would enter government (an institution that rules by other than what Allāh

has revealed). So how could this be permissible if they were to declare the ruler a *kāfir*, while they themselves are part of his faction, his partners, and his establishment?! What, then, is the way out? Either they do not enter! Or they rule him to be a Muslim! So they chose the easier and more enjoyable path! And they ruled in favor of the Islām of an apostate who openly wages war and enmity against Allāh, and vies with Him in the most exclusive attributes of Divinity.

Here is a story I experienced myself, and it is quite significant! I relate it merely as an example; otherwise, the evidence these days is too numerous to count.

When I emigrated from Syria during the collapse of the Jihādī movement—and I had been affiliated with the Jihādī organization (*al-Ṭalī‘ah al-Muqātilah*)—my situation led me to become a member of the Muslim Brotherhood organization, then a member of the leadership of the Brotherhood's military apparatus in 1980. We were in Baghdad, and as military cadres, we were unaware of what our political leaders were planning. But we were surprised when they halted military operations, practically dissolved their structures, and announced the beginning of a phase of political Jihād. In March 1982 (after causing the destruction of Ḥamāh and the liquidation of Mujāhidīn throughout Syria), they announced the formation of a national alliance. This alliance included the Muslim Brotherhood, the Islamic Front, a group of independent Sufi scholars, the right-wing Ba‘ath Party affiliated with Iraq under Ṣaddām's patronage at the time, and subsidiary secular parties to confront the leftist Nuṣayrī Ba‘ath Party in Syria. For this, they wrote an "Islamic-secular" charter, reflecting the identity of those who formed the alliance. Then, the "National Alliance for the Liberation of Syria" was expanded to include Rif‘at al-Asad, the Nuṣayrī brother of Ḥāfiẓ al-Asad! Rif‘at! Who was responsible for the massacres and mass graves of the Muslim Brotherhood and other Muslims? Because he had become an opponent of the regime led by his brother in his power struggle with him. This orientation was followed by a new intellectual curriculum and a new fiqh that the

Brotherhood's educational apparatus had to inculcate in the Mujāhidīn. Shaykh Munīr al-Ghaḍbān of the Syrian Muslim Brotherhood (and he later retracted what he wrote in subsequent writings—may Allāh forgive him) wrote the book "Political Alliance in Islām." Along with Shaykh Saʿīd Ḥawwā, Shaykh ʿAbd al-Fattāḥ Abū Ghuddah, and Syrian Brotherhood scholars, he undertook the task of presenting a new fiqh suitable for the stage, in which deductions from the treaties of the Messenger (ṣallā Allāhu ʿalayhi wa sallam) were distorted. This continued until one of the senior educators in the Brotherhood at the time confided in me, saying, "I have a crisis! How can I teach the youth these books that reconcile us with the secularists and explain to them the National Alliance charter, and then teach them Sayyid Quṭb's book 'Milestones'?"

For those who want more information and details on this issue, they can refer to my book "The Jihādī Revolution in Syria - Pains and Hopes," published in 1990.

During the same period, in 1989 in Amman, one of the mentors in the Jordanian Muslim Brotherhood told me that when the Jordanian Brotherhood decided to enter the Jordanian Parliament and ministries—that is, the legislative and executive authorities—under "His Majesty" King Ḥusayn "the Great," as Radio Amman would repeat! Our brother told me: "Listen to this marvel:

I joined the Brotherhood organization in the early seventies. I was asked to believe in the kufr of King Ḥusayn because he ruled by other than what Allāh revealed. Our primary book was 'Milestones.' I had read some books of tafsīr and came across the saying of some of the Tābiʿīn regarding this: 'kufr dūna kufr' (a lesser form of disbelief). I thought that Ḥusayn was a Muslim and not a kāfir, even if he was an unjust transgressor. After I voiced my 'knowledge' about the Islamic status of the unjust ruler, I was subjected to a Brotherhood tribunal where the organization gave me a period to adopt the belief in King Ḥusayn's kufr or be expelled from the organization! My membership was frozen during that time. I considered the matter,

and Allāh guided me to what He guided them to, so I declared King Ḥusayn's kufr and returned as a member of the organization. After some years, I became a mentor in it, teaching the youth the evidence for King Ḥusayn's kufr from 'Milestones' and other sources. In this year (1989-1990), nearly twenty years after that incident, the Jordanian Brotherhood entered Parliament, and some of them joined the ministry. The Brotherhood wrote fiqh treatises testifying to Ḥusayn's Islām and the permissibility of entering Parliament. Some permitted taking ministerial positions but not parliamentary seats, based on the example of Prophet Yūsuf working for Pharaoh as a treasurer! Others held the opposite view, and a third group permitted both. However, they once again agreed on Ḥusayn's Islām to solve the problem of entering the government.'

My companion continued: 'But over twenty years in the Muslim Brotherhood, I had become fully convinced of King Ḥusayn's kufr; I studied it and taught it. So how could I now accept his Islām merely based on a statement from the organization?! I stood firm on my position. I was subjected to a new organizational trial during which I was given a deadline to be convinced of King Ḥusayn's Islām, or else I would be expelled from the organization!! And my membership was frozen during this period!' So I asked, 'What did you do?' He replied: 'I decided to "expel" the organization from my membership!! And I decided to "freeze" them from being Muslim Brothers. These people cannot be my brothers, and I don't know what is left of them as Muslims?!'

Thus, the principles of Irjā' entered the Islamic Awakening, so they followed the sunnah of the people of Nasī', making it lawful one year and unlawful another, to correspond with the period that Allāh had forbidden!!

This is the sole explanation for the phenomenon of political Irjā': the whims of politics and the art of the possible; the price of loitering at the gates of sultans and the confirmation of the Ḥadīth of the Messenger of Allāh (ṣallā Allāhu 'alayhi wa

sallam): "Whoever frequents the gates of rulers is put to trial (uftutina)" and "A servant does not draw nearer to the Sultan except that he draws further from Allāh." This is the truth, quite simply: the political Murji'ah have been put to trial at the gates of sultans and have strayed far from the fundamentals of Allāh's Sharī'ah. And the Arabic language is clear: uftutina (he was put to trial/tempted) is from fatana (to tempt/test), yaftinu (he tempts/tests), so he is fattān (a tempter) and maftūn (one who is tempted/tested)...

As for the second reason, or the second explanation for the phenomenon of political Irjā', it is the whips of the torturer in prisons and the policy of the aforementioned "banana" sessions and "Cinderella" electricity. And preferring to belong to the current of Irjā' over entering a current of 220 volts!!

As for the third explanation, it is Satan and his deceptions. And so, between the deceptions of Iblīs, the whips of a despicable torturer, and the gains of a seat in the wretched parliament, this malicious fiqh was born. And the scholars of the sultans and the deviant du'āt (callers) sat inside the institutions of power.

Innā lillāhi wa innā ilayhi rāji'ūn (Indeed, to Allāh we belong, and indeed, to Him we shall return).

It goes without saying that there is another type of Irjā': the Irjā' of hypocritical scholars who knowingly concealed what Allāh revealed. They sold Allāh's Sharī'ah and altered it with understanding, due to the glitter of the Sultan's gold and greed for His saying: {*Yes, and indeed, you will then be among those brought near [to me].*} (Al-Shu'arā': 42). This is an Irjā' whose nature and causes are clear and require no discussion. Our Lord's Book has identified its adherents for us when He, the Exalted, said:

*{The example of those who were entrusted with the Torah and then did not uphold it is like that of a donkey carrying volumes [of books]...}* (Al-Jumu'ah: 5), and when He

further elaborated on their conditions by saying: {*And recite to them, [O Muḥammad], the news of him to whom We gave Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators. And if We had willed, we could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs. So relate the stories that perhaps they will give thought.*} [Al-A'raf: 175-176].

# **Trajectory and Experiences of the Current Jihād**



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## **The Trajectory and Experiences of the Jihādī Current (1960 - 2001 CE)**

Allāh the Exalted said:

*{And those who strive for Us - We will surely guide them to Our ways. And indeed, Allāh is with the doers of good.}* (Qur'ān, Al-ʿAnkabūt: 69)

The Messenger of Allāh (peace and blessings be upon him) said:

*"Islām began as something strange and will return to being strange as it began, so glad tidings to the strangers."*

He (peace and blessings be upon him) also said:

*"A group of my Ummah will continue to fight for the truth, remaining dominant over those who oppose them, until the last of them fights the Antichrist (al-Masīḥ al-Dajjāl)."*

And he (peace and blessings be upon him) informed about their steadfastness, saying:

*"A group of my Ummah will continue to be manifest upon the truth, unharmed by those who oppose them, until the command of Allāh comes while they are dominant over the people."*

### **First: Definition and Classification of the Jihādī Current**

To begin with, the generally agreed-upon principle, as a general definition, states that Jihād in the path of Allāh is the effort expended to make the word of Allāh supreme. In its broadest sense, it signifies fighting in the path of Allāh and sacrificing one's life and wealth for the sake of upholding Allāh's religion and defending Muslims: their religion, blood, honor, wealth, and land. Accordingly, one who undertakes this action seeking the pleasure of Allāh and for His word to be

supreme is a mujāhid in the path of Allāh. If a group or community of Muslims unites for this purpose, they are mujāhidīn in the path of Allāh.

However, this chapter pertains to a specific type of these mujāhidīn, whose adherents require a specific term and definition that encompasses them and applies to their various schools of thought, gatherings, or even their scholars, cadres, and individuals. This is what has come to be termed the "Jihādī current." In previous lectures and recordings, particularly in the lecture series titled "Jihād is the Solution: Why and How," as well as in video lectures which were among my latest productions and bore the title of this book, I had broadened the scope of this term when I reached this chapter. I stated therein that the Jihādī current "is a comprehensive term for any individual, group, or organization that bears arms to wage Jihād against the enemies of Islām under the banner of 'There is no god but Allāh, Muhammad is the Messenger of Allāh.'" At that time, I noted that this definition sets aside the issue of specific methodologies, means, and limited objectives, and bypasses their evaluation. I also said that the Jihādī current is a phase and a phenomenon that emerged from the Islāmic awakening during the past century.

Upon reviewing what I had written or said in my lessons under this expanded definition, I found that the Jihādī current whose trajectory I discussed in those lectures—and which I address here—does not apply to everyone who falls under that broad definition, which includes every mujāhid in the path of Allāh. This broader category, constituting the sum of their groups and individuals, can be termed the "armed Jihādī phenomenon." Therefore, I will rephrase the definition more precisely here:

### **The Jihādī Current:**

It encompasses organizations, groups, gatherings, scholars, thinkers, prominent figures, and individuals who have adopted the concept of armed Jihād against the

existing governments in Arab and Islāmic countries, considering them apostate ruling systems. This is due to their ruling by other than what Allāh has revealed, legislating without Allāh's authority, and their allegiance to the enemies of the Muslim nation (Ummah) from various disbelieving powers. They have also adopted the methodology of armed Jihād against colonial powers attacking Muslim lands, regarding those regimes—whose legitimacy they have nullified and against whom they have rebelled—as allies at war with Islām and Muslims.

Although groups and individuals of the Jihādī current share with other components of the Jihādī phenomenon the principle of armed Jihād against external aggressors attacking the people of Islām, their lands, and their sanctities—alongside groups and individuals who have undertaken Jihād against these enemies in places like Palestine, Chechnya, Bosnia, Kashmir, the Philippines, Eritrea, and elsewhere—they are distinguished by an ideology rooted in the principles of Divine Sovereignty (Ḥākimiyyah) and separation from the systems of ignorance (Jāhiliyyah), by the principles of loyalty and disavowal (al-walā' wa-l-barā'), and the believers' stance against false deities (ṭāghūt) and their allies, among other methodological details that we will discuss.

Therefore, I will term the second group, those who practice Jihād against original disbelievers—Jews, Christians, polytheists, and other enemies of Muslims—as "Mujāhid Groups." These are terms for academic classification and categorization, not a doctrinal division or an evaluative methodology.

The foundational doctrinal principle, as previously stated, is that a mujāhid in the path of Allāh is one who fights for the word of Allāh to be supreme. This was established by the Messenger of Allāh (peace and blessings be upon him) in authentic and well-known Ḥadīth of the Sunnah: Abū Mūsā al-Ash'arī narrated that a Bedouin man came to the Prophet (peace and blessings be upon him) and said, "O Messenger of Allāh, one man fights for spoils, another fights to be mentioned, and

another fights for his position to be seen. Who is in the path of Allāh?" The Messenger of Allāh (peace and blessings be upon him) replied:  
*"Whoever fights so that the word of Allāh is supreme is in the path of Allāh."* (Narrated by Muslim).

Throughout this research, I may use the term "Jihādīs" in short to refer to those belonging to the Jihādī current—and this term has become well-known—and "mujāhidīn" to refer to individuals of the other category. It should also be kept in mind that this classification is based on the general majority. The Jihādī current may include individuals who do not fully subscribe to its detailed ideology and methodology, although this is rare. Conversely, individuals within mujāhid groups fighting original disbelievers—colonizers and external enemies—may adhere to the ideology of the Jihādī current, and this is common. This is particularly true for mujāhid groups that originated from the Muslim Brotherhood or Salafī current groups. However, the focus of these groups was on external enemies, and they did not adopt an overt methodology in this regard, mostly for operational and political reasons, or sometimes for methodological ones.

Therefore, after this detailed explanation, I return to summarize the definition: Jihādīs or the Jihādī current are the groups or individuals who espouse the idea of armed Jihād against existing governments in the Islāmic world or against external enemies, and adhere to a specific ideology based on the principles of Divine Sovereignty, the rules of loyalty and disavowal, and the fundamentals of contemporary Jihādī politico-legal thought, as detailed and known in their literature.

If we wish to classify the groups and individuals who practiced armed Jihād during the second half of the twentieth century up to the present day—who mostly constitute what is termed the "armed Jihādī phenomenon"—to gain a more specific understanding of the substance of the preceding definition, we find that two types of classification are possible:



First: according to their fields of Jihād and the enemy they targeted.

Second: according to their methodologies of thought, belief, and politico-legal approach.

However, before that, it is necessary to draw attention to the important distinction between mujāhid or Jihādī groups, and those organizations that bear arms against various forms of the Ummah's enemies, but not as Jihād in the path of Allāh, not to make the word of Allāh supreme, nor as the performance of the obligation of Jihād with the intention of religious duty as an act of worship. Rather, their motives are different, perhaps for national liberation, or for political reasons against dictatorial governments, to change the existing non-religious system and establish another non-religious system based on principles of nationalism, patriotism, democracy, socialism, communism, or other contemporary secular political and intellectual doctrines.

These latter are resistance or militant organizations, not mujāhid or Jihādī ones. Bearing arms may be for reasons of manliness, zeal, courage, ostentation, or vainglory, and so forth. Their actions, though perhaps commendable from a national, liberationist, or resistance perspective, are not considered an act of worship for which the perpetrator is rewarded, nor will they have recompense in the Hereafter. Their death is not martyrdom in the path of Allāh; rather, their emigration and death are according to their intention. Indeed, they may be sinful or even apostate depending on the objectives for which they fought. For Jihād is that which is in the path of Allāh and to make His word supreme. And the martyr (shahīd), as defined by the Messenger of Allāh (peace and blessings be upon him), is one who fights so that the word of Allāh is supreme; he is in the path of Allāh.

As for the mujāhidīn who constitute the individuals of the Jihādī phenomenon, they are those who fight in the path of Allāh as an act of devotion to Him and in fulfillment of an obligation He has enjoined upon Muslims in specific circumstances.

They undertake Jihād as a religious, devotional act. This must be clear. The classification of the types of mujāhidīn today, based on what has been mentioned, is as follows. This will help define the Jihādī current and distinguish it from other components of the "contemporary armed Jihādī phenomenon" in general.

## **Second: Classification of the Components of the Jihādī Phenomenon**

### **Classification of the Components of the Jihādī Phenomenon According to Their Fields of Jihād and the Enemies They Fought:**

#### **1. The Jihādī Current (or Jihādī Groups/Organizations, or Jihādīs):**

These are the groups and individuals who have adopted the idea of Jihād against the apostate, tyrannical governments in Arab and Islāmic countries, in order to overthrow them and establish the rule of Allāh's Sharī'ah upon their ruins, or to repel their oppression against Muslims, based on a specific Jihādī politico-legal ideology that will be explained, Allāh willing.

Members of these organizations and groups may participate, collectively or individually, in other types of Jihād, such as repelling an aggressor and Jihād against external enemies, as in Afghanistan, Bosnia, Chechnya, and elsewhere. However, the basis of their formation and their objectives generally make them organizations that are secretive in movement, national (or country-specific) in objectives, and hierarchical in organizational structure. Its members are bound to a leadership and a commander (amīr) through an oath of allegiance (bay'ah) for Jihād and to work towards achieving these goals.

#### **2. Mujāhid Groups or Organizations:**

These are organizations and groups that specialize in Jihād against aggressing enemies in Muslim lands, especially Jews (as in Palestine), occupying Crusaders like the Americans (as in the Arabian Peninsula, Iraq, and

elsewhere currently), Westerners in general, atheists like the Russians or Chinese, or polytheists as in Chechnya, Bosnia, India, Kashmir, and Southeast Asia, or any type of external enemy.

Often, these organizations take the form of national liberation movements, but on an Islāmic and Jihādī basis, as mentioned earlier, with the aim of liberating those lands and then subjecting them to Islāmic rule, or in defense of religion, land, honor, life, and property, as an act of worship and a religious obligation.

### **3. Mujāhid Groups and Individuals Acting to Change Wrongdoing with Arms or to Repel Injustice:**

This phenomenon is mostly based on individual Jihād and personal initiatives. Often, they lack defined groups or a commander (amīr); rather, they are individuals or small, scattered elements who undertake armed Jihādī actions with the intention of seeking reward from Allāh (iḥtisāb), enjoining good and forbidding evil, fulfilling a devotional obligation, and based on religious perceptions and motives, to remove some wrongdoing here or there. This can include actions such as destroying places of alcohol, fornication, debauchery, or corruption, or assassinating a prominent figure of disbelief, oppression, or aggression against Muslims, their religion, rituals, or sanctities, or to remove any manifestation they consider religiously reprehensible and believe must be removed by force after it became impossible to do so by word or in the heart.

I am not here to evaluate the correctness, error, or utility of these actions, nor whether they achieved the goal of removing wrongdoing or led to greater evils. Rather, I mention this category here as a type of mujāhidīn who undertook such actions as an act of worship and a religious duty, this being

the basis of their intention.

### **Classification of the Components of the Jihādī Phenomenon According to Their Methodologies of Thought and Politico-Legal Approach:**

They are primarily divided into two main types:

#### **1. Methodological Groups:**

These are groups that possess a specific and detailed intellectual, politico-legal methodology, and a defined stance based on Sharīʿah regarding general politico-legal, doctrinal, and intellectual issues.

#### **2. Non-Methodological Groups:**

These are groups whose members have united to perform the obligation of Jihād for a legally sanctioned objective—such as repelling an aggressor, removing wrongdoing, repelling injustice, fighting a government, or similar aims—and to bear arms, without having a detailed politico-legal methodology that defines their stance on political and other issues.

Methodological Jihādī groups are divided into three main categories:

#### **1. Activist Jihādī Groups:**

Most of these emerged from the Islāmic awakening in the early 1960s and carried influences from the thought of the Muslim Brotherhood, in addition to the ideology based on the principles of loyalty and disavowal, and Divine Sovereignty. Among the earliest and greatest proponents of this ideology were the martyr Sayyid Quṭb in Egypt and Professor Abū al-Aʿlā Mawdūdī in Pakistan.

## **2. Salafī Jihādī Groups:**

These are Jihādī groups that, in addition to the aforementioned ideology, adopted a reliance on the doctrines of the Salaf (pious predecessors) according to the legal verdicts (fatāwā) of Imām Ibn Taymiyyah and similar leading figures of the Salafī school. They also adopted the jurisprudence of the Najdī mission and the ideas of Imām Muḥammad ibn ‘Abd al-Wahhāb (may Allāh have mercy on them), as well as the ideas of those who followed this path after them.

## **3. Reformist and Educational Mujāhid Groups (Sufi Jihādī groups, Jihādī scholars' groups, etc.):**

These are groups founded on educational, scholarly, doctrinal (madhhabī), or Sufi order (ṭarīqah) principles, possessing an organizational structure whose members are bound by an oath of allegiance (bay‘ah) to their leader, shaykh, or commander. They then took up arms for Jihād, usually against external enemies, or sometimes in internal matters.

Non-methodological Jihādī groups are also divided into two types:

### **1. Organized Mujāhid Groups:**

These are groups whose members are bound by an oath of allegiance (bay‘ah), a commander (amīr), and a leadership. They have administrative and organizational structures. Their members are united by the Jihādī cause for which they have gathered, such as repelling an aggressor, removing any wrongdoing, or confronting any form of enemy to Islām and Muslims. However, they lack a specific intellectual framework for doctrine and education.

## **2. Unorganized Mujāhid Blocs, Individuals, and Gatherings:**

These are efforts by individuals, small blocs, or scattered mujāhid elements who have undertaken legitimate Jihādī actions in various places, but without any single individual or the collective group possessing a specific ideology, a methodology for doctrine and education, or a bond uniting their members.

This chapter specifically focuses on studying some features and experiences of the armed Jihādī current. It is the most prominent and significant component of the armed Jihādī phenomenon. It is the most impactful, indeed forming the basis of the phenomenon, and the most important aspect in terms of scale, impact, and the future of the confrontation between us and our enemies, and Allāh knows best.

## **Third: The Emergence of the Contemporary Jihādī Current and its Intellectual and Activist Stages of Development (1960 - 2001)**

The birth of Jihādī current groups and organizations is considered a natural product of the political developments in the post-independence (albeit nominal) era from occupation in Arab and Islāmic countries. It is also considered a natural phased development and a spontaneous offshoot of the contemporary Islāmic awakening, which had begun around the fall of the Caliphate, i.e., the early 1930s, at least three decades before the birth of the Jihādī current, depending on the recency or antiquity of the Islāmic awakening's emergence and the conditions of each country, its occupation circumstances, and its general political situation.

As discussed in the previous two chapters, modern colonialism in Arab and Islāmic lands undertook the destruction of the Ummah's elements of resistance and renaissance after the fall of the Caliphate. It succeeded in dismantling the foundations of political, religious, and social authorities in most Arab and Islāmic countries. The qualitative shift in colonial methods, from old (direct military)

colonialism in Muslim lands to modern (economic, political, and cultural) colonialism, and its installation of apostate governments comprised of secularist generations or treacherous, collaborationist factions to act as its proxies in achieving its objectives, led to the Ummah's withdrawal from the field of direct confrontation. This was due to the obscured role of the external colonizer and the assumption of power by local "national" governments. By the nature of things, these governments were bound to clash with the various components of the Islāmic awakening, which had primarily arisen to return Muslims—in one way or another, according to each school's leanings and methodologies—to a life based on the teachings of their religion and governance by its Sharī'ah.

All post-independence governments in the Arab and Islāmic world, without exception, were established on secular foundations that separated religion from the state. They all ruled by other than what Allāh revealed, and renegades from among their own people undertook the task of legislating without Allāh's authority, just as they undertook the task of collaborating with and showing allegiance to the Ummah's enemies, openly serving their objectives. This was in addition to the characteristics of oppression, tyranny, despotism, and various forms of administrative and behavioral corruption that all these governments, without exception, exhibited.

Colonialism implanted the Zionist entity in the heart of the Islāmic world in Palestine. The state of Israel was officially established in 1947 on most of Palestinian land, and then Israel completed its occupation, in addition to parts of Egypt, Syria, Jordan, and Lebanon, in 1967.

The Palestinian issue became a massive burden on the conscience of the Arab and Islāmic world. Western colonialism consolidated its economic occupation of the Arab and Islāmic world and plundered its resources, supporting and preserving the dictatorial governments it had established therein.

Thus, the grassroots and leadership of the Islāmic awakening found themselves facing this painful and strange reality that followed the colonial era. Various schools of thought and opinions emerged within the awakening itself to address this reality, leading to the differentiation of its schools and trends, as we saw in the fifth chapter.

While some believed the solution lay in education, reform, and withdrawal from politics, others saw the solution and reform in entering its arenas through legally permissible channels provided by those governments. A third group (the one we are concerned with in this chapter) believed that the breach had widened beyond repair and that it was necessary to take up arms to remedy these conditions. This was especially after those governments and their oppressive apparatuses proved ready to consistently clip the wings of the awakening by liquidating its leaders through assassination or imprisoning them for decades, persecuting their followers, and restricting all avenues of calling to Allāh, even peaceful ones. It was here, at the end of the 1950s and the beginning of the 1960s, that the initial ideas for the birth of the contemporary Jihādī current began to crystallize.

The Muslim Brotherhood movement (primarily) was the natural incubator where such ideas could be born and spread. The call of Ḥasan al-Bannā (may Allāh have mercy on him) had created a suitable climate for these developments. There is no clearer indication of this than its slogan, which summarized its methodology: "Allāh is our objective. The Messenger is our leader. The Qur'ān is our constitution. Jihād is our way. Death in the path of Allāh is our highest aspiration." This was despite its thought and practices carrying much intellectual and methodological intermingling from Sufī, Salafī, nationalist, democratic, and other influences. Its initial Jihādī practices also served as further proof of its suitability to be an incubator for the birth of the Jihādī current and thought within its fold.

The leaders and youth of the Muslim Brotherhood in Egypt and Syria participated in the Palestine War of 1947-1948. Ḥasan al-Bannā formed his special secret



apparatus, the military wing of the group, for Jihādī objectives. After Ḥasan al-Bannā's assassination in 1949 (may Allāh have mercy on him), members of this apparatus led and managed the secret resistance in the Suez Canal zone and its surroundings in the early 1950s. The apparatus participated in supporting the movement of ‘Abd al-Nāṣir and the Free Officers in overthrowing King Fārūq. However, this perished individual (Nāṣir) had arranged with the enemies of this Ummah a program that included the liquidation of the Islāmic movement in Egypt, spearheaded by the Muslim Brotherhood.

He imprisoned their leadership and thousands of their rank-and-file in 1954, expanded his campaign against them, and executed some of them in 1965, including some of its finest thinkers and leading figures. This was in Egypt. As for Syria, the other important incubator for the Muslim Brotherhood movement, military coups swept away the national democratic post-independence governments that had succeeded one another since 1946. From 1954 onwards, coups sponsored by American intelligence and its experiments in Syria followed one another until the atmosphere was prepared for the Arab Socialist Ba‘th Party to stage its coup in 1963. One of its top priorities was the liquidation of the Islāmic awakening, including the Muslim Brotherhood and others, and fighting Islām in all its components. Egypt and Syria constituted the early incubators for the birth and crystallization of Jihādī thought and its operational theories. This pattern was repeated in various Arab and Islāmic countries. These political, social, and cultural transformations, and the Westernization and secularization campaigns undertaken by various governments, raised important questions for the thought and methodology of the Islāmic awakening.

In Pakistan, during the 1950s, the writings of the brilliant and unique scholar Abū al-A‘lā Mawdūdī (may Allāh have mercy on him) formed essential material for the crystallization of Jihādī thought. He (may Allāh have mercy on him) criticized the

stagnant state of traditional religious circles in Pakistan. Through his books, articles, and the newspaper of his movement, which he founded under the name "Jamā'at-e-Islāmī in Pakistan," he addressed many of the most important politico-legal issues based on Sharī'ah and presented the contemporary reality of Muslims through them. He wrote about the requisites of the testimony of Tawhīd, the foundations of loyalty and disavowal, defined Jihād, its purposes, and objectives. He wrote about the birth of the Islāmic state, its characteristics, its constitution, its specifications, and the path to its establishment. One of his most important books, "Four Basic Qur'ānic Terms" (Al-Muṣṭalaḥāt al-Arba'ah), contained many fundamentals of contemporary Jihādī thought.

However, the undisputed pioneer of Jihādī thought in the modern era, to whose ideas the birth of the thinking methodology and movement theories in the "contemporary Jihādī current" can be attributed, was undoubtedly the martyred teacher, Professor Sayyid Quṭb (may Allāh have mercy on him). He began his life as a man of letters, a poet, and a critical researcher simultaneously. He experienced intellectual maturation during the tumultuous and critical era of contemporary Egyptian history in the 1940s, 1950s, and 1960s, which saw the demise of the monarchy and the Free Officers' revolution, the occupation of Palestine, and the aggression against Egypt. He interacted closely with the Muslim Brotherhood and was influenced by their movement. His study trip to America had a profound impact on his discovery of the nature of the contemporary Crusader campaign against the Arab and Islāmic world, in addition to the penetrating insight Allāh endowed him with, a captivating pen, and a transparent spirit. The prison environment, where 'Abd al-Nāṣir incarcerated him with most of the Muslim Brotherhood leaders from the early 1950s to the mid-1960s, formed the general milieu in which he penned his brilliant writings, which are rightly considered the intellectual and methodological foundation of the contemporary Jihādī current in the Arab and Islāmic world. His unique book, "In the Shade of the Qur'ān" (Fī Zīlāl al-Qur'ān), an activist

interpretation of the Qur'ānic verses in light of narrations transmitted by exegetes, contained the essence of the activist theories of contemporary Jihādī thought and the essence of the concepts Sayyid wished to propound. His book "Milestones" (Ma'ālim fī al-Ṭarīq), despite its small size, was the most important, containing the quintessence of that thought and its revolutionary, transformative Jihādī propositions. His extensive library of other books, such as "Characteristics of the Islāmic Conception" (Khaṣā'iṣ al-Taṣawwur al-Islāmī), "This Religion" (Hādhā al-Dīn), and "Jāhiliyyah of the Twentieth Century" (Jāhiliyyat al-Qarn al-ʿIshrīn), among others, constituted an integrated methodology for a contemporary activist Jihādī thought suitable for that era.

Sayyid's thought (may Allāh have mercy on him) represented a qualitative leap in the intellectual trajectory of the Islāmic awakening in general and the Muslim Brotherhood in particular. The "mother" movement, as they called it, had to define its position regarding these propositions.

The traditional leadership of the Muslim Brotherhood in Egypt adopted a rejecting and oppositional stance towards Sayyid and his ideas. His theories on Divine Sovereignty, loyalty and disavowal, separation from Jāhiliyyah, and distinct identity and methodology represented a significant divergence. The Brotherhood had to decide whether to proceed with him towards development or to part ways in a reactionary move that would deviate them even from fundamental principles previously part of their methodology.

The Brotherhood chose the second path to avoid confrontation with the authorities, and the effects of imprisonment, oppression, and whippings became evident in their new intellectual features. The General Guide, Ḥasan al-Huḍaybī (may Allāh have mercy on him), wrote his famous book "Preachers, Not Judges" (Du'āh lā Quḍāh) in response to "Milestones" and the ideas of confrontation and clash with the Jāhiliyyah embodied by the existing political system, and the transformation it

imposes on societies, as presented in "In the Shade of the Qur'ān." Here, the Muslim Brotherhood movement and the contemporary political awakening diverged into two distinct and contradictory schools. "Milestones" and Sayyid's thought in general embodied the ideology of Divine Sovereignty, distinctness, and separation, consequently leading to the judgment of disbelief and apostasy upon existing ruling systems and an explicit call for Jihād against them, outlining the path for this Jihād.

The book "Preachers, Not Judges," as its expressive title indicates, represented the new methodology of the Muslim Brotherhood and the beginning of the path of regression they embarked upon since then. The essence of its theory was that the pioneers of the Islāmic awakening are callers to Islām and reform, not judges over rulers and people and their conditions, to the extent of determining their affiliation with Islām or their departure from it. This book formed one of the most important pillars of contemporary political Murji'ism (deferral of judgment) in the burgeoning Islāmic movement, as its testimony included the apostate, disbelieving authorities and their pillars in Egypt and elsewhere as being within Islām.

These two books and these two lines of thought marked the beginning of the formation of the two main schools within the Islāmic awakening: the political school and the Jihādī school. This intellectual atmosphere, as previously explained, also led to the birth of the deviant school of excommunication (takfīr) in Egyptian prisons, on the margins of these intellectual conflicts, as has already been detailed.

I am not here to review the intellectual path of the political awakening. I return to tracing the Jihādī current and the beginning of the emergence of its methodologies and organizations.

Despite the importance of Sayyid's writings and their primacy in generating the intellectual identity of the Jihādī current, other important writings also emerged during that period in Egypt. Foremost among them are the writings of the martyred

legal scholar Professor ‘Abd al-Qādir ‘ūdah (may Allāh have mercy on him), whom ‘Abd al-Nāṣir executed, as well as the writings of the Ḥadīth scholar Shaykh Aḥmad Shākir (may Allāh have mercy on him), and others. Sayyid Quṭb (may Allāh have mercy on him) attempted to put his ideas into practice and tried to form the first secret Jihādī organization embodying those ideas, composed of a group of mujāhid youth, most of whom were members of the Muslim Brotherhood. However, his nascent experiment was quickly aborted, and he was executed on charges related to it (may Allāh have mercy on him). Thus, a wonderful saying and a righteous, highly significant vision he had seen in prison came true for him. Some of his contemporaries in prison narrated that shortly before his execution, he saw in a dream his writing desk drawer, which contained the papers on which he had written his ideas, open, and sparrows came, took the papers, and flew with them in every direction. He interpreted this as the spread of his thought throughout the world. And the saying that also came true for his writings is:

The martyred teacher Sayyid Quṭb (may Allāh the Exalted have mercy on him) said: "Not every word reaches the hearts of others, moving them, uniting them, and propelling them. It is the words that drip blood because they feed on the heart of a living human being. Every word that has lived has fed on a human heart. As for the words born in mouths, uttered by tongues, and not connected to that living divine spring, they were born dead and have not pushed humanity forward even an inch. No one will adopt them because they were born dead, and people do not adopt the dead."

And so, Sayyid's thought spread throughout the world. I saw his book "Milestones" in Afghanistan translated into Pashto and Persian. Indeed, I was informed that one of the old mujāhidīn from the days of the Jihād against the Russians entered a school in Nuristan—very remote, extremely rugged mountainous areas in the midst of the Hindu Kush mountains on the northern border of Kashmir and China, near

Badakhshan and the Wakhan Corridor, situated at an altitude of more than 5,000 meters above sea level—in an area untouched by any elements of civilization, neither water nor electricity nor anything else. He said he entered one of the schools and found Sayyid Quṭb's "Milestones" translated into the Nuristani language!

Glory be to Allāh! The migrating sparrows of truth had carried it and landed it there decades after his execution (may Allāh have mercy on him). Perhaps there is no living language of Muslims today into which many of Sayyid's books (may Allāh have mercy on him) have not been translated, let alone into global languages. This giant, whose intellectual impact the Crusaders and their leader America realize today in their campaign to combat terrorism, has become a primary target for their current intellectual and media campaign to fight, denigrate, and distort his legacy, and for their attack on educational curricula in our countries in general, and religious education curricula in particular.

As for Syria, the second important incubator for the emergence of the Islāmic awakening and the "contemporary Jihādī current," the martyred Shaykh Marwān Ḥadīd (may Allāh have mercy on him) appeared during the same period (1960-1965). He had gone to study in Egypt, embraced the thought of the Muslim Brotherhood, and returned as a member. The call was strong in Syria in the late 1950s. Shaykh Marwān Ḥadīd (may Allāh have mercy on him) became convinced that an affliction like the Baʿth Party, whose leadership was increasingly dominated by Nuṣayrī elements preparing to seize power, could only be confronted through Jihād. He held ideas similar to Sayyid's and was influenced by him. Shaykh Marwān was not a writer but a brilliant orator and an activist mujāhid poet. He founded the "Fighting Vanguard Organization of Hizb Allāh" (Tanẓīm al-Ṭalīʿah al-Muqātilah li-Hizb Allāh), as he initially named it, which later transformed into the "Fighting Vanguard of the Muslim Brotherhood" (al-Ṭalīʿah al-Muqātilah lil-Ikhwān al-Muslimīn). He made a Jihādī attempt that was crushed by the tanks of the Baʿthist

authorities in 1965. He tried again in 1970, but was soon arrested and then executed in 1975 (may Allāh have mercy on him).

After him, his students undertook the mission of igniting the longest contemporary Jihādī revolution against a government in the Arab world (1975-1982). Shaykh Saʿīd Ḥawwā (may Allāh have mercy on him) emerged within the Muslim Brotherhood in Syria, and his books, which carried Jihādī thought and made important additions to it during the 1970s and 1980s, were published successively. Most of them bore the series title "In Construction" (Fī al-Bināʾ). Among them were books such as "Allāh," "The Messenger," "Islām," and "An Introduction to the Call of the Muslim Brotherhood." Some of his most important books that theorized Jihādī thought were "A Step Forward on the Path of Blessed Jihād" (Khuṭwah ilā al-Amām ʿalā Ṭarīq al-Jihād al-Mubārak), "Soldiers of Allāh: Culture and Ethics" (Jund Allāh Thaḳāfatan wa Akhlāqan), and "Soldiers of Allāh: Organization and Planning" (Jund Allāh Tanẓīman wa Takhtīṭan). These represented the peak of his Jihādī intellectual output. Thereafter, he suffered an intellectual decline as a result of the failed trajectory of Jihādī work in Syria, which eventually led him to democratic and Sufi aberrations that appeared in his later writings (may Allāh have mercy on him and forgive him).

I believe that from there—from Egypt and the Levant (al-Shām)—was the beginning. As for most other Arab countries, local political conditions and the colonial situation were similar, and this thought spread from Egypt and Syria to Sudan, Iraq, Lebanon, and Jordan due to proximity.

Due to the early independence of Syria and Egypt, and the advancement of their education systems compared to almost all other Arab countries, all the Arabian Peninsula states imported teachers from Egypt and Syria for primary, intermediate, and secondary education, and even for university education, especially in the faculties of Sharīʿah, arts, law, humanities, and others. Likewise, most North African countries, particularly Algeria during the "Arabization" revolution led by Algerian

President Houari Boumédiène after independence to counter the Francization policy imposed by France over 130 years of colonialism, also imported teachers from Egypt and Syria.

Given that the call of the Muslim Brotherhood had spread widely among teachers and the educational sector in Egypt and Syria, many of those teachers were proponents of the Brotherhood or influenced by their call. This was one of the most important reasons for the transmission of the mother call—the fundamental pillar of the political and later Jihādī awakening—to those countries. This was in addition to the general spread of the local Islāmic awakening phenomenon in all those countries, the proliferation of Islāmic books and their trade, the abundance of printing presses and newspapers, and the active cultural movement in the Arab and Islāmic world during the post-independence era.

Thus, the winds of the Islāmic awakening and its schools blew across the Arab and Islāmic world, and its schools, organizations, and groups mutually influenced each other.

However, the activist thought of the Jihādī current, and its primary intellectual incubator—namely, the thought of the Muslim Brotherhood—swept across the Arab and Islāmic world mainly from Egypt and Syria (the Levant).

This activist thought, which formed within the Muslim Brotherhood movement, then developed, became independent, and distinguished itself in "Quṭbist" thought—named after Sayyid Quṭb (may Allāh have mercy on him)—was one of two components of contemporary Jihādī current ideology. The writings of his brother, Professor Muḥammad Quṭb, after him, and what was added to this school from the writings of Muslim Brotherhood authors from various countries in the 1970s, also contributed. Another important component that joined in its formation came from



the Arabian Peninsula, from the lands of Najd and Ḥijāz, which were falsely named "Saudi Arabia."

The third Saudi state was established—as previously indicated—with British planning and support, and King ‘Abd al-‘Azīz Āl Sa‘ūd was crowned sultan over the lands of Najd and Ḥijāz and their annexes, forming the Kingdom of Saudi Arabia in 1935. The marketable commodity that ‘Abd al-‘Azīz seized upon, to be the substance of his propaganda and deception of the people, was his claim of reviving the call of Shaykh Muḥammad ibn ‘Abd al-Wahhāb (may Allāh have mercy on him). This call had been almost eradicated with the fall of the second Saudi state during its conflict with the Ottoman Caliphate, which had enlisted the ruler of Egypt at the time, Muḥammad ‘Alī Pasha, for this task.

‘Abd al-‘Azīz's sons inherited from him the business of trading in the Wahhābī call. And Allāh had a subtle plan concerning them and the enemies of Islām. The sons continued their father's trade in the Wahhābī call. They established numerous institutions and expended great efforts and vast sums of money for this purpose. Many sincere individuals dedicated to the call and religion worked in this field.

Thus, a generation of men of the Islāmic awakening was educated during the three decades of the 1960s, 1970s, and 1980s under senior scholars who inherited and carried the Wahhābī call.

With a suitable atmosphere and abundant funds due to the oil boom during that period, the Wahhābī call flourished with the support of successive Saudi governments.

The call of Shaykh Muḥammad ibn ‘Abd al-Wahhāb and the great imāms of the Najdī mission was revived, and their valuable books were published. The heritage of Shaykh Ibn Taymiyyah and his student Ibn al-Qayyim (may Allāh the Exalted have mercy on them) was also revived, as were the books of other proponents of the

Salafī creed and the school of Ahl al-Ḥadīth. The Saudi government undertook the printing and distribution of millions of copies of these works over the years.

Governmental and private religious institutions and Saudi universities undertook their printing, publication, teaching, and dissemination throughout the Islāmic world. Many sincere and distinguished scholars from the Arabian Peninsula and those who studied under them carried out this work.

The focus of the Wahhābī call and the Salafī creed, as is known, was on reviving the jurisprudence of evidence (fiqh al-dalīl), the methodology of Ahl al-Ḥadīth, and the doctrines of Ahl al-Sunnah wa-l-Jamā‘ah. It concentrated on combating innovations and deviations that had infiltrated through many deviant Sufi orders and the stagnation, submission, and intellectual backwardness they had left behind. This call also focused on the issue of loyalty and disavowal, supporting the people of faith, and opposing disbelievers such as Jews, Christians, polytheists, and their allies among the hypocrites. This call, as is well-known, also emphasizes the purification of Tawhīd, singling out Allāh in His Lordship (rubūbiyyah) and Divinity (ulūhiyyah), and affirming His transcendence through His names and attributes. It stresses the excommunication of anyone who disputes Allāh's Lordship or Divinity through legislation, polytheism, or judgment contrary to His judgment, and so on.

It was part of Saudi policy, for the propagandistic purposes of the rulers which coincided with the aims of sincere callers, to bring hundreds of thousands of foreign students from various Islāmic countries as expatriates for study, and to open scholarships for them in Saudi universities specializing in religious education, such as Imām Muḥammad ibn Sa‘ūd Islāmic University and the Islāmic University of Madīnah, among others.

In these circles, hundreds of thousands of young Muslim students graduated, carrying these ideas back to their countries from the early 1960s until the present,

though the Saudi government is now trying to change this approach in response to America's program to alter the intellectual and cultural structure of Muslims as part of the war of ideas within its comprehensive war on what it calls terrorism, extremism, and fundamentalism in the Arab and Islāmic world.

As I mentioned, thousands of teachers from Egypt and Syria had gone to Saudi Arabia during that period, many of whom were proponents of the Muslim Brotherhood and pioneers of the Islāmic awakening in general.

Saudi Arabia, especially during the reign of King Fayṣal, also became a natural refuge for persecuted and exiled Muslim Brotherhood leaders from Egypt under ʿAbd al-Nāṣir, as Fayṣal was in conflict with him. Many Muslim Brotherhood callers and shaykhs from Syria also fled there due to Baʿthist persecution since the mid-1960s. Most of these individuals worked as teachers in Islāmic universities in Saudi Arabia.

A very important amalgamation occurred there during the three crucial decades of the awakening (1960-1990) between the activist thought of the Muslim Brotherhood school, especially its Quṭbist branch, and the doctrinal thought and jurisprudential heritage of the Salafī call and the Wahhābī school. This amalgamation then returned to Egypt and the Levant, and subsequently to the rest of the Arab and Islāmic world.

This amalgamation gave birth to two very important schools within the Islāmic awakening since the mid-1970s:

- **The Surūriyyah School:**

(Named after one of its early proponents). Its methodology is based on a mixture of Muslim Brotherhood activism and Salafī-Wahhābī thought. It is a theoretical, intellectual, political, and daʿwah-oriented school, which practically had no movement whose operational experience could be

recorded. We are not concerned with discussing it here.

● **The Salafī Jihādiyyah School:**

Its methodology consists of a mixture of Quṭbist activist Jihādī thought with the adoption of the Salafī creed and the methodology of the Wahhābī call. This is the primary intellectual and methodological identity that characterized the Jihādī current during the 1980s and 1990s, which is the current we are discussing in this chapter.

In short, I point to a matter of utmost importance in understanding the intellectual identity of the contemporary Jihādī current.

The Muslim Brotherhood methodology, with its political and educational character, and Quṭbist activism, with its distinct character of separation based on the principles of Divine Sovereignty, formed the politico-legal and activist dimension in the thinking methodology of the contemporary Jihādī current.

Similarly, the Salafī methodology and many influences from the Wahhābī call and its jurisprudential output formed the jurisprudential and doctrinal foundation that answered most of the pending politico-legal questions raised by the activist Jihādī methodology and its call for confrontation with the ruling systems of ignorance in the Islāmic world. This included:

Establishing Sharīʿah proof for the disbelief of rulers governing by other than what Allāh revealed and allying with the enemies of Muslims, then the sequence of Sharīʿah rulings that follow, such as rulings on rebelling against them, nullifying their legitimacy, and fighting their supporters, among dozens of other derivative Sharīʿah issues.

When most schools of the Islāmic awakening adopted the democratic path and proposed various conceptions to answer the question of the problem and solution in the contemporary reality of Muslims, and the different schools of the Islāmic awakening engaged in numerous intellectual and jurisprudential debates, the jurisprudence of Imām Ibn Taymiyyah, the Salafī methodology, and the heritage of the Wahhābī school formed the primary basis for the Jihādī current in navigating these contests.

Thus, we can summarize the intellectual structure of the contemporary Jihādī current with the following equation:

Fundamentals of Muslim Brotherhood thought + Activist methodology of the martyr Sayyid Quṭb + Politico-legal jurisprudence of Imām Ibn Taymiyyah and the Salafī school + Doctrinal and jurisprudential heritage of the Wahhābī call = The politico-legal activist methodology of the Jihādī current.

The primary arena for the maturation of these intellectual and methodological components during the 1970s and 1980s was in Egypt, the Levant, and the Arabian Peninsula, especially in the Land of the Two Holy Sanctuaries (Saudi Arabia). From there, it spread to other countries, as I will explain later, noting that each of these arenas in Arab and Muslim lands, the nature of its awakening components, and its stage of maturity had an impact on the nature of the Jihādī thought born there and the nature of the experience accordingly.

The impact was direct and rapid in Jordan, Lebanon, and Yemen. It was slow in countries like Iraq due to its strict security regime. The impact was limited in the Arab Gulf states and Saudi Arabia due to the nature of their oil-based societies, small populations, and the stagnation of intellectual and cultural life there at that time. As for Libya and the Maghreb countries, this was delayed due to the late emergence of the Islāmic awakening there until the early 1970s, owing to their independence circumstances, the nature of their regimes, and the deep Western influence of

French colonialism. However, early Jihādī attempts were recorded in Morocco (1963) and Algeria (1973), without any influence from or connection to the intellectual wave of the Eastern-born Jihādī current that we are discussing. Similarly, the impact was limited in the Horn of Africa and Somalia due to their circumstances, as most influences of the awakening reached them late, through students who went to study in the West or in neighboring Arab countries like Saudi Arabia, Egypt, and Sudan, were influenced by the ideas of the awakening, and returned with them to their countries to merge with local awakening data and conditions.

This was also roughly the case in countries on the peripheries of the Islāmic world, such as Indonesia, the Philippines, East Asian countries, and Central Africa, as well as the Soviet republics in Central Asia and the Caucasus.

The Muslim countries most affected by and influential in the Islāmic awakening and its general schools in the Arab world were Pakistan and Turkey, due to proximity and overlap in more than one field.

As for the Jihādī current, in terms of the birth of its ideology and the transition of its adherents to the field of application and confrontation with governments, its emergence in different places was linked to several factors, such as political, social, cultural, and economic conditions in each country, in addition to the level and type of the Islāmic awakening and the arrival of the Jihādī current's intellectual influences to that place.

Then came the Afghan Jihād experience (1984-1992), leading to the formation of the Jihādī school whose members were called "Arab Afghans," ushering the Jihādī current into a phase of globalization, as we shall see in the following section, Allāh willing.

Several Jihādī attempts were made by various groups of the Jihādī current against some existing regimes in the Arab and Islāmīc world, at different levels and scales, from the early 1960s to the end of the twentieth century. The most important of these, according to their chronological order and as far as I recall, are as follows:

### **Most Important Armed Attempts and Experiences of the Jihādī Current (1960 - 2000)**

1. The Moroccan Youth Movement (Ḥarakat al-Shabībah al-Maghribiyyah) in Morocco (Marrakesh), led by Shaykh ‘Abd al-Karīm Muṭī‘, against the government of the late King Ḥasan II, who met his demise (1963).
2. The attempt by the martyred Shaykh Sayyid Quṭb (may Allāh have mercy on him) and the Jihād Organization against the rule of ‘Abd al-Nāṣir in Egypt (1965).
3. The movement of the martyred Shaykh Marwān Ḥadīd (may Allāh have mercy on him) against Ba‘thist rule in Syria (1965).
4. Jihād movements against communist regimes in Afghanistan before the Soviet occupation (1965-1975).
5. The experience of the Vanguard Organization (EkiNGiLAR) in Turkey during the civil war (1972).
6. The Islāmīc State movement led by the martyred Shaykh Muṣṭafā Būya‘lī (may Allāh have mercy on him) in Algeria (1973-1976).
7. The Islāmīc Jihādī Revolution in Syria led by the Fighting Vanguard, students of Shaykh Marwān Ḥadīd (1975-1982).
8. The Jihād Organization and al-Jamā‘ah al-Islāmiyyah movement in Egypt against Anwar Sādāt, then against his successor Ḥusnī Mubārak (1981-1997).
9. The Jihādī attempt against Gaddafi's rule in Libya (1986).
10. Some limited Jihādī attempts and the coup attempt by the military wing of the Islāmīc Tendency Movement (Ḥarakat al-Ittijāh al-Islāmī) in Tunisia (1986).

11. Jihādī experiences of various groups in Algeria starting from (1991).
12. Jihādī confrontations against the communist regime in Tajikistan since (1992).
13. Limited Jihādī attempts in the Land of the Two Holy Sanctuaries (Saudi Arabia) since (1994).
14. Jihādī confrontations in Libya (1994-1996) and the experience of the Libyan Islāmic Fighting Group (al-Jamā'ah al-Islāmiyyah al-Muqātilah).
15. The armed uprising of the Movement for the Enforcement of Sharī'ah (Ḥarakat Nafādh Sharī'at) in northwestern Pakistan (1996).
16. Attempts to form Jihādī groups in Morocco since (1996).
17. The Jihādī attempt against the pro-American communist regime of Karimov in Uzbekistan, and the formation of the Islāmic Movement of Uzbekistan (1998).
18. The Jihādī experience of the Aden-Abyan Army in Yemen since (1999).
19. The Jihādī attempt in the Nabaṭiyyah mountains in Lebanon (2000).

During the same period, numerous Jihādī movements and confrontations against various forms of foreign occupation and aggression on Muslim countries also took place. I have classified these under the heading of Mujāhid Movements and Organizations to distinguish them—for academic classification purposes—from the Jihādī current that we are concerned with, which together with them forms what I have termed the contemporary Jihādī phenomenon during the second half of the twentieth century. Among the most important of these experiences and movements are the following:

### **Some Experiences of Mujāhid Confrontations and Movements against Foreign Occupation and Aggression:**

1. Jihād and resistance movements against Indian occupation in Kashmir and the Indian state of Assam.
2. Jihād movements against Pagans in Burma and Arakan.



3. Mujāhid liberation movements in the Philippines, such as the Moro National Liberation Front (MNLF) and the Abū Sayyāf Group.
4. Groups that waged Jihād in Eritrea against Ethiopian occupation.
5. Mujāhid groups against Ethiopian occupation in the Horn of Africa (Ogaden, Afar, etc.).
6. The Islāmīc Party of Turkistan (Ḥizb al-Islāmī al-Turkistānī), which fights against Chinese occupation of East Turkistan.
7. The Tawhīd Group (Jamā'at al-Tawhīd), formed by Sunni mujāhidīn during the Lebanese civil war, confronting the Christian alliance and Nuṣayrī sectarian forces supported by the Syrian regime (1975-1982).
8. Jihād against Soviet occupation in Afghanistan (1979-1992).
9. The Islāmīc Resistance Movement (Ḥamās) confronting Israeli occupation in Palestine since (1987).
10. The Islāmīc Jihād Movement confronting Israeli occupation in Palestine since (1989).
11. Confrontations of Kurdish Islāmīc groups against Saddam Hussein's regime in Iraq, then against the aggression of secular Kurdish parties in Iraqi Kurdistan, since (1990).
12. The Jihādī experience in Bosnia against Serbian aggression (1994-1996).
13. The Jihādī experience against Russian occupation in Chechnya and the Caucasus since (1995).
14. Jihādī confrontations against Christian aggression in Indonesia since (1998).

#### **Fourth: The Major Turning Point in the History of the Jihādī Current:**

**The Afghan Jihād against the Russians and the Gathering of Mujāhidīn (Arab Afghans) (1984 - 1992)**

The armies of the defunct Russian Soviet Union openly occupied Afghanistan in 1979, after having done so indirectly through several communist military coups since 1965. The invaders' entry led the entire Afghan populace—its tribes, scholars, and various classes—to engage in Jihād and resistance.

As I previously indicated in the course of this research, no one expected this poor, destitute, and underdeveloped nation to withstand such a formidable invasion. It seemed as though America had acquiesced to the annexation of this territory into the colonial inventory of the Russians, just as they had annexed Central Asia, the Caucasus, and other regions. However, the valiant resistance of the Afghan people between 1979 and 1982 caught the attention of the American administration and its senior strategic thinkers, such as former President Nixon, who personally made a field visit at that time to Afghan refugee camps on the Pakistani border.

Consequently, Congress decided to adopt the Afghan Jihād issue as an arena where America could repay the Russians for the Vietnam blow manifold, and even make it the final battleground of the Cold War where that conflict would be decisively settled by a knockout blow, as indeed happened within ten years.

America oversaw the formation of a global alliance to confront the Russians and the Warsaw Pact in Afghanistan. It drew behind it the entire NATO alliance and its member states, Western European countries, as well as its major economic allies like Canada, Australia, and Japan, to form a political, media, and economic alliance supporting it in this war. A financial policy was established, stipulating a share of financial aid, amounting to millions of dollars, from each of these countries, and everyone contributed.

However, the most important part of the alliance America formed to support the Afghan Jihād came from Arab and Islāmic countries, foremost among which, and most significant in their role, were Saudi Arabia, Pakistan, and Egypt, along with the Gulf Cooperation Council (GCC) states. Saudi Arabia and the Gulf states contributed

the largest share of financial support for that war, whether officially at the governmental level or through encouraging and permitting the flow of private donations for Jihād in Afghanistan to reach the Afghan mujāhidīn. Saudi Arabia, with its religious authority stemming from its control over the Two Holy Sanctuaries and its religious and academic institutions, also played a prominent media role. Its intelligence chief at the time, Prince Turkī ibn ‘Abd al-‘Azīz, supervised and managed its program.

Pakistan played the main role on the ground. Its border with Afghanistan stretched for more than 2,200 kilometers and contained dozens of major crossings for the delivery of supplies and various forms of support for the Afghan Jihād. Its military intelligence (ISI), headed at the time by General Ḥamīd Gul, played a key role in organizing the Jihādī parties, overseeing the formation and distribution of financial aid and weapons among them, and providing logistical services and various types of field support. This sometimes extended to the Pakistani army's practical participation in combat and support with heavy weapons in border battles; I witnessed this firsthand in the battles of Jalālābād (1989). As for Egypt, its most notable participation was an agreement with the Americans to repay part of its debts to them in the form of arms deals sent to Afghanistan via Pakistan. I also witnessed this; it was common for us to open ammunition and weapon crates bearing the insignia of the Egyptian army. This was because Anwar Sādāt had decided to adopt American armament for the Egyptian army and began to dismantle the Russian presence in Egypt in what became known as the "Open Door" policy (Infitāḥ). Thus, it was beneficial for him to reduce his stockpile of weapons and ammunition that were no longer needed in the late 1970s.

These countries, in addition to most Arab, Islāmic, and even Western countries and their followers, played a highly significant media role in supporting the Afghan

Jihād, promoting it, and urging everyone who wished, and even some who did not, to contribute.

As for the third ally that America brought in—or rather, allowed to enter—the line of support for the Afghan Jihād, it was the Islāmic awakening in its entirety and all its movements. Emotions surged spontaneously among the leadership and grassroots of the awakening, driven by religious sympathy for their brethren in faith and creed who were subjected to a war of annihilation and brutal occupation by a power representing the pinnacle of disbelief and atheism from the perspective of Islām and Muslims. Thus, the green light passed from America to its lackeys—the rulers and governments of the Arab and Islāmic world—who in turn signaled it to the Islāmic movements to participate in this broad, indirect alliance where purposes and interests converged. The Arab and Islāmic states had their own interests in this green light in response to their American master: to burnish their reputation by helping Muslims, and to open a door for emigration for the awakening and its cadres, especially its political and Jihādī elements, to vent their fundamentalist desires and feelings far away, thousands of kilometers distant. Perhaps they would find their desired martyrdom in the path of Allāh, and the rulers would be relieved of their clamor in their own countries.

Thus, with the green light flashing for the awakening, Friday sermons, lectures, conferences, festivals, publications, books, newspapers, and all means of expression and propaganda within the awakening ignited, promoting the Afghan Jihād and calling out, "O steeds of Allāh, mount up!" And tens of thousands, for whom happiness in participation was decreed, mounted up.

[I draw attention to the fact that I am writing this paragraph as an eyewitness and participant during that period, having experienced it from 1987 to 1992. I then continued to follow it closely until 1996, when I returned to be present on the

ground in its second phase, completely different from the first, during the period extending from mid-1996 to its end in December 2001.]

Thus, at that time, various segments, groups, and organizations of the Islāmic awakening and its different schools found an opportunity to support and benefit from that thriving market, where everyone had their own goal and desire from that participation. This is not the place to review the objectives of each group, what they gained, or what they achieved. Rather, I mention it because of the importance of this blessed juncture for the contemporary Jihādī current during that phase and what followed, up to this day, and indeed for the future, I believe.

Thus, an indirect alliance was formed among all those united by enmity towards communism and the Soviet Union, or who had an interest in confronting and eliminating it. This ranged from America and its allies in the Western bloc, to their enemies in the Jihādī current, passing through their allies, the rulers of the Arab and Islāmic world, as well as various circles of the Islāmic awakening, despite the differing perspectives of its schools towards America, the West, and these governments.

Here, I wish to address two problematic issues, or, if you will, two enormous lies propagated by Western, especially American, media, and the media subservient to them in Arab and Islāmic countries. Their truth must be clarified to the general public, and specifically to Islamists, Jihādīs, and their audiences. They are:

1. America's role in the victory of the Afghan Jihād.
2. The suspicion of collusion between Arab mujāhidīn and Islamists who participated in the Afghan Jihād with America, and their connection to the CIA during that affair, as Western media and their followers claim today.

I reiterate that the value of this testimony comes from my firsthand participation and proximity to sources of information and those who managed events during that period among Arab and Afghan Jihādīs and Islamists.

## **1. America's Role in the Victory of the Afghan Jihād**

The American media, with its various outlets controlled by Zionized Jews and Crusaders, has sought to portray the victory of the Afghan Jihād as merely a success of American policy and CIA programs in Afghanistan. America has largely succeeded in spreading this false propaganda. They worked on this through various means of propaganda, starting from Rambo films and his "blessed" incursions into Afghanistan, where he shot down planes, destroyed forts, and freed Afghan and American "mujāhidīn" hostages with them. He rode horses, drove armored vehicles, and flew through the sky in Russian helicopters! He was wounded repeatedly but did not die, and was fused inside a destroyed armored vehicle, yet his bulging muscles did not melt! He managed to shower his American-muscle-admiring viewers with a torrent of trite wisdom and ridiculous propaganda from his drooping, half-paralyzed lip. In the end, he delivered the message about America's mercy for the oppressed, its support for the wronged, its eagerness to help Muslims, and its primary role in the victory of the Afghans, whom the fictional film depicted as admiring and loving America! Thus, his muscles returned safely to their base in Hollywood to continue parties and debauched dancing with its beautiful starlets, a truly expressive symbol of America, its bulging muscles, small brain, and half-paralyzed lip feigning wisdom!

The American media, underestimating the intelligence of those who believed it, also focused on the role of Stinger missiles in the victory of the Afghan Jihād, and how they supposedly turned the tide of battle when Russian aircraft began to fall to them, leading to a shift in the course of battles from the defeat of the mujāhidīn to their victory! This lie was spread through various media and propaganda channels,

from documentaries to books to newspapers, to the memoirs of intelligence officers, and so on.

It should be known that the limited number of American Stinger missiles entered Afghanistan ten years after the Russian invasion, shortly before their withdrawal. They were rarely used in the final decisive battles, and only a limited number of aircraft were shot down by them. Only a very few among hundreds of thousands of mujāhidīn ever saw them. Pakistani intelligence stole its share of them, as was its habit of stealing its share of all financial and material aid that came for the Afghan mujāhidīn, from vehicles and various relief materials to equipment, weapons, and ammunition, which were forcibly routed through Pakistan on their way to them.

So, I truly do not know how minds could swallow this massive lie about the role of this Stinger missile in the victory of the Afghan Jihād, in which millions of Afghans participated and over a million armed mujāhidīn were organized in the ranks of Jihādī parties. The Afghan people offered over two million martyrs and five million refugees, from a population that did not exceed 16 million. I do not know what role the Stinger played in destroying over fifty thousand Russian military vehicles, killing over 30,000 Russian soldiers on the ground, and over 150,000 Afghan communist militiamen, not to mention hundreds of thousands of operations during a Jihād that lasted for more than fifteen years, began five years before the Russian invasion, and continued for three years after it, until Kabul fell into the hands of the mujāhidīn—that is, from 1973 to 1992. Despite the absurdity of this "Stinger" lie and its flimsiness in the face of the simplest information about the course of the Afghan Jihād, it found its way into the minds of millions of naive viewers of small and large screens. This is the magic of American media, and the field of victory for these cowardly deceivers, who belittled the minds of most of humanity, and unfortunately, they obeyed them!

## **2. The Suspicion of Collusion between Arab Mujāhidīn and America, and their Connection to the CIA during the Afghan Jihād**

It is astonishing today how global and Arab media programs—films, interviews, analyses, newspapers, books, and so on—pass over this "lie" with utmost nonchalance, moving on to other topics as if it were a self-evident, well-known fact!

They present to people a massive lie as if it were a truth, stating that:

American intelligence (CIA) created the "Arab Afghans" and their leaders, such as Shaykh Usāmah ibn Lādin and Shaykh ‘Abdullāh ‘Azzām, in order to destroy the Soviet Union. And that these creations have turned against America today, some of them destroying its towers in New York and Washington, while most of them returned to their countries to strike its interests, kill its citizens, and fight its allies among the rulers of Arab and Muslim countries. And that the phenomenon of armed Jihād in Arab countries is an offshoot of the Afghan Jihād, and therefore a creation of American intelligence that has gone rogue. They say that America has fallen into the situation described by their common proverb: "He who creates ghosts will have them turn on him."

So, what is the truth of this extremely dangerous fabrication against the reputation of Jihād and Jihādīs in this era?

I will clarify this through the following concise points, with Allāh's help:

- As for the claim that the phenomenon of armed Jihād in Arab and Muslim countries is an offshoot of the gathering of Arab Afghans in the Afghan Jihād, the truth is precisely the opposite.

The truth is that the Arab Jihād in Afghanistan was a result of the Arab Jihād that preceded it; it is one of the achievements of the Arab Jihādī current in Arab lands, one of its offshoots, and one of its stages of development, as mentioned earlier.



The contemporary Jihādī current is a product of the Islāmic awakening that emerged in the early 1930s, and it separated from it in the early 1960s. Many Jihādī experiences took place between the early 1960s and the early 1980s, i.e., twenty years before the Afghan Jihād. Indeed, the leaders, cadres, prominent figures, and pillars of the Arab Jihād in Afghanistan are remnants, cadres, figures, and shaykhs of the Arab Jihādī current.

Shaykh ‘Abdullāh ‘Azzām was one of the prominent figures and veterans of the Jihād in Palestine, and the Jordanian regime exiled him from Amman for his Jihādī propositions and opposition to the regime. Shaykh Usāmah ibn Lādin was raised in the Islāmic awakening, supported more than one Jihād movement in Arab countries, and contributed to supporting the Jihād in Syria in the early 1980s, before heading to Afghanistan.

Similarly, many cadres, who are difficult to enumerate here—early trainers and field commanders who undertook the task of establishing camps and building the infrastructure for the Arab Jihād in Afghanistan—were cadres of Arab Jihād organizations, especially from Egypt, Palestine, Syria, Lebanon, Yemen, and elsewhere. They were the nucleus of the Arab gathering that undertook work in training, media, military operations, field relief work, and other activities, until mujāhidīn flocked from Arab and Islāmic countries, and the gathering, which began as a small contingent in 1984, grew from 1987 to 1991 to reach about forty thousand Arab mujāhidīn by the early 1990s.

- As for the alleged relationship of the Arab Jihād in Afghanistan with the Americans and their wretched organization (CIA), if these villains had any role, it was in the authorization and green light they gave to their henchmen—the rulers of Arab and Muslim countries—to allow the mujāhid youth to exercise their natural right and the commands of their religion to go to Afghanistan. And that the intelligence agencies of those criminal countries

should leave them alone and not obstruct them as they went to perform their religious obligation. It was also in the limited role of the media outlets of those Arab and Islāmic countries in promoting the Afghan Jihād. And in America's role in instructing Saudi Arabia to have its paid religious establishment issue a fatwa that Jihād was an individual obligation (farḍ 'ayn) in Afghanistan—which is true—and to allow righteous callers from the imāms of da'wah and reform in Saudi Arabia to proclaim this Sharī'ah truth. And to allow the people in the Land of the Two Holy Sanctuaries to perform the obligation of Jihād with their wealth to support their brethren in creed and religion. And to encourage young men who wished to go there, to the extent that the Saudi airline company reduced the price of a plane ticket from Saudi Arabia to Pakistan by 75% for anyone wanting to go for Jihād in Afghanistan, making it cheaper than a domestic flight. Undoubtedly, the Āl Sa'ūd had their propagandistic and other interests in these facilitations. America also contributed by instructing Pakistan to open its embassies to issue entry visas for Arab and Muslim youth from everywhere to travel through its territory to Afghanistan, and to allow Arabs freedom of movement, which reached the point of opening training camps on Pakistani territory near Afghanistan and providing logistical services for the Afghan Jihād. Undoubtedly, Pakistan had its regional and national interests in this, and this is not the place to investigate these details. Indeed, there were also personal interests for war millionaires among officers in the Pakistani army, intelligence, and police from the movement of this volume of people and money between the outside world and Afghanistan through their territory. So, if American authorizations to their petty agents are considered a contribution to the making of the Arab Jihād in Afghanistan, it is that and no more. And their petty agents among the rulers in Saudi

Arabia, Pakistan, Egypt, and elsewhere had their own interests in that.

- As for what is claimed about Americans training Arabs, arranging their programs, assisting them in military operations, or any practical relationship on the ground, this is pure falsehood and fabrication.

I personally worked in military training and as a lecturer in intellectual and methodological fields. I was in contact with the leaders of the Arab Jihād in Afghanistan. Through this, I can testify and affirm that this claim has no basis in truth. I am not here to chronicle the Arab Jihād in Afghanistan to narrate training events and operational mechanisms. In short, it was the sum of sincere individual efforts, which began with old Jihādī cadres and some professional military cadres—retirees or those dismissed from service in the armies of several Arab and Islāmic countries—whose contributions played a very useful role. Then, the experiences of emerging cadres in the arena began to accumulate and gather.

Anyone familiar with the intellectual, psychological, and methodological situation, and with the feelings towards Americans, the West, and disbelievers in general, and even towards our rulers and their petty assistants, among the Arab Jihādī leadership and its youth base in Afghanistan and elsewhere, knows that this claim is implausible and impossible.

- As for the fact that the interests and objectives of all parties to the indirect alliance I mentioned—to fight the Soviet Union, each separately in practice, but united on a single goal—is an actual reality, it has often been repeated in the world of politics and the intersection of interests throughout history. It continues to be repeated here and there, and this is in the nature of things. America wanted to defeat the Soviet Union and win the Cold War, after the Soviet Union and the Warsaw Pact had dealt it painful blows in more than one

field. The Afghan issue was a golden opportunity for the Americans, and they exploited it correctly and obtained what Nixon called in his famous book "Victory Without War," achieving it with an enviable mastery.

Western Europe and NATO countries wanted to achieve gains and establish a foothold there, so they participated in that endeavor for their own interests as European countries, and each for its individual interests. Each country achieved what it wanted to a relative extent. Today, various European institutions are spreading under the banner of humanitarian services to carve out lucrative gains from the Afghan arena, each according to its past and present presence.

Pakistan wanted to achieve national and regional interests that are too numerous to detail here; indeed, recounting what Pakistan achieved would require a separate book. It provided America with the services it wanted in the Afghan arena: first, to support the Afghan Jihād; second, to tear apart its gains; third, to destroy Afghanistan in a civil war; fourth, to confront the Taliban and overthrow their state; fifth, to kill Arab mujāhidīn and hand them over to their enemies; sixth, it is now proceeding to sell out the Kashmir issue; and seventh, to destroy the infrastructure of Islamists within Pakistan itself. And the list goes on. Thus, Pakistani governments have always implemented what America wanted. May Allāh's curse be upon the oppressors and hypocrites.

The same can be said about the other roles in Afghanistan played by Saudi Arabia, Egypt, and others, and about India, Central Asian countries, Iran, and China from neighboring countries, which also played their game, extending to the Islāmic and Jihādī awakening movements and everyone who entered the Afghan game, whether they won or lost.

This applies to the various Arab and Islāmic organizations that were present in Afghanistan.

In short, the Afghan Jihād issue became an area of intersecting global and regional interests, the likes of which rarely recur. Everyone united against the Soviet Union, and each had their own intentions and objectives.

- As for the interests of non-Jihādī Islāmic movements, they were diverse, ranging from good intentions to serve brethren in creed and religion, to the self-interests of each movement, including da‘wah, organizational, and material gains, down to the personal self-interests of some individuals.

So, what was the Jihādīs' objective in coming to Afghanistan?!

Their objective, after the intention of Jihād, performing the obligation, and seeking martyrdom in the path of Allāh on the part of most of their leaders and members, was twofold and strategic. I mention them according to their importance and based on what I personally witnessed due to my direct, indeed organic, involvement in the Jihādī current, and subsequently this gathering to which they gave the beautiful, "dramatic" name that I love and to which I belong: the "Arab Afghans":

1. The primary objective for most Jihādī entities, organizations, and cadres was preparation and training.

This involved organizing ranks, gathering cadres, recruiting members, establishing public relations, attracting donations, and training a B.C. organization's members for their specific cause in their own countries. This objective dominated the thinking of most, if not all, Arab Jihādī organizations, as well as non-Arab ones. It was: "to overthrow the apostate governments in their respective countries and establish Islāmic governments ruling by the Sharī‘ah of Allāh."

## 2. Working to liberate Afghanistan.

And to establish legitimate Islāmic governments therein, which would be a launching pad for establishing the Sharī'ah of Allāh on earth, a safe haven, and a rear base for Jihād against various enemies of Allāh and in all Muslim causes, starting from Palestine and extending to every cause in which Islām has a share and identity.

Everyone varied in their intention between these two goals, to a greater or lesser extent, according to their differing orientations.

Even for me personally, my goal that brought me to Afghanistan, which I failed to achieve there during its first phase (1987-1992), was to rebuild a Jihādī organization to continue the Jihādī project that had taken place in Syria (1975-1982) and collapsed for reasons I detailed along with its history in my comprehensive book "The Islāmic Jihādī Revolution in Syria: Pains and Hopes" (Al-Thawrah al-Islāmiyyah al-Jihādiyyah fī Sūriyā - Ālām wa Āmāl), the first edition of which was published in Peshawar (1990). This was in addition to my conviction in the second goal and my contribution to it, and I ask Allāh for acceptance. Then, Afghanistan and other experiences after that influenced me towards a global, internationalist Jihādī orientation later on. Otherwise, I initially came to Afghanistan, like others, for that specific reason related to my country and its particular calamity.

Did the Arab Jihādī gathering achieve its objectives there, amidst the conflicting rush of those gathered to defeat the stubborn Russian bear?

I believe a large portion of those objectives was achieved. This is not the place to narrate the details, which I may record if Allāh facilitates my writing on the history and lessons of our experiences during the two Jihādī phases of the Arab Afghans in Afghanistan (1984-1992 / 1996-2001).

I will suffice here by saying that the greatest gain for the Jihādī current from that experience was the globalization of the Jihādī current intellectually and operationally, the exchange of ideas and experiences, and the acquaintance among its cadres from different countries, then its spread to various parts of the world. This was the greatest gain.

This was in addition to achieving the greatest military victory for Muslims in their modern history, proving the ability of Islām and Muslims to defeat superpowers despite disparities in capabilities, and instilling this conviction in an Ummah that was on the verge of accepting defeat as destiny.

The gains are many, in addition to the personal gains achieved by those whose deeds Allāh accepted, after He honored them with presence and participation, both those who met their end and those who await.

As for the primary loss, in my view, it was that circumstances on one hand, and the heterogeneous gathering on the other, as well as the leadership that managed that Jihādī gathering lacking the ability to generate an organized global Jihādī gathering or current that could impose its presence and contribution in the Ummah's issues and the arena of the Islāmic awakening. International conditions, I believe, were favorable, and there was an abundance of youth, cadres, prominent figures, callers, and veteran mujāhidīn from multiple countries, as well as available funds and other factors, which could have enabled that, in a rarely occurring opportunity. But Allāh decreed, and He does what He wills, and I am not here to discuss the reasons for that.

As for those to whom the media attributes the accusation of their relationship with the CIA, claiming it created them to destroy the Soviet Union, this is also false talk. For example, among the most famous individuals targeted by this accusation is:

● **Shaykh ‘Abdullāh ‘Azzām (may Allāh have mercy on him):**

I knew him and frequented him often. I worked with him for a short period;

most of my work in those days was with Shaykh Usāmah (may Allāh protect him). Shaykh ‘Abdullāh's objective was concise, and he often spoke about it himself and recorded it in his tapes and lectures. It was:

1. To establish the Islāmic state in Afghanistan.

And to launch geographically from there in a process of liberation to whatever lands Allāh willed, and primarily to Palestine and Jerusalem. He used to speak of conquering Moscow, Beijing, and Jerusalem from Afghanistan. These were his hopes and his disposition (may Allāh have mercy on him). As the poet said:

*Ambitions arise according to the determination of the resolute,  
And noble deeds come according to the generosity of the noble.  
Small things seem great in the eyes of the small,  
And great things seem small in the eyes of the great.  
The intelligent one suffers in comfort due to his intellect,  
While the ignorant one enjoys bliss in misery.*

And for those dwarves today who deny such hopes, especially those who attribute themselves to the Islāmic awakening, al-Mutanabbī—may Allāh reward him—the author of these verses, did not forget to add:

*And it is a calamity to advise one who does not heed,  
His error, and to address one who does not understand.*

2. The "Militarization of Muslim Youth":

This was the second objective of Shaykh ‘Abdullāh (may Allāh have



mercy on him and honor his resting place). In short, it was to spread practical training—training and participation in combat. We ask Allāh to grant him the equivalent of all the rewards of the Arab Afghans, without diminishing their rewards in any way, Allāh willing, because the Shaykh was the founder, the educator, and the wronged one whose true worth and the worth of his legacy the Ummah has not recognized to this day, thanks to the beneficiaries among the leaders of the Islāmic awakening, and the efforts of the enemies of Islām who know the value of men like him and work to bury their traces (may Allāh have mercy on him).

He used to say: "I want from every Arab country, even if only forty mujāhidīn, for half of them to be martyred and half to return to their country to carry the call of Jihād." And he (may Allāh have mercy on him) achieved more than he desired.

More than 40,000 non-Afghan Arab and Muslim youth came to Afghanistan. More than half of them received military training, and more than half of those trained participated in combat. The number of martyrs did not exceed much more than the percentage of zakāt on wealth (2.5%). They were (over eight years) about a thousand martyrs (may Allāh the Exalted have mercy on them).

This gathering had a historical role, some aspects of which I will mention after refuting this strange fabrication: the claim that the CIA and America manufactured the Arab Jihādī gathering in Afghanistan, which then turned against them.

Anyone who looks at the tapes, books, sermons, and legacy of the martyred Shaykh ‘Abdullāh ‘Azzām—Abū Muḥammad—(may Allāh have mercy on him) will see the vast area of sacred hatred and animosity towards America and its collaborators, and

towards apostates and their henchmen, that he cultivated in the hearts of his followers and readers. How could it be otherwise? He was one of their victims in Palestine, then Jordan, then Pakistan, where they killed him on American orders during the era of Benazir Bhutto and her interior minister, Naseerullah Babar, whose punishment remains a trust upon the necks of generations of mujāhidīn. May Allāh destroy the criminals and accept him among the martyrs.

As for his fatwā in his valuable book, *The Defense of Muslim Lands: The Most Important of Individual Obligations*, permitting the acceptance of aid from the Americans for Jihād against the aggressing Russians, or vice versa, this is correct. This pertains to a state of necessity to which Muslims resort when an assailant attacks them and they are on the brink of destruction. This is a well-known matter, assessed by jurists according to its specific conditions. The Sheikh issued a fatwā for the Afghans to accept aid from America, from apostate Arab rulers, and from others. However, the Arab Jihādī contingent was a giving, not a receiving, entity. Hundreds of millions of dollars in donations poured in from Muslims' obligatory alms and charitable contributions. The contingent took what it needed for Jihād expenses, preparation, and the support of the families of Arab mujāhidīn and martyrs, and spent most of the money on the Afghan Jihād itself. The Arab mujāhidīn also faithfully delivered endowments specifically designated for the Afghan Jihād to their rightful recipients among the mujāhidīn and emigrants, including orphans, widows, and the needy. This summarizes the role of Sheikh Abdullah Azzam.

### **Regarding Sheikh Osama bin Laden—may Allāh protect him:**

He bore a greater share of this accusation, and the media pursued various lines of attack in leveling charges against him. Many books and studies by Arab and foreign Crusader writers have addressed him with this slander, going to great lengths. They spoke of close ties of the bin Laden family, petroleum trade between President Bush Sr. and one of Sheikh Osama's brothers, and bin Laden's work with Saudi

intelligence in Peshawar arranging the Arab Jihād in Afghanistan. The truth is that Saudi intelligence supervised Saudi contributions, and its elements became involved through Saudi Islamists due to the volume of aid coming from Saudi Arabia. Cooperation with official Saudi authorities was indeed ongoing. Media accusations and speculations speak of Saudi intelligence linking bin Laden to American intelligence. Some went even further, portraying him as an official, salaried CIA agent! They claimed he turned against them after they invaded Saudi Arabia and established a presence there following the so-called "Kuwait Liberation War," and that he did so in response to religious and national sentiments. Others went even further, considering him still an agent working for them, alleging he attacked New York for their benefit, whether he realized it or not. They suggested that American intelligence deliberately overlooked available information about the plot and did not prevent the attack, to provide America with a pretext to invade Arab and Muslim countries, destroy Afghanistan, and occupy Iraq. They cited as evidence the fact that he has not been found to date, implying this is deliberate. This is the extent of the deliberate and unintentional fictions, myths, and absurdities.

The reality is simpler than that and does not require all these complexities. If Allāh decrees and I address these events in a separate book, chronicling that period, I would write, if Allāh wills, what would suffice regarding the field realities of events I personally experienced and whose protagonists I lived alongside and worked with, or near, throughout the Jihādī current's trajectory, and still do, praise be to Allāh.

In brief, I say the following:

Sheikh Osama bin Laden—may Allāh relieve his distress and protect him—began his journey to Afghanistan shortly after the Russian occupation, initially providing financial donations. According to reliable sources who lived through that period, he decided to settle there and dedicate himself to field Jihād alongside the Afghans in early 1986. This was after Sheikh Abdullah Azzam established the Services Bureau

in 1984. Bin Laden worked with him for a time, then decided to become independent and founded the Al-Qā'idah organization in early 1988, following an increase in the arrival of Arab mujāhidīn in Afghanistan, particularly from Saudi Arabia and Yemen—areas where he had connections and acquaintances.

His activities originating from Saudi Arabia were public and legitimate, not conflicting with the government's policies; in fact, they aligned with its American-backed orientation of supporting the Afghan Jihād. This situation continued until 1990, when the Kuwait War posed a Sharī'ah-based and doctrinal problem for all Arab Afghan mujāhidīn formations, including Al-Qā'idah elements. Within Al-Qā'idah, individuals from the Jihādī current in Egypt, Syria, and elsewhere undertook training, guidance, and ideological education, influencing its intellectual identity.

Sheikh Osama formed Al-Qā'idah for Jihādī objectives both within and outside Afghanistan, aiming to support Jihād causes and their organizations in various places. He had his own Jihādī project in South Yemen against the former communist government. The aspirations of his project later expanded to encompass a unified Yemen. Thus, he was like other Jihādī organizations with their own specific projects. Hence, like other Arab Afghans, he used participation in the Afghan Jihād as a field for preparing and training elements for his project. Like others, he also worked towards the general goal of establishing an Islamic state in Afghanistan after its liberation.

I myself worked intermittently in military training at Al-Qā'idah camps between early 1988 and 1991. I also lectured on methodology, Sharī'ah-based politics, and guerrilla warfare tactics in Al-Qā'idah camps and other organizations' training facilities. I interacted with most of the founding structure and working cadres within the Arab Afghan Jihād framework. At that time, Al-Qā'idah had no other field operations outside Afghanistan, and Sheikh Osama's only direct project was Yemen.

This was in addition to providing material support to Jihādī causes and groups in many places. This is based on my knowledge, which I believe was very close to the reality of the situation due to my proximity to the Sheikh at that time, as I was one of the first-tier members around him.

In 1991, I left Afghanistan, returning to my residence in Spain, and my practical contact with them ceased until 1996, when we met again under the hospitality of the Taliban.

Sheikh Osama, most of his administration, and his remaining cadres also left for Sudan, and they had not yet shown any other operational orientation.

The arena of Arab Jihād in Afghanistan during the Jihād against the Soviets was highly interconnected. Saudi Arabia, its relief organizations, and its intelligence and military agencies played a significant role. Many of their officials had direct working relationships with the Arab Jihād administration, headed by Sheikh Abdullah Azzam and Sheikh Osama. They and other leaders saw this as beneficial for supporting the Afghan Jihād, which concealed no secret that needed to be protected from individuals providing support from Saudi or Pakistani intelligence. However, those with private Jihādī projects held the opposite conviction. They did not have contact with these intelligence-linked individuals nor did they view them favorably. I belonged to this group, despite my proximity to Sheikh Osama's inner circle at that time, until 1991.

As for the claim that Americans trained Arab mujāhidīn from Al-Qā'idah or other groups, or provided them with any support, it is merely a baseless lie. This would not have been acceptable, not even as a joke. The Arab Jihādī milieu, dominated by the concepts of loyalty and disavowal (al-walā' wa-l-barā') and the Jihādī school advocating adherence to the practice of the early generations of Muslims, was tense even towards some Saudi government figures who came to offer support and

perhaps entered some guesthouses or open public camps—such as the Saudi military attaché, Abū Māzin. How then could such ideas about foreigners or Americans be entertained?

However, what I have not seen the media or books discussing Sheikh Mujāhid Osama bin Laden—may Allāh protect him—address, despite its importance in explaining what occurred during that period and afterwards, is the timing of the intellectual and methodological shift in Sheikh Osama, which was subsequently reflected in his and Al-Qā'idah's stance and orientation against America.

Two primary factors caused this, in order of importance:

1. Sheikh Osama primarily built Al-Qā'idah on the efforts of cadres from the Egyptian Jihād organization, along with some Jihādī current cadres from other regions who contributed to training. Most of them were not members of Al-Qā'idah but collaborated on the basis of cooperation and mutual benefit. These Jihādīs—and I was among them for a period—disseminated their Jihādī ideas concerning loyalty and disavowal (al-walā' wa-l-barā'), God's sovereignty (al-ḥākimiyyah), and other matters of Shari'ah-based politics and the understanding of contemporary reality (fiqh al-wāqi') in those camps. Their methods went as far as training Saudis in target practice using pictures of King Fahd and senior Saudi princes. Over time, through their books, lectures, methods, and discussions, they influenced Al-Qā'idah's youth base. This same influence eventually extended to Sheikh Osama, who had come to Afghanistan like most Saudi youth joining the Jihād at that time, carrying the methodology and imprints of the Islamic Awakening (al-Ṣaḥwah al-Islāmiyyah) ideology in Saudi Arabia. This ideology was a mixture of Muslim Brotherhood thought, Surūrī ideas, and the teachings of official advocates of the school of thought associated with Muhammad ibn Abd al-Wahhāb. I write this from my knowledge, due to my closeness to him during that period and

our numerous discussions on the matter. He and most Saudi mujāhidīn considered the Saudi government legitimate, and King Fahd and the House of Saud to be Muslims and legitimate rulers (ūlī al-amr), despite their corruption and injustices. They held deep respect for the official scholars in the Council of Senior Scholars and adhered to their fatwās. At that time, there were no common grounds between us as Jihādīs and those brothers—including Sheikh Osama himself, who held this ideology—except for the generally agreed-upon principles of Islām and the work to support the Afghan Jihād. However, the methodological contradictions and differences in Jihādī thought, understanding of reality, and the foundations of Shari‘ah-based politics were clear between us Jihādīs and them. What happened over time is that Sheikh Osama—may Allāh protect him—gradually became convinced of, assimilated, accepted, and then adopted Jihādī ideology, eventually becoming one of its symbols. I believe that, in addition to the influence and interaction between him and the Jihādīs, the second factor that contributed to this was:

2. The stance of Saudi Arabia, its ruling institutions, and its official scholars regarding the repercussions of the Kuwait War and the presence of American forces in Saudi Arabia. The ensuing transformations revealed to him the magnitude of the catastrophe, the significant role of ruling unbelief in the Arabian Peninsula, and the profound hypocrisy of official religious institutions. Due to his astuteness, perception of reality, and sharp intelligence, he understood the dimensions and objectives of the American presence in the region. His stay in Sudan (1992-1996) provided him with sufficient time for reflection. During this period, he shifted from a mild media opposition to the Al Saud government while still acknowledging its legitimacy (see his statements issued under the name of the Advice and Reformation Committee, statements 1-10), to strongly and seriously calling for reform by

directing harsh and severe discourse towards the ruling authority and its hypocritical official religious establishment. Refer to statements 11-17. I have included excerpts from these statements in Chapter Four, under the section: "The Saudi Religious Establishment and its Role in Supporting the Third Crusader Campaigns." See also the author's book, *Testimony of the Leaders of Jihād and Reform in the Land of the Two Holy Sanctuaries*.

Then, the Americans began pressuring Sudan to expel Sheikh Osama, after their interests started facing some attacks from certain Saudi Jihādī youth who had assimilated Jihādī ideology in Afghanistan and moved to practical application. These youth, such as those who bombed the American residential compound in Olaya, Riyadh, or carried out other limited operations, had no significant operational connection to Sheikh Osama or Al-Qā'idah. The Americans and the Saudi government knew this. When Sudan expelled Sheikh Osama and he returned to Afghanistan under Taliban rule in 1996, he was surrounded by a group of individuals who held the ideology of international confrontation with America and its allies. Through his personal reflection, influenced by the Jihādī current's methodology, and his understanding of reality, Sheikh Osama had concluded that the path to Jihād against apostate regimes, including the one in Saudi Arabia, inevitably involved confronting America. With Allāh's guidance, he arrived at the correct political equation: (1) The scholars bestow legitimacy upon the Al Saud. (2) And the Al Saud bestow legitimacy upon America's presence in the Peninsula.

There were two ways to confront Al Saud and this situation:

1. Either confront Al Saud, which would necessitate confronting the scholars to expose their hypocrisy and thereby delegitimize Al Saud—a losing battle in public perception, given the size and influence of the religious establishment



and the legitimacy and awe it had instilled in people's minds over more than seventy years.

2. Or a safer path: strike the American presence. This would compel Al Saud to defend it, causing their legitimacy to fall in the eyes of Muslims in the Land of the Two Holy Sanctuaries. The religious establishment would then defend them, and its legitimacy would fall along with theirs. The battle would then unfold with greater clarity before the people.

Sheikh Osama chose the second option, and I believe he was largely correct. Those who understand the religious, social, and political conditions and components in Saudi Arabia can appreciate this.

Sheikh Osama had also become convinced after the lesson of the Soviet Union's collapse. He saw how all dictatorial governments in the Warsaw Pact countries fell with it, as happened in East Germany, Romania, Poland, and elsewhere. He became convinced that with America's fall, all components of the existing Arab order, and other such orders in the Islamic world, would also collapse. For these reasons, he became convinced of focusing efforts on Jihād against America. He began to advocate to those around him the idea of war with the "head of the snake," as he called it, rather than its many tails.

I visited him in Afghanistan about four or five months after his arrival there in late 1996 to conduct an interview for a BBC documentary on the Saudi opposition. Similarly, a few months later, in May 1997, I interviewed him for a CNN television broadcast. At the time, I had established a media and studies center in London specializing in conflicts in the Islamic world. In the course of that work, I sat with him several times, and this, in brief, was his conviction.

When I returned to reside permanently in Afghanistan under the Taliban, a little over a year later, I had numerous opportunities over the four years we lived under

the Emirate to pay fraternal visits to him and to several of my other friends working with him. What I have mentioned was the essence of his call to all who visited him, Arabs and non-Arabs, from the leaders and youth of the Awakening.

I believe that the idea he chose—Jihād against the Americans as the key to solving all problems in the Arabian Peninsula and the entire region—was correct, regardless of my opinion on the details of his methods and his organization's performance in achieving those goals at that time.

Then Sheikh Osama—may Allāh protect him—became more deeply entrenched in this conviction, gathering justifications for this battle and choosing the necessary tactics according to his perspectives.

Thus, the claim by those who slander him, alleging he worked with the Americans during the Jihād against the Russians and then turned against them, is a false assertion. It is based on malice, hatred, or ignorance, fueled by the propaganda of hostile media.

The story, in short, is that he and all Muslims at that time shared a common interest with the Americans in striking the Russians for their aggression against Afghanistan. When the battle ended, everyone realized that the next enemy was the sole power that had unilaterally taken control of world affairs, established the new world order, invaded the Land of the Two Holy Sanctuaries, and begun preparing Crusader campaigns against the Middle East. So, bin Laden fulfilled his duty and, in turn, declared Jihād against the power that had itself become an aggressor. Most of those who wished to wage Jihād with him, or independently of him, as was my situation and that of others like me, did likewise.

To make the picture clear: for example, if the French or other Europeans, or the Russians, or China were to help us today in our Jihād against America—as I think they might one day—there would be a common interest between us. If we were

victorious over America, and they, in turn, invaded our lands—as I believe they would if they took the prior step—we would shift the Jihād against them. If we found them inclined towards peace, beneficial cooperation, and good neighborliness, they would find that our religion has the capacity for us to reciprocate. However, I believe they would only do so as part of tactical, interim measures.

Although I feel I have elaborated at length in refuting these two allegations, it is because I have found the media, whether deliberately or out of ignorance, disseminating these slanders in a manner extremely harmful to the mujāhidīn and Muslims. I believe there is benefit in this presentation, as a living testimony, for those who seek the truth.

Just as I concluded the section on Sheikh Abdullah Azzam—may Allāh have mercy on him—with beautiful verses by al-Mutanabbī, I see it fitting to also conclude with what befits Sheikh Osama's current orientation towards war with America, using other beautiful verses by the same "Sultan of Poets." I see in Sheikh Osama's choice of battle against America, the head of unbelief and tyranny, a reflection of what al-Mutanabbī said in his verses:

If you venture for a noble, sought-after aim, be not content with less than the stars.  
For the taste of death in a trivial matter is like the taste of death in a great one.  
The cowardly believe that inaction is wisdom; that is the deceit of a base nature.  
How many criticize a sound statement, their flaw being a deficient understanding.  
Every virtue in a man is hoped for, but nothing compares to courage in the wise.

May Allāh have mercy on Sheikh Abdullah Azzam among those who have fulfilled their vow, and may Allāh protect Sheikh Osama. May He make us and him among those who await, having not altered their commitment in the least. May He forgive them, us, and all Muslims.

After this digression, which I hope is beneficial, I return to the topic of the section, which is:

### **The Impact of the Afghan Jihād (1984-1992) on the Contemporary Jihādī Current: Methodologically and Operationally**

Peshawar, the border city, warm in winter and scorching in summer, which Sultan Mahmud Ghaznavi—may Allāh have mercy on him—had taken as his winter capital during his glorious campaigns in the conquests of India in the fourth century Hijrī, transformed into a veritable university for almost all schools, currents, organizations, and groups of the Arab and Islamic Awakening. During the flourishing years of that gathering, between 1986 and 1992, it became an arena for the confluence of all ideas, methodologies, and propositions that prevailed in the Islamic Awakening—proselytizing, reformist, political, and Jihādī, and even ideologically deviant factions. Hundreds of Arab, Islamic, and foreign humanitarian charitable institutions flocked there, ostensibly for various purposes under the guise of providing services to more than three million Afghan refugees who poured into Pakistan. Perhaps more than two million of them settled in and around Peshawar. During that period, hundreds of Islamic personalities visited Peshawar: scholars, sheikhs, writers, poets, symbols, and leaders of movements, to offer some effort, or to observe, for publicity, for ostentation and reputation, for gain, or for any other intention, good or bad.

From Peshawar, financial, material, military, and other forms of aid flowed across the Afghan border, finding its way, for better or worse, to its intended or unintended destinations.

The Afghan Jihād and the role of Arabs in it is a matter worthy of historical documentation, analysis, and learning. It is a subject that requires separate books.

However, I am here concerned with the impact of that gathering on the contemporary Arab Jihādī current.

A few individuals, perhaps not exceeding ten, had headed to Pakistan to support the Afghan mujāhidīn shortly after the declared Russian invasion between 1979 and 1982. Three or four of them actually entered Afghanistan to participate in the Jihād. Some individual Muslim benefactors also arrived during that period to provide some material aid to the Afghan mujāhidīn.

However, the history of the Arab Jihād in Afghanistan practically begins in 1984, when Sheikh Abdullah Azzam fully dedicated himself to the Afghan Jihād in the field. He had previously worked as a lecturer at the Faculty of Sharī'ah in the Islamic University in Islamabad. According to what I heard from some witnesses of that period, he had left Jordan due to harassment by the authorities in Amman.

Sheikh Abdullah Azzam worked on several fronts to support the Afghan Jihād, the most important of which were:

1. Establishing the Services Bureau (Maktab al-Khidmāt), which undertook the provision and transfer of aid and donations to Afghan mujāhidīn and emigrants.
2. Founding *Al-Jihād Magazine*, which was his main platform for propagating the Afghan Jihād.
3. Establishing the Sada camp near the Afghan border, within Pakistani territory in the tribal areas, to train the Arab youth whose vanguards began arriving in small numbers since 1984.
4. Undertaking promotional journeys and trips during which he delivered dozens of sermons in several countries to mobilize support for the Afghan Jihād, urging youth to travel there, benefit from it, and perform the obligation of Jihād. The first of his books was *Verses of the Merciful in the Afghan Jihād*

(Āyāt al-Raḥmān fī Jihād al-Afghān), which gained wide fame and also widespread controversy. Then came the book *The Defense of Muslim Lands: The Most Important of Individual Obligations* (Al-Difāʿ ʿan Arādī al-Muslimīn Aḥamm Furūd al-Aʿyān). In it, he issued a fatwā making it an individual obligation for all Muslims without valid excuse to go for Jihād in Afghanistan. He managed to obtain more than eighty signatures from senior scholars and preachers in the Islamic world, headed by senior scholars in Saudi Arabia, chief among them Sheikh Ibn Baz, as well as from some Azhar sheikhs and some prominent scholars and preachers of the Muslim Brotherhood from various countries, in addition to some scholars from Pakistan and elsewhere. This book and that fatwā played an important role, along with *Al-Jihād Magazine*, whose standard quickly improved, becoming an illustrated magazine that conveyed vivid images of the Jihād and suffering in Afghanistan. It soon had distribution offices in Europe, America, and some Arab countries. All of this played a prominent role in the process of incitement.

I have heard in some of Sheikh Abdullah Azzam's tapes that the number of youth who remained steadfast with him in the Sada camp in 1984 reached twelve mujāhidīn, and this number only doubled during 1985 to reach twenty-five mujāhidīn. By mid-1986, it reached just under two hundred mujāhidīn of various nationalities, perhaps most of them from Saudi Arabia, Egypt, and Palestine.

At the end of 1985 or early 1986, Sheikh Osama bin Laden arrived—according to what I was told—to participate personally in the field Jihād, after his previous visits had been for providing material support.

In cooperation with some cadres from the Egyptian Jihād organization, who were among the first to come to Afghanistan, Sheikh Osama opened an advanced military center at one of the important supply crossings for the mujāhidīn in the rugged,

forested mountainous region of Jaji. Allāh decreed that the Russians would launch a major offensive to close that crossing in Ramadan 1986. The group of youth who were with Sheikh Osama and Sheikh Abdullah Azzam participated in that fierce battle, which lasted about a month. The Afghan mujāhidīn achieved a sweeping victory over the Russian forces, including commando vanguards airlifted into the area. That small band of Arab mujāhidīn played a prominent role in that battle. The extensive publicity campaign conducted by Sheikh Abdullah Azzam through his media outlets, as well as the important promotional tour undertaken by Sheikh Osama in Saudi Arabia, led to the influx of Arab mujāhidīn in large numbers, reaching several thousand by early 1987, most of whom were from Saudi Arabia and Yemen. From there, it practically began, as the numbers increased, reaching their peak in late 1989-1990, exceeding forty thousand Arab and Muslim mujāhidīn from all countries of the Islamic world.

The Jihādī movement in Egypt, and its two main wings, the Islamic Group (al-Jamā'ah al-Islāmiyyah) and the Jihād Group (Jamā'at al-Jihād), had entered into conflict with the government of Hosni Mubarak, Sadat's successor, following Sadat's assassination in 1981. Many of its most prominent leaders and numerous members were forced to leave Egypt under pressure from security campaigns in neighboring countries. With the flourishing news of the Afghan Jihād, many of them began to head to Peshawar. Similarly, the Jihādī revolution that erupted in Syria between 1975 and 1982 had been practically destroyed. Those of its elements who remained were scattered across the earth. A very limited number of them also turned towards Afghanistan and settled in Peshawar; I and some of my close friends were among these, and all praise and grace are due to Allāh. Some Jihādī cadres from Palestine, who were students and friends of Sheikh Abdullah Azzam, had also joined him. Individual Jihādī and military cadres from various places began to head to that attractive arena, which was under the spotlight of all publicity. In 1986, following a Jihādī attempt that ended with its suppression by the Libyan government, some

Jihādī cadres also went there. The civil war in Lebanon had ended, and Sunni Islamic movements in northern Lebanon had suffered security blows at the hands of Syrian intelligence, so some of them also migrated to that arena. Some brothers from the Islamists of Iraqi Kurdistan also came. This was the beginning of the gathering of cadres from the Arab Jihādī current, forming the first nucleus of Jihādīs within the Arab mujāhidīn assembly in Afghanistan, which was rapidly expanding.

The intellectual and methodological presence of the Egyptian Jihād organization was prominent and distinctive in the Arab arena, as was the presence of the Islamic Group of Egypt. Regardless of the known differences in the methodology of the two groups, they played an influential role, especially in the common aspects of their Jihādī ideas. The presence of some students of knowledge, some Salafī preachers, and some Surūrīs from Saudi Arabia and elsewhere also played a role in promoting the ideology of God's sovereignty (al-ḥākimiyyah), loyalty and disavowal (al-walā' wa-l-barā'), and the generalities of Jihādī thought in Arab circles, and even among non-Arabs who came to the Afghan Jihād. The presence of some of the heritage of the Jihādī experience in Syria in the arena—including my book on the history and lessons of our experience, praise be to Allāh—also played an intellectual role that contributed to the ideological engagement of the Jihādī current, which began to leave its mark on the Arab gathering. Since the presence of other schools of the Islamic Awakening was also strong in the arena, through their control over medical and educational institutions and their work in other relief fields—especially traditional Salafīs, the Muslim Brotherhood, and similar organizations, as well as the Tablighi Jamaat and others—in addition to the significant presence of Saudi governmental and semi-governmental Islamic institutions and the imprints they brought with them.

The official religious establishment also brought all their books, publications, magazines, lectures, and their intellectual and proselytizing heritage. Given that the



late seventies and early eighties were a period of brilliance and interaction between the schools of the Islamic Awakening, Peshawar, its guesthouses, training camps in Pakistan and Afghanistan, and its gatherings became centers for communication, dialogue, intellectual contact, and often conflict between these various propositions. Thus, the Jihādī current, and those who represented it in the Arab Jihād arena in Peshawar and the Afghan camps, found themselves clashing with two main fronts:

- The front of the Muslim Brotherhood and democratic political thought, whose proponents promoted it through research, studies, and lectures they organized, even in some camps where they could operate.
- The front of the official Saudi school of jurisprudence, which called for rejecting the ideology of God's sovereignty (al-ḥākimiyyah) and for considering rulers as legitimate authorities (ūlī al-amr). It also called for respecting official scholars, especially in Saudi Arabia and the Gulf states, which is known as the Jāmī school, and later the Madkhalī school.

Gradually, considering the Jihādī atmosphere on the one hand, and the brilliance and breadth of Jihādī thought on the other, as well as the clarity of truth and the prevalence of the methodology of following evidence, Jihādī thought began to dominate the Arab gathering's arena. It started to win over the majority of the arena, as thousands of youth coming from most countries of the Islamic world became convinced of Jihādī ideology. A new Jihādī school within the Jihādī current began to crystallize and integrate, the sum of whose components later became known as the "Arab Afghans" phenomenon.

The fusion of Salafī jurisprudence and creed with Qutbist Muslim Brotherhood activist thought—to which I referred earlier—had begun to ferment in Egypt during the seventies and early eighties. The book *The Neglected Obligation* (Al-Farīdah al-Ghā'ibah), written by the martyr Abd al-Salām Faraj of the Islamic Group, who participated in Sadat's assassination and was subsequently executed—may Allāh

have mercy on him and reward him and his brothers well on behalf of Muslims—played an important role. Despite its simple content, style, and small size, the significant new addition it made to Jihādī thought was the presentation of Ibn Taymiyyah's fatwās concerning the Tatar rulers who governed Muslim lands, including Syria, when they invaded and claimed to be Muslims, despite changing the Shari‘ah and ruling by other than what Allāh revealed. It also raised the issue of comparing contemporary Muslim rulers, their aides, and soldiers with those Tatars, and the scholars' fatwās on their unbelief and the obligation to fight them, along with those who fought with them, including the ignorant and coerced among them. It applied these rulings to the reality of Arab governments in Muslim countries, and to their police, intelligence, and security personnel. These comparisons addressed major problems and provided answers to pressing questions posed by Jihād against the government and its auxiliaries.

The Jihād Group had other works carrying the same foundations of that ideology, and these books were printed and distributed in Peshawar. The intellectual clash between Islamic democratic thought, adopted by the Muslim Brotherhood and similar groups, and Salafī thought—before the democratic contagion spread to it—was also intense in the general Awakening arena, and it likewise moved to its most important arena at that time, in that gathering.

The Egyptian Jihād Group issued a number of important research papers, culminating in the valuable book *The Mainstay in Preparing the Equipment* (Al-‘Umdah fī I’ḍād al-‘Uddah) by its sheikh, Abd al-Qādir ibn Abd al-Azīz—may Allāh release him. This book was perhaps one of the most important books of the "Arab Afghans." It filled a major educational gap in the Arab camps at the time and remained one of the most important books of the Jihādī current. In the context of Jihādī activity in writing and publishing, my book *The Islamic Jihādī Revolution in Syria: Pains and Hopes* (Al-Thawrah al-Islāmiyyah al-Jihādiyyah fī Sūriyā: Ālām wa

Āmāl), which I completed in 1987, was printed in Peshawar in 1990. This book conveyed to the Arab Afghan circles the summary of the history and lessons of the longest and most important contemporary Jihādī experiences against apostate governments.

Sheikh Abū Ḥudhayfah al-Miṣrī, one of the cadres of the Jihād Group—may Allāh relieve his distress—opened the Al-Noor Media Center in Peshawar, where a number of Jihādī preachers and lecturers organized a series of lessons, lectures, and Friday sermons.

Some emerging Jihādī gatherings began to contribute, and many intellectual, methodological, and educational courses were held. Veteran cadres of the Jihādī current were attracted to teach and lecture. Then, these gatherings became self-sufficient with their own cadres and began to crystallize and produce.

It became evident with this intellectual ferment, collision, and friction between the various intellectual currents constituting the spectrum of the Islamic Awakening that activist Jihādī thought, mixed with the new Salafī influences I mentioned earlier, had begun to dominate the arena and sweep the bases of thousands of Arab youth who came to the Afghan Jihād. This was despite the fact that the majority of them did not join the dozens of old and new Jihādī organizations, which had their guesthouses and camps in Pakistan and the border areas of Afghanistan, and had formed structures, administrations, cadres, and emirs. Many of them were busy on the sidelines of the Afghan Jihād, in a phase of preparation and diligent activity to carry the torch of Jihād and revolution to the countries from which they came. This was from Allāh's generosity, which those who planned to open the doors of facilitation for these masses to serve their grand objectives had not anticipated.

These intellectual fermentations were not devoid of the birth of some deviant phenomena, such as some takfīrī (excommunicating) and extremist offshoots. These

resulted from the revolutionary interactions of Jihādī thought and the atmosphere of enthusiasm, alongside the presence of political schools and their excessively fluid democratic propositions in that arena. This occurred in an atmosphere where the circumstances of the new world order imposed major issues on the Arab and Islamic world, such as the overt American presence in the Gulf after its covert presence, the plague of normalization with the Jews and peace treaties, and the intellectual, cultural, political, and social invasion of the features of the new world order. These great calamities created positions to defend them among the scholars of the sultans and some leaders of the Awakening itself. This, in turn, caused reactions among a few young people who lacked neither enthusiasm nor, unfortunately, knowledge. However, this remained within limited frameworks.

But importantly, in that atmosphere, the experience of veteran Jihādīs matured, and nuclei of new Jihādī organizations were formed from countries where such organizations had not yet crystallized, such as Libya, Algeria, Tunisia, Morocco, Jordan, Iraq, and Lebanon, as well as from some Islamic countries like the Philippines, Indonesia, Turkey, and others.

In short, it can be said that a distinct Jihādī generation—intellectually, methodologically, and operationally—was born there, in the atmosphere of the Arab Jihād in Afghanistan. They were given the beautiful and expressive name "Arab Afghans." What distinguished them, beyond their clarity of methodology and soundness of creed, was that they derived their zeal for Jihād from their faith in Allāh's company and their conviction in their ability to topple superpowers. They no longer feared them, nor, naturally, did they fear the lesser, subservient powers ruling in our countries. This was one of the most beautiful fruits of that great historical victory. Indeed, it is fitting for those to whom Allāh granted the honor of that presence to say what the Arab poet said about the Day of Dhū Qār, the day of Arab glory after long humiliation before the superpowers of that time: *"Had every*

*Ma'add participated with us on the Day of Dhū Qār, honor would not have eluded them."* So, we can say: *"Had every monotheist participated with us on the Day of Afghan, honor would not have eluded them."* For we, with our Afghan brothers, brought down the Soviet Union, the leader of the Eastern Bloc. And I believe that our followers, and those of us whose lives are extended, along with whomever Allāh wills of His servants, will bring down America, the leader of the new Western Crusader Bloc, if Allāh Almighty wills. And that is the grace of Allāh, which He bestows upon whom He wills.

### **Fifth: The Jihādī Current and the Phase of Havens and Dispersion (1991-1996)**

While the Afghan mujāhidīn were knocking on the gates of Kabul and major cities began to fall into their hands, the American-Western plan for Afghanistan took two directions concerning that arena: one Afghan, the other Arab.

In the Afghan direction, the program of the Americans and their allies, chiefly the government of Pakistan, was to prevent the establishment of a mujāhidīn government that would declare an Islamic state, rule by Sharī'ah, and undertake the reconstruction of Afghanistan. The planned program was to instigate a phase of civil war that would consume the strategic stockpile of weapons and hundreds of thousands of fighting cadres from the leaders and members of Jihādī organizations in Afghanistan. This is what they implemented during 1992-1996.

As for what concerns us in this research, their efforts were focused on dismantling the Arab Jihādī gathering, dispersing it, and pursuing its elements and cadres in their home countries and around the world. Thus, the Jihādī current entered a new phase that lasted from 1992 to 1996, which can be called the "phase of dispersion and temporary safe havens."

Those thousands of mujāhidīn mostly returned to their countries. Instead of being welcomed as heroes and mujāhidīn who had worked towards the common goal of those allies—from America down to its subservient governments that had facilitated and supported their Jihād—those young men found themselves strangers in their own homelands, which opened for them the doors of detention centers, interrogation sessions, and prisons for indefinite periods, and leveled accusations against them. Only some countries, which did not treat these mujāhidīn in this heinous manner, were exceptions. This generated various reactions and pushed some segments of Jihādīs into counter-productive practices. Furthermore, the return of these Jihādī segments to their countries from an atmosphere of honor, dignity, Jihād, and bearing arms, to clash in their homelands—after having aspired to those lofty meanings—with a reality that can, at best, be described as distant from Allāh's Shari'ah and lost in an atmosphere of servility, betrayal, and humiliation. Consequently, numerous attempts were made to form secret organizations that entered phases of preparation for confrontation with their governments, hoping to overthrow them and establish legitimate Islamic governments. However, all these attempts collided with an extremely difficult reality, disproportionate to the goals they aspired to. They entered into confrontations with the security services in their countries, which ultimately led to their destruction and the dispersal of their elements, and to an escalation of the security confrontation between Jihādī and Islamic movements in those countries and their misguided, renegade governments.

Among the most important of these attempts following the Afghan Jihād was the establishment of the Armed Islamic Group (GIA) by some Arab Afghans from Algeria in cooperation with local Jihādī currents, following the overthrow of the historic achievement of the Islamic Salvation Front (FIS) through a military coup in 1991. Similarly, there was the attempt by the Libyan Islamic Fighting Group (LIFG) in Libya in 1994. These were the most extensive attempts in that phase, in addition to

some limited attempts, as occurred in Yemen, Lebanon, and elsewhere, some details of which concerning the most important Jihādī attempts of this era we will address in a subsequent section within this chapter, if Allāh wills.

There is another group of Arab Afghans: veteran Jihādīs who had originally left their countries due to security problems and were wanted by their governments either before or during the Afghan Jihād. Most of these were from previous Jihādī organizations, such as some members of the Jihād Organization and the Islamic Group from Egypt, and some Jihādīs from Syria, Libya, and Tunisia, along with limited numbers from other nationalities.

These individuals were unable to return to their countries, unlike the thousands of Arab Afghans from countries like Saudi Arabia, the Gulf states, Yemen, Mauritania, Jordan, and others. These security fugitives dispersed to various safe havens, utilizing some of the remaining political margins and security gaps before the global anti-terrorism policy solidified after the establishment of the new world order. Among the most important of these havens were:

1. **Europe and Western Countries:** This was through opportunities for political asylum. The most important of these countries was Britain, which attracted a large bloc comprising key cadres of Arab Afghans and the Jihādī current from various nationalities, followed by the Scandinavian countries, then the rest of Western and some Eastern European countries, Australia, and Canada.
2. **Sudan:** The government of al-Bashir and his ally al-Turabi had seized power, bringing the main Islamic movement there to authority. Their policy during 1991-1995 was to open the door for Jihādī organizations to move to Sudan. An important number of Jihādīs relocated there, led by the leadership of the Jihād Organization and the Islamic Group in Egypt, Sheikh Osama and the

leaders of Al-Qā'idah, in addition to the main bloc of the Libyan Islamic Fighting Group leadership, and Jihādīs of other nationalities.

3. **Other Countries:** These did not pose a security risk to citizens of other Arab countries who were Jihādīs, even if they were wanted in their own countries at the time, before Arab, regional, and international security coordination was tightened later. The most important of these countries were Yemen, which attracted a diverse group of Jihādīs and Arab Afghans of various nationalities; then Turkey, and also Syria, which sheltered a segment of young mujāhidīn from North African countries and Libya. This was primarily the case, while individual Jihādīs, with their families and children, spread to other places, with some of these expatriate fugitives, fleeing with their religion and clinging to hot coals in this era, reaching the farthest corners of the globe—from the Philippines to Indonesia, to Thailand, to South America, even to some remote parts of Africa.
4. **Bosnia and Chechnya:** The closure of Jihād fronts in Afghanistan coincided with the eruption of Jihād in Bosnia between 1993 and 1995, while Muslims were being subjected to massacres by Serbs and Croats. This created a new Jihādī arena that attracted thousands of young mujāhidīn from Arab and some Islamic countries. Among their vanguards were some Jihādīs who left the Afghan arena to join the Bosnian one. Likewise, some Arab Afghans, led by the martyred commander Khattab and some of his Arab Afghan comrades, went to Chechnya to establish a Jihādī nucleus that carried the torch of Jihād and added shining pages to the Jihādīs' record in the last quarter of the twentieth century, supplementing those glorious pages witnessed in different regions before that.

The years 1992-1995 were relatively comfortable for these displaced expatriates. These four years enabled Jihādīs scattered across the world to work on spreading Jihādī ideology and its call. Although many shortcomings can be mentioned



regarding the experiences of this phase, some of which I will address at the end of this chapter, if Allāh wills, these were years of propagation and expansion.

Although America had practically ignited anti-terrorism campaigns since 1990, which escalated over time to reach their peak since December 2001, these campaigns did not enter a phase of severity until late 1995 in practice. At that point, America, as part of its counter-terrorism program (as discussed in Chapter Five), included a plan to eliminate safe havens, in addition to other security practices.

Among the most important segments that worked positively in spreading Jihādī thought and its call were those concentrated in the West, especially Europe, foremost among them the Scandinavian countries and Britain. Jihādīs, exploiting the relatively comfortable conditions, financial capabilities, and margin of freedom—before it was closed off—that were available in those countries, worked on issuing newsletters and research, rebroadcasting what had been produced during the Afghan Jihād phase or throughout previous Jihādī experiences. They held seminars and lectures, frequented mosques, and interacted with Muslim communities that were witnessing an Islamic awakening no less, and perhaps more, flourishing than that occurring in the Arab and Islamic world. Some Arab governments even protested and complained about the freedom enjoyed by Islamists and Jihādīs there, and dozens of conferences were held to combat the phenomenon of Islamic fundamentalism in its various fields, including that margin in Western countries, until they managed to practically shut all of it down between 1995 and 2000.

I personally witnessed a unique experience of Jihādī propagation during my stay in Britain (1994-1997). Through that atmosphere, as an example, I was able to write for several Jihādī newsletters and magazines published in Britain, such as *Al-Fajr* (The Dawn), issued by the Libyan Islamic Fighting Group; *Al-Mujāhidūn* (The Mujāhidīn), issued by the Jihād Group in Egypt; and *Al-Anṣār* (The Supporters), which was close at that time to the Islamic Group and the Armed Islamic Group in

Algeria before the latter deviated from the right path. London witnessed many seminars, lessons, and meetings that were recorded and disseminated to various countries around the world where the Jihādī awakening was spreading.

This continued until the omens of security storms began to blow over those havens one after another. Waves of restrictions, then arrests or deportations and expulsions, began to affect all the aforementioned havens without exception. Some reference to this was made in Chapter Five. Sudan and Yemen expelled those within their borders. Turkey, Syria, and Jordan arrested those they could reach and handed them over to their home countries. All European countries, without exception, began the season with restrictions and ended by throwing hundreds of Jihādīs into their prisons, where many of them remain to this day under administrative detention without trial or law, their situation similar to that of their brothers detained by police and dictatorial regimes in the Arab and Islamic world and Third World countries.

Thus, Jihādīs entered a new phase of ordeal in which they needed a new haven and outlet, and that outlet was what Allāh Almighty facilitated in Afghanistan for a second time.

### **Sixth: The Second Round for Arab Afghans under the Taliban in Afghanistan (1996-2001)**

This title is for one of the most important chapters in the history of the contemporary Islamic and Jihādī Awakening, representing its most delicate and dangerous phase. It is the subject of a separate book I intend to write, if Allāh wills, immediately after finishing this current book. I feel a historical responsibility and a great trust, being one of the few remaining living witnesses who can write this living testimony about those great experiences and their protagonists, and convey those precious lessons to the generations after us, especially those determined to carry

the banner of Jihād and the trust of calling to Allāh, in a time of arrogant falsehood and the displacement of the people of truth.

However, in this brief account, I will address the most prominent effects of this phase on the contemporary Jihādī current, whose stages we are reviewing in this chapter, omitting many highly important details for fear of excessive length and of raising sensitivities that would require elaboration and explanation beyond the scope of this book.

The summary of this is in concise key points as follows:

- The Taliban emerged from Kandahar province in southeastern Afghanistan in late 1993. They managed to advance and quickly gain control over central, southern, and eastern Afghanistan, subsequently entering Kabul in 1996, declaring the Islamic Emirate of Afghanistan, and proclaiming their leader, Mullah Muhammad Omar—may Allāh protect him—as the Commander of the Faithful therein. (I have written a separate study on the emergence of the Taliban and their trajectory during the period 1993-1998, titled *Afghanistan, the Taliban, and the Battle of Islām Today*, for those who wish for more detail).
- The persecuted and displaced cadres and members of the Jihādī current soon found a safe, and perhaps mandatory, haven in Afghanistan as the campaigns of pursuit, or what was called the "international war on terror" led by America, intensified after its launch in the early nineties and escalated post-1995. These individuals began to infiltrate Afghanistan individually and in groups, initiating the Arabs' second round in Afghanistan in the latter half of 1996.
- With the welcome and good neighborliness shown by the Taliban to these arriving vanguards, foremost among them Sheikh Osama and a group of Al-Qā'idah elements, along with some symbols and Jihādīs from the veteran Arab

Afghans, the arena began to attract Jihādīs in general and those aspiring to resume their path there.

- With the declaration of the application of Sharī‘ah and the Taliban's control over about 94% of Afghan territory, the nascent and sole Abode of Islām (Dār al-Islām) on earth, from the perspective of Jihādīs and Islamists in general, began to attract many who were not persecuted or forced to seek havens, but rather desired legitimate emigration to this new Abode of Islām.
- By 2000, Arab camps and guesthouses had spread in major Afghan cities, especially the capital Kabul, the Taliban's spiritual capital Kandahar, and eastern cities like Khost and Jalalabad. New emigrants and old warriors from the Arab Afghans launched a media and communications campaign to receive more emigrants. The influx of arrivals became active despite the political and economic siege and the international media campaign that surrounded the nascent Islamic Emirate from all sides. I believe the number of men who came and left Afghanistan during this phase (1996-2001) reached several thousand. However, those who settled in Afghanistan numbered close to 350 families and about 1,400 Arab mujāhidīn and emigrants of various nationalities, in addition to several hundred heads of families, mujāhidīn, and emigrants from Central Asia, especially from Uzbekistan and Tajikistan, where Islamic movements face the tyranny of the last bastions of communism in the world, as well as from East Turkestan, which is occupied by China and where Muslims suffer various forms of torment and humiliation.
- Within this atmosphere, the main Arab Jihādī organizations were present. The hopes of their old leaderships were revived to resume their path of preparation and building, and to pursue their old objectives of reviving Jihād in their home countries against the tyrants of those lands, in order to establish Islamic governments on their ruins according to their conceptions.

- I am here only to record a summary of the history of that path, not to evaluate these masses and blocs, their objectives, and their methods of operation in this brief space. I will leave that general detail to the book I referred to, and I ask Allāh for help and success in completing it in a way that pleases Him.

New masses and blocs also arrived from various Arab countries, seeking to establish themselves. New Jihādī blocs and quasi-organizations were born, whose proponents tried to carve out their path through those circumstances.

It can be said that all who were present during this period can be considered Jihādīs, although the majority were not part of the main organizations. Afghanistan in this phase, unlike the first, did not attract other types from the spectrum of the Islamic Awakening, as international conditions towards this phenomenon had changed and become the opposite. While the first gathering grew amidst global blessing, support, and authorization—as I mentioned earlier—this gathering, its land, its rulers, and those who migrated to it, were subject to global war and pursuit.

Although the vast majority, if not all of them, were Jihādīs in thought and orientation, they can be classified into the following main formations, regardless here of tracking numbers or engaging in evaluation. This gathering included the following spectrum, by size:

1. **Trainees:** Those who came to receive training and then leave. These stayed only for the duration of the training, which ranged from a few months to a year.
2. **Emigrants (Muhājirūn):** Those who came with their families or by themselves for the purpose of emigration and settlement in the nascent Abode of Islām, to build it and wage Jihād with it, without having Jihādī objectives outside Afghanistan, nor against their home governments, nor against other internal or external enemies.

3. **Jihādī Organizations:** Those who came to pursue their old objectives and programs related to Jihād in their home countries, and to continue building their organizations anew in the traditional old manner of (regional-secret-hierarchical) organizations, whether from Arab or some Islamic countries.
4. **Sheikh Osama bin Laden and the Al-Qā'idah Organization's leadership:** And those who followed their call, whose goal was to advocate and work towards confronting the United States of America from this impregnable fortress (Afghanistan), seeking protection under its new government (the Taliban) and its steadfast Emir (Mullah Muhammad Omar)—may Allāh relieve his distress.
5. **Organizations and Groups of Non-Arab Central Asians:** Their objectives varied between emigration, supporting the Abode of Islām and waging Jihād with it, and preparing for Jihād in their home countries. The most important and largest of these groups were the mujāhidīn from Uzbekistan and the mujāhidīn from East Turkestan, occupied by China, in addition to some other groups.
6. **Mujāhidīn from Pakistan:** They were a mixture of students of scholars and religious schools in Pakistan, an extension of the Taliban in thought and methodology, in addition to members of various Jihādī organizations operating on the Kashmir front, who saw Afghanistan as a good rear preparation line to continue their activities. This was in addition to individual mujāhidīn not affiliated with groups and organizations. Due to proximity and intertwining with the Afghan issue, the Pakistani presence constituted a volume equal to or greater than the total volume of the types mentioned above.

This period constituted an advanced stage in the growth and development of the Jihādī current in a new dimension.

The media campaigns launched by Sheikh Osama bin Laden against America and its aggression against Muslims, and his calls to liberate the Two Holy Sanctuaries from American and Western occupation, then his introduction of a new dimension to his call, namely the adoption of the Palestinian cause, linking American aggression against Muslims worldwide to the Israeli Zionist aggression against Muslims in Palestine, and incorporating the issue of the third holy sanctuary in Jerusalem and its Al-Aqsa Mosque into the issue of the Two Holy Sanctuaries—these focused and organized campaigns, and the enormous reactions from American media to this campaign, and the entry of these directives into American, global, and Arab satellite channels, especially Qatar's Al Jazeera, which played a pivotal role in conveying this media conflict to hundreds of millions of Muslim viewers worldwide—led the Jihādī current to take on a new dimension towards global engagement. This was despite the fact that most, if not all, Arab organizations did not change any of their (regional-secret-hierarchical) objectives or programs, nor did they shift towards Sheikh Osama's call until the final moments of 2001, when America forcibly pushed them in this direction.

This phase coincided with global events of great importance and impact on the Islamic world. Foremost among these was the eruption of the Palestinian Intifada and its transition from the stone-throwing revolution that began years earlier to a phase of armed action and martyrdom operations since 2000. The situation in the entire Arab region deteriorated as a result of this escalation, in addition to the increasing effects of the deadly and destructive American siege on Iraq since 1991, and its consequences. This was compounded by the ignition of security pursuit campaigns and the global war on terror led by America, in which all countries of the world, especially the governments of Arab and Islamic countries, participated.

Soon, the Arab gathering in Afghanistan, as well as its symbol Sheikh Osama bin Laden, became a constant star in Arab and international media, a source of

inspiration and mobilization for the Islamic Awakening, and a great horizontal extension for the Jihādī current and its supporters worldwide.

Arab Jihādī organizations, cells, and gatherings began to establish themselves in Afghanistan. By 2000, the number of Jihādī groups, camps, gatherings, or projects had reached fourteen, officially recognized by the Taliban, with programs of control, coordination, and cooperation linking them to the Ministries of Defense, Interior, and Intelligence, whether in coordinating their support and Jihād alongside the Taliban or in their own programs. This was aside from the Pakistani groups, which also had their own, numerous arrangements.

These gatherings, which were completely independent of each other, are:

### **Non-Arab Groups:**

1. **Uzbek Mujāhidīn:** This was a large group relative to others. Their program aimed to transfer Jihād to Uzbekistan and overthrow the communist-American regime of Karimov, once the situation in Afghanistan had stabilized for the Taliban, and through complete programming with them. Their program at that time was recruitment, preparation, and training. It was a group linked to the Taliban. Their emir, Muhammad Tahir Jan, pledged allegiance (bay‘ah) to Mullah Muhammad Omar as a general Imam, as did his deputy, the famous military commander Juma Bai—may Allāh have mercy on him. They had a very ambitious program for recruitment and propagation among Afghan Uzbeks, a community of over five million, many of whom were immigrants from Uzbekistan since the days of Tsarist occupation and the subsequent massacres by Stalin and Lenin. It was a well-organized group with high capabilities and financial resources, supported by Uzbek immigrant communities scattered in many countries.



2. **Mujāhidīn from East Turkestan (occupied by China):** This was a limited group, most of whom had secretly emigrated to escape Chinese rule. Their program was comprehensive and long-term educational, given the difficult conditions faced by Muslims in East Turkestan after successive Chinese governments implemented a policy of Chinese migration to their lands and succeeded in changing its demographic map, reducing the number of Turkestani Muslims from an overwhelming majority to about half the population, renaming it "Xinjiang" (New Territory). This was in addition to fierce measures since the communist rule of Mao Zedong. Part of this group's program was to send some of them into their homeland to bring out more emigrants and prepare them, in anticipation of military action they intended against China. Their emir, the martyred Sheikh Abū Muḥammad al-Turkistānī, was an exceptional and active man, one of the finest examples of mujāhidīn fleeing with their religion—and we do not praise him above Allāh. The Pakistani army killed him in Waziristan in November 2003—may Allāh fight them, and may He have vast mercy on him. The group also pledged general allegiance to Mullah Muhammad Omar. He asked them to halt their practical program against China and suffice with educating those who joined them, due to the Taliban's need for good relations with China to counterbalance American pressure, and they complied.
3. **Turkish Mujāhidīn:** This was a small group of Kurds and Turks. They operated very secretly, and their program was training. I do not know if they had a practical program in their homeland at that time.

#### **Arab Groups:**

1. **Al-Qā'idah Organization:** Led by Sheikh Osama bin Laden—may Allāh Almighty protect him. Their program is well-known, and Sheikh Osama

pledged allegiance of imamate to the Commander of the Faithful, as we mentioned earlier.

2. **Libyan Islamic Fighting Group (LIFG):** Their emir was Abū ‘Abd Allāh al-Ṣādiq—may Allāh release him. Their main program was preparation for Jihād against the Gaddafi regime in Libya, participation in supporting Jihādī causes in general, and contributing to supporting the Taliban. They made a good contribution in that regard.
3. **Moroccan Islamic Combatant Group (GICM):** Their program was preparation and training of their elements, most of whom would arrive and then depart. Their goal was Jihād against the ruling regime in Morocco. Their emir was called Abū ‘Abd Allāh al-Sharīf.
4. **Egyptian Jihād Group:** It had shrunk considerably. Their goal was to rebuild the group and gather its dispersed members. Their objective was well-known: Jihād against the ruling regime in Egypt. Their emir was Sheikh Dr. Ayman al-Zawahiri—may Allāh Almighty protect him.
5. **Egyptian Islamic Group (al-Jamā‘ah al-Islāmiyyah):** This was a very small group. Their presence was limited to emigration status, and they had no significant activity after adopting the initiative to stop Jihād against the Egyptian regime, known as the "Initiative to Halt Violence." Most of their important symbols resided in Iran, as is known, and some moved to Afghanistan in the last days of the Taliban.
6. **Gathering of Algerian Mujāhidīn:** Their goal was to gather whomever they could of their brothers to reorganize the Jihād in Algeria after the setbacks it had suffered.
7. **Gathering of Mujāhidīn from Tunisia:** Their goal was preparation, training, and gathering Tunisian youth for Jihād in Tunisia. Their camp made training contributions, and they included cadres who had previously fought in Bosnia.

8. **Gathering of Mujāhidīn from Jordan and Palestine:** Their program was preparation and training for Jihād in Jordan and Palestine. Their emir was brother Abū Muṣ‘ab al-Zarqāwī.
9. **Khalden Camp (General Training Camp):** This is one of the oldest Arab camps, its establishment dating back to the days of the Services Bureau and Sheikh Abdullah Azzam. Its emir was the well-known mujāhid Sheikh known as Ibn al-Shaykh (Ṣāliḥ al-Lībī)—may Allāh release him—assisted by brother Abū Zubaydah—may Allāh release him. The camp's objectives were purely training to support Jihād everywhere. It had a good output over the years; perhaps the number of those trained there since its establishment in 1989 exceeded twenty thousand.
10. **Sheikh Abū Khabbāb al-Miṣrī Camp (General Training Camp):** This was a specialized training camp for instruction in the manufacture and use of explosives and chemicals.
11. **Al-Ghurabā’ Camp Group (our group):** It was linked to the Taliban and also had a general training camp, a studies and research center, and lectures. I founded it in 2000 to establish a training school based on comprehensive intellectual, methodological, Sharī‘ah-political, and military-educational preparation, which I saw the Arab Afghan arena had lacked in both its rounds. The other goal of its establishment was to launch the call for Global Islamic Resistance (which I detailed in this book), in addition to organic linkage with the Islamic Emirate, contributing to its construction and defense, and working in Afghanistan through direct arrangement with the Commander of the Faithful. I briefly explained the group's objectives to Mullah Muhammad Omar and pledged allegiance to him on Muharram 15, 2001. Our group was linked from then on to the Commander of the Faithful and operated through the Ministry of Defense of the Islamic Emirate.

Then, the American and Western war, with the participation of Islamic countries, escalated against the Taliban and Afghanistan, especially against Sheikh Osama and Al-Qā'idah, who carried out two attacks on the American embassies in Nairobi and Dar es Salaam, followed by another martyrdom attack on the American destroyer USS Cole in the port of Aden, Yemen, during this period (1997-2000). This was in addition to the media escalation launched by Sheikh Osama from Afghanistan since his arrival there, through a series of press and television interviews in which he incited Muslims to war against America and Jihād.

American and global pressure, serious threats, and the economic and media siege on Afghanistan intensified. America began to warn of war against the terrorists there, especially its stubborn adversary, Sheikh Osama. Then, the decisive event occurred on September 11, 2001.

A group of Al-Qā'idah members carried out the famous historic martyrdom attack on the New York towers and the Pentagon on the morning of September 11, 2001.

Although Al-Qā'idah did not claim responsibility for the operations, the fingers of accusation and the evidence held by the Americans were clear.

America decided to invade Afghanistan, overthrow the Taliban, install a client government there, and eliminate as many Taliban and Arab Jihādī gatherings present under the cloak of the Commander of the Faithful as it could.

I am not here to delve into the history of extremely important events that I witnessed myself, indeed, was part of in Afghanistan. As I mentioned, I intend to do so, if Allāh wills and assists. But I will limit myself here to what relates to this chapter, which is the impact of that event on the trajectory of the Jihādī current.

That impact, according to my belief, led to a tragic end for the Jihādī current and terminated its phase that extended from the early sixties of the last century until

September 2001. The Jihādī current entered the ordeal of the contemporary "trench" (ukhdūd) that swallowed most of its cadres during the following three years (2001-2004).

Thereafter, and after the occupation of Iraq which occurred two years later, a new historical phase began in the history of the Jihādī current, indeed, of the Islamic Awakening, the Arab and Islamic world, and even the entire world.

### **Some Repercussions and Consequences of the Event:**

The enemy's losses in the September attacks were enormous by any measure. I hope they have marked the beginning of the true downfall, if Allāh wills, of this barbaric, savage state called the United States of America, which embodied the peak brutality of contemporary Western civilization, initiated by European colonial powers and contributed to by Russia, with America then inheriting all its satanic attributes and establishing upon them the contemporary Judeo-Crusader system of arrogance.

Al-Qā'idah was a major part of the bloc of Arab Afghan mujāhidīn in Afghanistan, who in turn were an important part of the general Jihādī current. This current consists of the sum of organizations, groups, and gatherings spread across most Muslim countries and even in many diaspora countries. It also includes many Jihādī individuals and cadres—scholars, thinkers, preachers, and writers—who all carried the Jihādī ideology that adopts a specific methodology and armed action as an indispensable means to establish Allāh's Sharī'ah and repel injustice from Islām and Muslims, as the only solution to the accumulated problems of this Ummah.

The American machine merged this entire current, its components, and even its supporters—indeed, everyone it wished to eliminate from the entire spectrum of the Islamic Awakening across its different schools—under the label of "Al-Qā'idah," making them all a target for its war under the banner of combating terrorism. This is a topic worthy of research but not for this book, because America achieved

extremely malicious and dangerous objectives through this unrealistic generalization.

The collapse of the towers in New York and the crumbling of the Pentagon wall on the heads of America's generals were followed by many collapses in the Islamic ranks. Many parties suffered heavy losses. Among those who suffered greatly were all parties and schools of the Islamic Awakening, with the Jihādī current, its various organizations, and entities being the most affected at the level of individuals, leaders, and groups everywhere. Indeed, the repercussions and reactions from the enemy affected every Muslim everywhere. This was a reason why many circles within the Islamic Awakening, and even some Jihādī ones, did not view this glorious act with satisfaction.

Many sincere Muslims criticized it, convinced that:

- It had brought calamity upon Muslims and placed them in an unequal battle where they would be the certain losers.
- It justified the American onslaught and gave it pretext to reoccupy the Islamic world and inflict the heaviest losses on Muslims.
- It practically nullified most of the specific programs of many regional and national Jihād projects, making them automatically subservient.
- Indeed, it caused the removal of the nascent Islamic Emirate in Afghanistan, eliminating the sole base to which most Jihād projects, groups, and leaders had sought refuge, and so on.

Many of these criticisms are supported by what we observe and experience. From this perspective, these viewpoints perhaps have their justifications.

However, on the other hand, and to grasp the full picture, anyone following American policies concerning the Islamic world, indeed, the entire Third World, especially the Middle East—through their practices and the declared writings of

their senior thinkers, theorists, and political strategists in published books, reports, and studies prepared by major think tanks and reviewed by leading thinkers like Kissinger, Nixon, and Huntington—finds that they have expressed and declared American policy objectives for the twenty-first century and the unbridled desire for sole global dominance. This was a program set for implementation regardless of whether the September events occurred or not.

Nixon, in his book *Victory Without War*, stated that America must work to make the 21st century an American century and must work to dismantle the Soviet Union, prevent China's rise and fragment it into warring nationalities, obstruct European unity, curb the industrial progress of Southeast Asia and control it, and plan to control the "Muslim giant" stirring to rise, as he put it. America also formed Rapid Deployment Forces (Marines) to occupy oil sources since Carter's days in the early seventies. This is in addition to the policy based on the beliefs of extremist Crusaders who built their evangelical-biblical perceptions according to Zionist interpretations as a basis for the doctrine of fanatical American Christianity, which relies on the idea of supporting Israel and the Jews in anticipation of the devastating battle of Armageddon in northern Palestine as a prelude to the descent of Christ to save the Christians. This is in addition to evil philosophies they developed based on theories of the clash of civilizations and white racial supremacy. This information has become openly discussed in international media, concerning the phenomenon of the "neoconservatives," the Christian-Zionist faction to which Bush and his aides belong.

There is abundant evidence that America has been moving against us since the collapse of the Soviet Union, inaugurating this with the Gulf War, then with a series of security conferences against what they termed Islamic fundamentalism. This followed the important meeting that brought together Reagan, Thatcher, and Gorbachev, in which they openly declared Islām a civilizational adversary to

Western civilization after the end of the Cold War and decided to incorporate Warsaw Pact components into NATO, which would lead the Crusader war against Muslims.

Many documents prove this, which we do not cite here for fear of length. This information is well-known among Arab and Muslim intellectuals and in the media.

All of this indicates that America, Israel, and Western Europe were heading towards us before what happened in September, and that America was not incapable of finding any pretext had Al-Qā'idah not existed and the September 11 attacks not occurred, just as it used Iraq as a pretext to occupy the Gulf in the Kuwait War, and as they use pretexts today to occupy Iraq and expand towards the Levant and the Arabian Peninsula. Thus, all evidence from logic and reality proves that the September events are not the cause of this onslaught, although they may have hastened an inevitable confrontation and made it more dramatic.

Even America's attack on Afghanistan is acknowledged in all global media and by many politicians as an attack motivated by American interests in Central Asian oil and its need for a regime that secures its transport to the Gulf from Afghanistan, completes the American encirclement of China, besieges Iran from the east, and eliminates any possibility of Muslims ruling by Sharī'ah in Afghanistan so that it does not become a precedent to be emulated. Neither Sheikh Osama, nor the Arab Afghans, nor the Central Asian mujāhidīn residing under Taliban protection were the reason for the attack on Afghanistan. Rather, the reason was the Taliban's implementation of Sharī'ah and their regime's rebellion against America's law in international politics, in addition to America's imperial ambitions in the region. And Allāh Almighty knows best.

Regardless of differing viewpoints on the event and its repercussions, it imposed a reality that Muslims, leaders of the Islamic Awakening, and Jihādī leaderships must



now confront. They must know that America had decided upon and imposed its aggression on Muslims with this momentum, arranging it with the Jews, its European allies, and Russia since the collapse of the Soviet Union and the removal of the Berlin Wall between the Warsaw Pact and NATO. Roles were distributed, a large part of which was assigned and entrusted to apostate governments in the Arab and Islamic world. This ongoing war was imposed by the enemy and implemented by them before September 2001; its events did not create it. It is a war imposed by economic interests and geopolitical considerations, a result of historical roots and the religious perceptions of Jews and Americans regarding the conflict with Muslims.

The details of the September events are well-known, too famous to repeat here where there is no room for elaboration. Therefore, I will skip over their details to the repercussions of the event on the Jihādī current in Afghanistan, where its elite—in terms of leaders, symbols, cadres, and the leaderships of major Jihādī organizations, groups, and blocs from the Arab world, Central Asia, and Pakistan—were present at that time.

### **Repercussions of the September 2001 Events on the Jihādī Current in Afghanistan:**

The Americans began the war with waves of concentrated aerial bombardment from early October to mid-November. Vanguards of the Northern Alliance advanced to conduct the ground war on behalf of the Americans from three axes: from the north towards Kabul, from the Pakistani border in the southeast towards Kandahar, and from the northeast towards Jalalabad. Mazar-i-Sharif fell, then Kabul, into the hands of the Northern Alliance in December 2001.

Marauders, highway robbers, thieves, and tribes that worked in the American program seized cities one after another. Taliban resistance crumbled, and their garrisons and leaderships surrendered in a manner surprising to everyone.

Within less than a week after the fall of Kabul, the fall of the Taliban was announced, and Karzai was handed the reins of power. Then, America's agents on the ground continued to carry out their tasks, in which millions of dollars played an important role in their performance with utmost filthiness and ugliness.

Then America, under the leadership of Bush, launched what it called the "Global War on Terrorism," in which Pakistan played the main role. Pakistan undertook the liquidation and arrest of those who headed towards the only haven on its territory. Various Arab and Islamic countries then followed suit by participating, in addition to what America's major allies did, which led to the extensive destruction of what remained of the Jihādī current.

As for what concerns us regarding the Arab contingent of Jihādīs and emigrants in Afghanistan, the summary of what happened was a historical massacre of the Jihādī current, the worst in its entire history. And Allāh's command was a decreed destiny. The following is a summary, without delving into specifics, of the losses and calamities from the onset of the catastrophic events until September 2004, the time of writing these lines—a period of three harsh years:

- The martyrdom of approximately 400 Arab mujāhidīn during the battles to defend Afghanistan. They fought valiantly defending various front lines or fell due to intense bombing during the withdrawal of vehicle convoys from major cities towards the Pakistani border.
- Due to the treachery of some Pakistani border tribesmen, Pakistan captured approximately 150 mujāhidīn who had emerged from the battles of Tora Bora immediately after the war, during the first month of 2002. They were handed

over to the Americans, who transferred them to the notorious Guantanamo Bay detention camp in Cuba.

- Approximately 100 mujāhidīn were martyred in sporadic clashes with the Pakistani army in the border regions, on travel routes, or inside some Pakistani cities during the following two years, from early 2002 until September 2004.
- During that period, Pakistani forces captured over 600 Arab mujāhidīn who were fleeing with their families and hiding on its territory. They handed them over directly to America to be incarcerated in Guantanamo Bay or its brutal detention centers in Afghanistan.
- Iran detained more than 400 Arab mujāhidīn on its territory. It handed most of them over to their home countries, as its government officially admitted. Nearly one hundred of them remain prisoners in Iran, subject, according to Iranian government sources, to imprisonment and political bargaining with America.

If we consider that the total number of Arab mujāhidīn present in Afghanistan at the time of this event was approximately 1,900, including heads of families among residents and emigrants, the losses in terms of martyrs and captives exceeded 1,600 out of 1,900. This accounts for about 75% of the human resource base of the Arab Afghans present in Afghanistan during that period. Furthermore, the campaigns of pursuit and arrest launched by America and its collaborating security agencies in Europe, the Arab and Islāmic world, and indeed globally, led to the arrest and capture of hundreds of Jihādīs—members of groups, sympathizers with the Jihādī current, or even wronged individuals close to them who were captured without any involvement whatsoever in this conflict.

This is in addition to the heavy losses among Jihādīs from Central Asia, especially Uzbek mujāhidīn and their associates from Central Asian countries, most of whose

military cadres were martyred. This figure perhaps exceeded 500 martyrs, not counting prisoners. Most were martyred in Afghanistan, and some in battles with the Pakistani army, supported by American forces, in the Waziristan region.

Similarly, heavy losses were inflicted upon the mujāhidīn from East Turkestan. The latest of these losses was the martyrdom of their emir, Hassan Abu Muhammad al-Turkistani, along with some of his brethren, may Allāh Almighty have mercy upon them and grant them noble hospitality among the emigrant strangers fleeing for their faith. The Pakistani army—may Allāh destroy them—killed him in November 2003 during pursuit operations in the سرحد (Sarhad) province.

By mid-2003, US Secretary of Defense Rumsfeld declared that their security and military campaign against terrorism had enabled them to kill or capture over 3,000 "terrorists," in his terms. I believe this figure is close to reality. Losses in Afghanistan, Pakistan, and Iran accounted for more than half of this number, while the number of Jihādīs and their sympathizers imprisoned in Britain alone reached about 300, as official statistics indicated, not to mention the dozens announced as arrested in other European countries. In Arab countries, Yemen launched a campaign against Jihādīs, returnees from Afghanistan, and their sympathizers, in which dozens were killed and hundreds captured. Saudi Arabia announced the arrest of more than 220 individuals officially accused of affiliation with al-Qaeda. The number of those arrested, detained, and interrogated in Saudi Arabia is in the thousands; hundreds were imprisoned without charge or trial. This is because Saudi Arabia and Yemen were among the countries from which the largest percentage of Arab youth came to Afghanistan and were also among the countries most intensely pursuing them. These campaigns also affected hundreds here and there, everywhere, culminating in the events in Morocco since November 2003, where hundreds were also arrested. Dozens of death sentences, life imprisonments, and long-term sentences were issued against them. The affliction extended to hundreds

of innocents who held Jihādī thought or sympathized with it but had no connection to any actions. The circles of accusation and tribulation expanded to include most Jihādīs and their sympathizers worldwide, from the Horn of Africa to the Philippines, Indonesia, Southeast Asia, Turkey, and every corner of the globe.

The calamity was catastrophic and immense, in every sense of the word, for three reasons:

1. The figure, ranging between 3,000 and 4,000 Jihādī elements, their supporters, and sympathizers, according to what was announced—though the reality is far greater—actually represents most of the active segment of Jihādīs in this era. It even includes many from the core circle of their sympathizers in the Arab and Islāmic world and in Muslim communities in the West. This epic represented an eradication of the fundamental human base of the Jihādī current in this age.
2. The devastating blow that befell the Arab and Central Asian mujāhidīn in Afghanistan and Pakistan decimated the core elite of cadres and veterans of the Jihādī current. It struck the cream of their leadership and symbols who remained active from the first generation of Arab Afghans—approximately 150 mujāhid cadres, the very essence of the remaining symbols and operatives in the Jihādī current over the last quarter of the twentieth century. Killing and capture crushed most of this prime group. I may not be exaggerating if I state for the historical record a piece of information known to the enemy, which no one has yet had the respite from the shock to enumerate: perhaps only a very, very small number of these individuals remain alive and uncaptured. I ask Allāh to protect them and aid them in rebuilding.
3. The catastrophe extended further, with the great chasm devouring even some of those nurtured by these individuals from the vanguard cadres of the third

Jihādī generation—the youth who came to the new Jihād arena in Afghanistan during the second wave of Arab Afghans (1996–2001). Praise be to Allāh, a considerable number of these individuals survived and dispersed throughout the earth, praise be to Allāh.

Returning to the focus of this section of the chapter after this tragic digression, I say: The Jihādī current, which began its course in the early sixties, flourished in the late seventies and early eighties, and whose hopes soared in Afghanistan with the establishment of the Islāmic Emirate, witnessed a great chasm that marked the end of its previous era after the events of September 2001.

This was to begin a new phase in the path of the Jihādī current in confronting the contemporary Crusader-Jewish campaigns, by Allāh's permission.

It is for the sake of contributing to the launch of these hopes that I write this book. This period begins with confronting the American-led "global war on terror" and its direct military invasions in Afghanistan, Iraq, and the Middle East. New arenas of conflict and new realities are appearing on the horizon, leaving their mark on the triumphant path of Jihād, by Allāh's permission—a path whose continuation and survival were heralded by the noblest of creation, Muhammad, peace and blessings be upon him.

### **Seventh: The Most Significant Armed Jihādī Experiences in the Second Half of the Twentieth Century**

Unfortunately, the fundamental problem within the sphere of Islāmic work in general, and Jihādī work in particular, is the scarcity of those active in writing and the scarcity of writers among those active in the field.

Therefore, most of the important Jihādī experiences of the Jihādī current, and indeed most experiences of the Jihādī phenomenon, have vanished without their participants writing about them. I mean those who carried them out, witnessed

them firsthand, or had genuine, organic contact with them. To the best of my knowledge, out of dozens of long-term or limited experiences, none of the participants have written anything significant, or at least nothing that has achieved widespread dissemination. Consequently, the Ummah and its future generations have missed out on extremely important lessons, and stories and details of events of profound magnificence and significance from those epics undertaken by the first and second generations of this Jihādī current, from its inception until the end of the twentieth century and the beginning of the twenty-first.

Meanwhile, some adversaries, some journalist-merchants, or some sedentary Don Quixotes of the Islāmic Awakening—owners of paunches grown soft under the coolness of air conditioners—have intruded upon writing on behalf of those who had the actual experiences.

I have tried to break this rule, being one of the few field operatives who worked within this current through some of its experiences and interacted with many figures from other experiences. I will provide a summary of this, Allāh Almighty willing, in this chapter.

- I wrote the book *The Jihādī Islāmic Revolution in Syria: Pains and Hopes*, which included a summary of the history of that Jihād, many of its documents, and its lessons. The book is about 900 pages and was published in 1990.
- I also wrote the book *My Testimony on the Jihād in Algeria (1989–1996)*. Its final drafts, around 200 pages, were lost along with my belongings left in Kabul during its fall in December 2001. I rewrote it during our ordeal here in Pakistan and will publish it with this book, Allāh willing.
- I also wrote a documented book about the ordeal of the Arab Afghan mujāhidīn and Islamists in general in Pakistan during these three years after September 2001, and I will also publish it soon, Allāh willing.

- I have now prepared outlines and some drafts for a very important book to cover the history and lessons of what I believe to be the most significant experiences of the last century: *The Experience of the Jihādī Current under the Taliban from the Establishment of the Emirate in 1996 until its Fall after the September 2001 Events, and its Repercussions*. I ask Allāh to help me complete it after finishing this important book, to enable me to bear a testimony that pleases Him, to aid me with its consequences, and to reward me for it.

Therefore, to maximize the benefit of this chapter, I will provide here a summary of the most important Jihādī experiences that occurred during the second half of the last century, based on what I heard directly from their participants through my involvement with the Jihādī current. Perhaps this will motivate the living participants of those experiences to write about them.

I will list them in historical chronological order of their inception, Allāh willing. The most important of these experiences are:

### **1. The Moroccan Youth Movement Experience (1963)**

This movement was founded by Sheikh Abd al-Karim Mutiʿ, may Allāh protect him. He sought to establish an armed Jihādī organization to revolt against the regime of King Hassan II in Morocco. The organization's cells were arrested, and many of its members were imprisoned. Those who survived, including Sheikh Abd al-Karim, emigrated from Morocco, and the movement's activity ceased.

I found writings by Sheikh Abd al-Karim Mutiʿ that generally contained mature and distinguished Jihādī thought. I also found a book chronicling that attempt, which I later lost with my library in London after my hasty departure in 1997. That book did not contain significant historical or methodological material. I also met an old member of that organization during my stay in London (1994–1997), and he told me about important historical episodes in their experience, but I do not recall them now.



## **2. The Egyptian Jihād Organization Experience (1965–2000)**

The martyr Sayyid Qutb, may Allāh have mercy on him, attempted to put his call and ideas into practice. An organization was founded upon a group of elite Jihādī youth in Egypt who were his contemporaries, most of whom were cadres of the Muslim Brotherhood at the time. A historical document titled "Why They Executed Me" was published, attributed to the late martyr Sayyid Qutb; its context and the testimony of some of its members indicate its authenticity. According to that document, Sayyid Qutb, may Allāh have mercy on him, mentioned that an elite group of Jihādī youth had formed some secret cells to confront Gamal Abdel Nasser's regime following the brutal attack by Egyptian security and judicial apparatuses under the deceased Abdel Nasser on the Muslim Brotherhood in 1965, and before that in 1954, when some of their cadres were executed and tens of thousands imprisoned in horrific historical prisons. He mentioned in that document that those youths had approached him to be the emir of that organization, and he had accepted to be their guide and spiritual father, and that he had developed some military plans with them. He stated that he was arrested with those youths following that attempt. Sayyid Qutb, may Allāh have mercy on him, was sentenced to death and killed along with a number of those young men, and that attempt was nipped in the bud.

I heard from Dr. Ayman al-Zawahiri in some of his recordings, and perhaps also in some direct sessions, that some of Sayyid's students and contemporary youth who were influenced by his thought continued clandestine activity and propagated his ideas. These activities later transformed into the initial cells of the Egyptian Jihād Organization, some of whose cadres and leaders were arrested following the assassination of Anwar Sadat (1981) and remain imprisoned to this day.

It appears that several Jihādī attempts occurred in Egypt thereafter, one of the most prominent being the attempt known as the "Military Technical College" incident—a limited and failed coup attempt led by the martyr Salih Sirriyyah, may Allāh have

mercy on him, in which a number of Jihādī cadres were tried and executed. However, the Jihād Organization resumed its activity and crystallized well during the era of openness under Sadat in the second half of the seventies. This was followed by the departure of a number of its leaders and cadres, headed by Dr. Ayman al-Zawahiri, to Afghanistan in 1986. I experienced this period up close through my strong relationship with its key figures during both phases of the Arab Afghan experience in Afghanistan. Although I believe that the Jihādī experiences in Egypt are among the most mature Jihādī experiences in the Arab and Islāmic world in terms of intellectual and methodological aspects, and the most productive and firmly rooted, as well as being among the most important organizationally and operationally, I learned from Dr. Ayman that no one had dedicated themselves to writing its history, the documents of which lie in the torture chambers and investigation files of the Egyptian government's investigative and security services. I reviewed drafts of a book on this subject that Dr. Ayman sent me for review in early 2001 in Kabul, which was good but very limited considering the length and scale of those experiences. I discussed this with Dr. Ayman and urged him to expand on it, as he is the best living, informed, and field-experienced witness, whose duty it is to write that history. However, he apologized, as operational concerns kept him busy day and night in Afghanistan in those days. I ask Allāh to prolong his life and the lives of our remaining brothers from that generation so that these experiences may be written.

Dr. Ayman al-Zawahiri and a number of Jihād Organization cadres, after arriving in Afghanistan, endeavored to establish a significant Jihādī experience within the contemporary Jihādī current. This was through the two phases of the Arab Afghan experience (1986–1991) and (1996–2001). I will summarize the most prominent aspects of that experience that I recall from close association with its pioneers and its inception in the following points:

- Dr. Ayman, along with a group of Jihād Organization cadres from Egypt, arrived in Peshawar in 1986 and subsequent years, after having been imprisoned for three years in connection with the Jihād Organization case and its role in Sadat's assassination. They had a prominent presence and activity among the Arab Afghans during the 1986–1991 phase.
- Cooperation occurred on multiple levels between them and Sheikh Usama bin Laden, who was then intending to establish his own organization, known at that time as Al-Qaeda, formally founded in early 1988. It was built on the efforts of a number of cadres and trainers, among whom Jihād Organization cadres were prominent. Notable among them were the martyr Abu Ubaydah al-Banshiri, may Allāh have mercy on him, who died in a ferry accident on Lake Victoria while managing Al-Qaeda's operations in Kenya during its stay in Sudan (1992–1996), and the martyr Abu Hafs al-Masri (Muhammad Atef), who was martyred in the battles during the fall of the Emirate in November 2001 in an American bombing of his headquarters in Kandahar, where he was Al-Qaeda's military commander. The Jihād Organization benefited from this cooperation, which provided it with significant material support, enabling it to establish its independent camps in Afghanistan, manage the movement, and continue its activities in Egypt.
- The core strategic program of the Egyptian Jihād Organization was to rely on instigating a military coup carried out by officers who were members of the organization, whom it had planted in the Egyptian army since Anwar Sadat's days. Its cells continued until they were eliminated during the intensive arrest campaigns the organization later faced. Their general idea, as I understood it directly from Dr. Ayman in several private sessions, was to carry out a coup supported by guerilla cells that were being prepared during that period.

- After Sadat's assassination, and due to the intertwined relationships between members of Al-Jamā'ah al-Islāmiyyah who carried out the operation and members of the Jihād Organization who participated in it, a number of the Jihād Organization's military cadres were arrested, most notably the martyr Major Essam al-Qamari, may Allāh have mercy on him. However, this security blow did not affect the progress of their clandestine work, neither in the army cells nor in the civilian secret cells.
- Following the policy of liquidation pursued by the Egyptian Ministry of Interior, especially during the tenure of its criminal minister Zaki Badr, against the semi-overt Al-Jamā'ah al-Islāmiyyah, which had adopted a strategy of open da'wah and popular revolution influenced by the Iranian revolution model, Al-Jamā'ah al-Islāmiyyah decided to respond to state provocations and the policy of "striking at the core," as Zaki Badr termed it. This response took the form of assassinating regime figures in retaliation for the state's assassination of the group's figures. The Jihād Organization, whose leadership, along with that of Al-Jamā'ah al-Islāmiyyah, was present in Peshawar (Pakistan) and the border provinces of Afghanistan during that period of Afghan Jihād, decided to contribute to the confrontation in support of them, thereby deviating from its secret program of preparing and planning for a military coup. They believed it was possible for this tactical program to run parallel to that strategic program.
- The arrest of a civilian member of the clandestine Jihād Organization led to the arrest of an officer from the military wing of the organization. This arrest gradually led to most of the organization's military cadres. The collapse of the internal organization (in Egypt) began, as I recall, in late 1989 or early 1990.
- The disaster continued, and the organization suffered two subsequent security blows, one of which resulted in about 900 detainees from the civilian clandestine organization, and the next in about 600 detainees. These

individuals constituted most of the organization's youth base inside Egypt, which had been prepared at the highest levels during the Afghan Jihād phase.

- The leadership of the Jihād Organization departed for Sudan, accompanying Sheikh Usama bin Laden and his elite leadership and cadres. This followed the success of the Islamists in the coup that brought Al-Turabi and Al-Bashir to power. The Jihād Organization began to operate anew in very favorable conditions due to their presence on Egypt's long southern border with Sudan. This was with the support and arrangement of the new government in Sudan and its intelligence agencies. Al-Jamā'ah al-Islāmiyyah did likewise. The organization opened a camp and a number of bases for itself in Khartoum and began reorganizing, with support and funding from Sheikh Usama, as became known and famous later. The goal was to overthrow Hosni Mubarak's regime and establish an Islāmic government in Egypt—a government that would alter the strategic balance with all types of enemies in the Middle East region.
- Political storms buffeted this program. The Sudanese leadership turned its back on the Jihādīs there, starting with the Libyan brothers, then the Egyptians, then the rest, including Sheikh Usama, who had stood with them heroically and boldly from their inception, helping them rearm the army and build the economy. But they betrayed their loyalty and broke their covenants.
- This blow destroyed what had been newly built of their program in Egypt. The Sudanese government forced Sheikh Usama to stop funding the work program in Egypt, then pressured everyone, eventually expelling them.
- Dr. Ayman and his remaining cadres joined Sheikh Usama in Afghanistan under the Taliban after several journeys of displacement in a number of countries during 1996–1998. Another number of the remaining cadres and cells chose to wait in various diaspora countries.
- The Jihād Organization and Al-Qaeda resumed their experiment of cooperation and building in the fields of funding and training. However,

Sheikh Usama had reached a firm conviction to unify the direction towards confronting America, while the Jihād Organization, like other organizations, maintained its "national aspirations, clandestine methods, and Jihādī intellectual methodology."

- Dr. Ayman signed Sheikh Usama's declaration of the "World Islamic Front for Jihād Against Jews and Crusaders" in late 1997, while Al-Jamā'ah al-Islāmiyyah distanced itself from it. Soon, the Jihād Organization began to pay the price for that signature in confrontations with American global security campaigns against terrorism. Its scattered cadres and elements in various countries began to fall. Many were abducted from different countries and handed over to Egypt—from Thailand, Albania, Azerbaijan, the United Arab Emirates, and others. Meanwhile, some of their members were arrested in other countries that did not extradite them and were imprisoned there, as in Britain.
- Dr. Ayman, with his unique determination and relentless patience, continued the attempt with the remaining cadres, not surrendering to the reality imposed by the new world order, which had practically rendered hierarchical, clandestine, national Jihādī attempts obsolete.
- The organization opened its own special camp, attracted its remaining cadres, and tried to resume. However, the general circumstances and realities, especially security-related ones—as arrests swept through the organization abroad—convinced Sheikh Dr. Ayman al-Zawahiri of the available path for Jihād and work in Afghanistan with Sheikh Usama bin Laden in his war against America, for realistic reasons stemming from political and field convictions that began to form in his mind. I personally followed this transformation with him and spoke with him at length about its circumstances shortly before the September events. Perhaps I will present some details of this in the book I will dedicate to the history of the Arab

Afghans in the Taliban era, Allāh willing, as this is not the place for these details.

- Dr. Ayman officially announced his pledge of allegiance to Sheikh Usama bin Laden and the merging of the Jihād Organization with Al-Qaeda in mid-2001. This led to a split among the handful of men who remained with him from the cadres in Afghanistan into two factions: one group agreed with this direction, and another insisted on continuing efforts in programs to establish an Islāmic government in Egypt on the ruins of Hosni Mubarak's government through Jihād in the old style. They considered his dissolution of the organization illegitimate, arguing that the emir's task is to manage the organization, not dissolve it and merge it with another. This faction was led by Brother Abu al-Samh (Tharwat Salah Shihata), a lawyer and one of the organization's veteran cadres, also an old Arab Afghan.
- The September events did not give either wing much time to proceed far with their programs and ambitions. Soon, all remaining Arab Afghans gathered in the battle of destiny, defending themselves and the Emirate whose fall fate had decreed. Most of the remaining cadres were martyred in those battles. Dr. Ayman al-Zawahiri moved on after exerting his utmost effort; his wife, his only son Muhammad, and his infant daughter were martyred, may Allāh have mercy on them, during the brutal bombing raids by American aircraft. He settled with Sheikh Usama in their mobile hideout—may Allāh protect them—to continue the path of Jihād and incitement, as is well-known. Another group went with Professor Tharwat Shihata on the paths of migration and displacement once again, eventually settling in Iranian prisons, as media outlets announced.
- This was the summary of the operational path of the Jihād Organization that Dr. Ayman pursued outside Egypt. I do not know if there are any new shoots

for it that Allāh may decree to grow and resume the path and extend it in Egypt with those who are marching on.

- As for the intellectual identity of the Egyptian Jihād Organization, based on the preceding presentation, it can perhaps be said that the organization has operationally ended. It was born in the mid-sixties and ended in the chasm of September 2001.

However, it is crucial to mention that the intellectual school of the Jihād Organization remains the most prominent, important, and deeply rooted in this last century. It began with the library of Sayyid Qutb, may Allāh have mercy on him, which contains the fundamentals of contemporary Jihādī thought. Then, during the Afghan Jihād phase, while active in Peshawar, the Jihād Organization produced a rich and important literary output. Among the most important were the book *Al-‘Umdah fi I’dād al-‘Uddah* (The Mainstay in Preparing Equipment) by Sheikh Abd al-Qadir ibn Abd al-Aziz, and his other valuable book *Al-Jāmi‘ fi Talab al-‘Ilm al-Sharīf* (The Compendium in Seeking Noble Knowledge), of which the organization released a revised version titled *Al-Hādi ila Sabīl al-Rashād* (The Guide to the Path of Righteousness), as well as a series of important newsletters it published successively in Peshawar during the period 1988–1992. This was in addition to a number of audio and video recordings by Dr. Ayman al-Zawahiri, may Allāh protect him. The importance of the intellectual and methodological role of the Egyptian Jihād Organization stems not only from the significance of its library but also from the fact that it became an intellectual and methodological foundation for the majority of organizations, gatherings, and most individuals in the Jihādī current from the early nineties to the present day. All subsequent intellectual and media productions by various segments of the Jihādī current and the Arab Afghans have revolved around it, as has what became known as Jihādī Salafism or other Jihādī schools in the modern era. So, may Allāh reward them



with all good and accept from them by His grace and generosity. Similarly, the early military cadres of the Egyptian Jihād Organization in the Afghan Jihād arena and the group of outstanding military cadres and trainers who worked in the Arab Jihād arena in Afghanistan in its first phase (1986–1992) and second phase (1996–2001) played a role that left its important marks within the sum of military and field efforts of Arab Jihād cadres in Afghanistan, whether through the written heritage they left in military and operational training manuals, or through practical efforts in training Jihādīs of other nationalities and the many cadres who graduated at their hands and the hands of their peers, and then continued to contribute after them. So, may Allāh reward them on behalf of Islām and the Muslims with the best reward, and accept from them the best of their deeds. He is All-Hearing, All-Responsive.

On a personal level, I knew the experience of the Jihād group closely, and I was bound by ties of brotherhood and intimate friendship with most of its leaders who were present in Afghanistan, in addition to working relationships and cooperation in many fields, starting with Dr. Ayman al-Zawahiri and extending to most of them. I saw in them outstanding examples of ideological, patient mujāhidīn, fleeing for their faith. May Allāh have mercy on them and grant them abundant reward. On the intellectual level, I am very grateful for the great benefit I gained intellectually from my interaction and acquaintance with them. I must not forget to record my thanks and greetings to Sheikh Dr. Abd al-Qadir ibn Abd al-Aziz (Sayyid Imam al-Sharif), the mufti, scholar, and emir of the Jihād group during the Afghanistan phase. His books, knowledge, and my discussions with him left a profound impact on my soul and thought; may Allāh grant him relief. Likewise, the mujāhid and outstanding model, Sheikh Ayman al-Zawahiri, may Allāh protect him; he influenced me as a thinker, writer, and a wonderful role model, may Allāh protect him, and many others. Most

of them have met their fate; we ask Allāh to gather me with them in the highest companionship.

### **3. The Jihādī Experience in Syria (1965–1983)**

The Jihādī experience in Syria dates back to Sheikh Marwan Hadid, may Allāh have mercy on him, who was raised in the Muslim Brotherhood. During his agricultural engineering studies in Egypt, he was influenced by the ideas of Sayyid Qutb, may Allāh have mercy on him. He returned to Syria full of enthusiasm at a time when the secular, nationalist, socialist Ba‘th party had seized power. He became active in the mosques of Hama, delivering sermons, enjoining good and forbidding evil, and calling for the implementation of Sharī‘ah. He was arrested multiple times. In 1965, government forces raided a mosque where he and a number of his students were, leading to an armed clash with the authorities. Several of them were martyred, and the Sheikh and others were arrested and sentenced to death. The head of state at the time, President Amin al-Hafiz, was then forced to release them under pressure from scholars in Syria, led by Sheikh Muhammad al-Hamid, may Allāh have mercy on him.

Sheikh Marwan had realized that a major confrontation with the Ba‘thist regime was inevitable and warned early of an upcoming sectarian Nusayri project. When he could not convince the Muslim Brotherhood to prepare for confrontation, he and his students took it upon themselves to prepare through armed action with the Palestine Liberation Organization, via its Islāmīc faction. He managed to prepare the first Jihādī elite for his Jihādī organization.

In 1970, Hafez al-Assad and the Nusayri Alawite group within the army and Ba‘th party staged a "white coup" called the "Corrective Movement." Thus, the Nusayri sect, extremists among the esoteric Shia, jumped to the forefront to openly assume power and rule over Muslims in Syria, exactly as Sheikh Marwan, may Allāh have mercy on him, had warned.

Sheikh Marwan Hadid, may Allāh have mercy on him, returned to mobilize for confrontation anew. He sought to unite the two factions of the Muslim Brotherhood organization in Syria, which had split during that period, on a project to confront the regime. However, both wings—the one affiliated with the international organization headed by Sheikh Abd al-Fattah Abu Ghuddah, may Allāh have mercy on him, and his deputy Adnan Saʿid al-Din, as well as the other wing led by Issam al-Attar—agreed, despite their significant differences, to reject the project of preparing for confrontation and preferred to continue their peaceful daʿwah approach.

When Sheikh Marwan Hadid, may Allāh have mercy on him, became convinced that it was impossible to persuade the Muslim Brotherhood to confront the regime, he formed his own organization, which he named "The Fighting Vanguard of Hizb Allāh." He established three main cells for it in his hometown of Hama, his main field of activity, in Aleppo, Syria's second most important city, and in the capital, Damascus, where he moved in hiding to prepare for the confrontation with the Nusayris.

The Muslim Brotherhood expelled Marwan from their organization along with a group of those influenced by his revolutionary Jihādī ideas and tried to restrain him. But he continued to recruit supporters, most of whom were young Muslim Brotherhood members, and uttered his famous saying: "If the Brotherhood expels me through the door, I will enter upon them through the window, and I will drag them to Jihād." And this is indeed what happened.

Sheikh Marwan Hadid was arrested in 1970 after an armed clash with intelligence services at his hideout in Damascus. He remained in prison until 1975, during which he lost half his weight under torture. He was then executed by a lethal injection in prison, as was rumored at the time. He was buried, may Allāh have mercy on him, his grave concealed, and his family was not allowed to announce a funeral for him.

The leadership of the Fighting Vanguard organization passed to his students. The emirate was taken over after him by the martyr Abd al-Sattar al-Za'im, may Allāh have mercy on him. The Vanguard adopted a secret plan for confrontation through targeted assassinations of senior Nusayri state officials. They carried this out during the years 1975–1979, and the state was unable to identify them until the end of that period, with the cooperation of Jordanian intelligence.

The Vanguard declared Jihād against the regime in Syria in the summer of 1979, in the month of Sha'ban 1399 AH, and announced itself under its new name, "The Fighting Vanguard of the Muslim Brotherhood." Urban guerrilla warfare began throughout Syria.

The Muslim Brotherhood (the main wing linked to the international organization) initially declared its dissociation from that confrontation and demanded investigation committees to prove their non-involvement in the events. Meanwhile, Issam al-Attar embraced the confrontation and attributed it to himself, publishing his bank account numbers to collect donations for the Jihād, of course, from Germany!

Hafez al-Assad's regime was destabilized by the military strikes of the mujāhidīn from the Vanguard. He decided to confront and liquidate all factions of the Muslim Brotherhood, then expanded the confrontation to include the entire spectrum of the Islāmic Awakening, and even the entire religious segment of the country. The confrontation took the form of a war between the Sunnis, who are the majority of Muslims in Syria, and the Nusayri minority, called the Alawite sect, as the French named them during the occupation to confuse people about their true nature.

As a result of the mujāhidīn's victories on one hand, and the desire to reap the fruits of Hafez al-Assad's campaign against them on the other, the Muslim Brotherhood announced their entry into the war against the regime in late 1979, several months

after it erupted. They adopted the confrontation and began working to seize its leadership and wrest control from the Vanguard. Their policies played a major role—though not the only one—in aborting the armed Jihād against the regime in Syria.

Due to internal reasons, the policies of the Muslim Brotherhood, and government security strikes that succeeded in regaining the initiative, the Fighting Vanguard retreated. Most of its cadres were liquidated through killing and imprisonment. Those who remained were forced to leave for neighboring countries, where the Iraqi and Jordanian governments, then opposed to the Syrian regime, opened their doors to Syrian opposition members from all parts of the political spectrum.

The Muslim Brotherhood, led by Adnan Saʿid al-Din, managed to gain control of the leadership of the Jihādī revolution in Syria, drawing in the remnants of the Vanguard, Issam al-Attar's organization, and a large segment of scholarly groups in Syria under their leadership from 1980 onwards.

The Muslim Brotherhood led the Jihādī revolution in Syria on a path of comprehensive political and military failure until it was aborted in the bloody Hama confrontations of 1982. The military structures of all factions were destroyed, and Muslims suffered losses exceeding 50,000 deaths in one of the most extensive genocidal operations committed by an Arab government in the twentieth century.

Thus ended the Syrian Jihādī experience, which represents the most important and longest confrontational experience of the armed Jihādī current against apostate governments in the Arab and Islāmic world.

Allāh enabled this humble servant, the author of this book, to chronicle that important phase, during the period 1975–1985, in the book titled *The Jihādī Islāmic Revolution in Syria: Pains and Hopes*, which I wrote between 1985 and 1987, and

was published in Peshawar in late 1990. It contains a comprehensive record of that experience.

Allāh facilitated my accompaniment of that phase, as I had joined the Fighting Vanguard organization in early 1980. Then, after leaving Syria at the end of that year, I joined the Muslim Brotherhood organization in Syria, which had settled in Jordan, and worked in the organization's military apparatus. During the Hama uprising events of 1982, I was a member of the military command of the Muslim Brotherhood organization formed in Baghdad, composed of cadres from the military apparatus—of whom I was one—and the supreme political leadership of the Syrian Brotherhood. This enabled me to learn the hidden details of those events and the reasons for our defeat, which I recorded, along with a summary of its lessons, in my aforementioned book.

#### **4. The Islamic International Movement in Algeria (1973–1976)**

This was an armed Jihād movement founded and led in Algeria by the martyr Mustafa Bouyali. May Allāh have mercy on him, he was one of the mujāhidīn who participated in the Algerian revolution of liberation in 1954. When it led to independence in 1963, he found that secularists, communists, and socialists had dominated it and reaped the fruits of the Jihād of the Algerian people, which had lasted for more than a century. So, he founded that movement to resume the revolution and Jihād for the sake of implementing Allāh's Sharī'ah in Algeria. He launched his movement during the era of President Chadli Bendjedid in 1973. I heard a recorded statement of his addressed to the head of state, commanding and prohibiting him, and threatening him with Jihād if he did not implement the Sharī'ah in Algeria. I also heard some tapes of him speaking about his Jihādī principles and warning the scholars of the regime. His movement did not last long, as he fell into an ambush by Algerian intelligence during an appointment with some arms dealers and was killed, may Allāh have mercy on him, in 1976. Some of his aides were martyred,

and others were arrested, tried, and imprisoned.

Some of his students tried to revive the movement after the Jihād against the government was launched following the military coup against the democratic process in 1991. They became a party in the attempt to unify the Armed Islāmic Group in 1993, before its schism and takeover by Takfiris, as will be indicated later, Allāh willing.

## **5. The Al-Jamā‘ah al-Islāmiyyah of Egypt Experience (1975–2001)**

I will summarize its experience based on the information I gathered about it by reviewing its literary heritage and my interaction with many of its pioneers and founders through the stages of Jihād in Afghanistan and during my stay in Europe. Al-Jamā‘ah al-Islāmiyyah was founded and became active in a number of Egyptian universities starting in 1975, following Sadat's policy of openness and allowing Islāmic groups space to operate, in order to limit the activity of leftist political currents that were growing at that time. Al-Jamā‘ah al-Islāmiyyah emerged with a methodology that bridged Qutbist thought and Salafi principles, making the application of Sharī‘ah in Egypt the goal of its project. The group adopted a populist approach through its leadership's embrace of public da‘wah, enjoining good and forbidding evil, and applying some aspects of hisbah (moral policing) in certain areas. Its cells spread through mosques in Egypt. Its origin was primarily in Upper Egypt, where most of its leaders hailed from, but it extended to universities in Lower Egypt (the Nile Delta). Its leadership took Sheikh Dr. Umar Abd al-Rahman as its general emir, due to his known resolute stances—may Allāh relieve his distress—since the demise of Abdel Nasser, when he issued a fatwa against praying over Nasser upon his death, followed by several other stances during Sadat's era.

Following Sadat's treacherous visit to Israel and his announcement of the Camp David Accords and the program of peace and normalization with the Jews, Al-Jamā‘ah al-Islāmiyyah adopted a Jihādī intellectual orientation. One of its prominent

figures, the martyr Abd al-Salam Faraj, produced one of the most important Jihādī treatises of the modern era, the essay *Al-Farīdah al-Ghā'ibah* (The Neglected Duty). Its significance stemmed from its inclusion of the most important contemporary fatwas on Jihād against the existing governments in Arab and Islāmic countries, including Egypt, ruling them as apostate and issuing fatwas for Jihād against them, fighting their soldiers and security men, and analogizing their situations to Ibn Taymiyyah's fatwas on fighting the Tatars and their Muslim collaborators, whether coerced or ignorant. This treatise was one of the most important early works that launched the contemporary Jihādī Salafi school of thought.

Then, Al-Jamā'ah al-Islāmiyyah soon succeeded in carrying out the heroic operation and executed the treacherous President Anwar Sadat in the famous reviewing stand incident during the annual military parade in 1981, when Sadat came out to his people in his finery, and Allāh caused the earth to swallow him and his stand, leaving him dead. The operation was led by the martyr of Al-Jamā'ah al-Islāmiyyah and the martyr of Egypt and the contemporary Jihādī current, the heroic martyr Khalid al-Islambouli, may Allāh have mercy on him. This was part of a coup program against the government in Egypt, of which only the assassination of Sadat was successfully accomplished.

Following Hosni Mubarak's assumption of power after his deceased predecessor Anwar Sadat, Al-Jamā'ah al-Islāmiyyah entered a war of attrition with the Egyptian government, which had laid out a plan to liquidate it by arresting its cadres and assassinating its leaders. It began this by assassinating one of its most prominent preachers, the martyr Alaa Mohieddin, and continued this policy, especially during the tenure of the notorious criminal Minister of Interior, Zaki Badr. Thus, the leadership of Al-Jamā'ah al-Islāmiyyah decided to enter a war of attrition, liquidations, and assassinations with the government, which had begun arrest campaigns within its ranks.



The leadership of Al-Jamā'ah al-Islāmiyyah in Egypt found in the Afghan Jihād against the Russians an excellent arena and an opportune chance to train its cadres, expand, and organize. It had a prominent presence in Peshawar, Pakistan, and in the Arab camps and fronts in Afghanistan. Among its prominent leaders present in Afghanistan were Sheikh Umar Abd al-Rahman, Sheikh Rifa'i Taha, Brother Tal'at Fuad Qasim—may Allāh grant them all relief—Brother Muhammad al-Islambouli (brother of the martyr Khalid, the killer of Egypt's Pharaoh), and Brother Mustafa Hamza, among others. Al-Jamā'ah al-Islāmiyyah of Egypt offered a constellation of its finest sons and cadres as martyrs in the battle of Islām through the Arab Jihād in Afghanistan.

Following the security storms that swept Afghanistan and Pakistan at America's instigation after the fall of the communist regime in Kabul, Egyptian intelligence participated significantly in the security campaign against the Arab Afghans in cooperation with Pakistani intelligence. Most of the leaders and rank-and-file of the Egyptian Al-Jamā'ah al-Islāmiyyah moved to Sudan based on an invitation and facilitation from the Salvation Government headed by Omar al-Bashir and Dr. Hassan al-Turabi's group, which opened the way and sought to accommodate Arabs in Sudan. Foremost among them were Sheikh Usama bin Laden and the two Egyptian armed groups: the Jihād Organization and Al-Jamā'ah al-Islāmiyyah. They were promised an open field to operate from Sudan's northern borders with Egypt. Indeed, Al-Jamā'ah began field operations from there. Then, what happened to the Jihād Organization and others happened to them: they were asked to leave under threat of arms by Sudanese security when the "valiant men" decided to change their policy and bow to American policy and its Egyptian follower. The leaders of Al-Jamā'ah al-Islāmiyyah dispersed to several countries, most of them heading to Yemen. Under pursuit and campaigns to eliminate safe havens, their prominent figures headed to Iran, while some sought safe havens under the cover of political asylum in Europe. Among the most prominent who went to Iran were Sheikh Rifa'i

Taha, Sheikh Mustafa Hamza, Sheikh Muhammad Shawqi al-Islambouli, and others. Meanwhile, among the most prominent who went to Europe were Abu Talal (Tal'at Fuad Qasim), who settled in Denmark, and Osama Rushdi, a member of Al-Jamā'ah's Shura Council. This was in late 1995.

Al-Jamā'ah al-Islāmiyyah of Egypt had good relations with the Khomeini current in the Iranian government due to its distinct position regarding the Iranian government, which differed from that of the entire Jihādī spectrum. It praised Iran's (Islāmic) revolutionary experience and lauded it in some of its literature. Some of its officials, including Dr. Umar Abd al-Rahman—may Allāh grant him relief—used to attend conferences organized by the Iranian government here and there. This provided them a bridge to a safe haven there during that period of fierce storms.

Although most, if not all, prominent leaders, symbols, and cadres of the Jihādī current, and many of its human base, began a semi-collective migration to Afghanistan during what I have termed the "second phase of the Arab Afghans" (1996–2001), the prominent leaders of Al-Jamā'ah al-Islāmiyyah who had settled in Iran preferred to stay there. They maintained a distinct, clear position that differed from the general orientation of the Jihādī current regarding Afghanistan. The most prominent features of this position were:

1. Not explicitly supporting the Taliban and not engaging in supporting them against the Northern Alliance, which consisted of former Afghan Jihād leaders. Indeed, they were wary of being drawn towards Afghanistan.
2. Al-Jamā'ah al-Islāmiyyah clearly distanced itself, through its media outlets, especially its active website, from Bin Laden's orientations in his declared war against the Americans, unlike what the Jihād Organization, led by Dr. Ayman al-Zawahiri, did. When Al-Qaeda mentioned Al-Jamā'ah's cooperation with it, Al-Jamā'ah denied this in a statement refuting that claim.

3. Al-Jamā‘ah adopted the principle of ceasing the call for armed confrontation with governments and announced a "unilateral initiative to stop violence in Egypt against the Egyptian government." This issue deserves attention because it steered Al-Jamā‘ah in a different direction, taking it out of the entire Jihādī current's path, and left effects on it that transcend Al-Jamā‘ah's specifics.

### **Al-Jamā‘ah al-Islāmiyyah of Egypt and its Unilateral Initiative to Stop Violence with the Egyptian Government:**

Al-Jamā‘ah al-Islāmiyyah of Egypt was distinguished from the general Jihādī current by important intellectual differences that later reflected on its course. Among the most important of these differences were:

- Its adoption of an ideology that can be considered intermediate between the thought of the general "Islāmic Awakening" and the thought of the "Jihādī current" regarding issues of governance (ḥākimiyyah). They declared their conviction of the apostasy of the supreme ruler in Muslim countries that govern by other than what Allāh revealed, including Egypt, but they limited the ruling of apostasy to his person and did not extend it to his regime. Consequently, they did not deem fighting against his aides permissible under Sharī‘ah except in self-defense.
- Al-Jamā‘ah adopted the principle of binding consultation (shūrā) and collective leadership, taking Dr. Umar Abd al-Rahman as a nominal emir and symbol for the group.
- They also bypassed a Sharī‘ah problematic concerning the conditions of "legitimate emirate," which opened a door for lengthy and wide-ranging debate between them, the Jihād Organization in Egypt, and other segments of the Jihādī current since the early nineties in Afghanistan. This was their adoption of the principle of the "validity of the leadership of a prisoner," as

was the case with the esteemed mujāhid Sheikh Dr. Umar Abd al-Rahman in America—may Allāh grant him relief. They also considered their historical leaders imprisoned in Egypt as active leaders participating in decisions based on the principle of binding consultation. I am not here to discuss the Sharī'ah legitimacy of the principle, but rather history records the role of these intellectual and methodological foundations in Al-Jamā'ah's subsequent path since the mid-nineties.

Excluding these two problematics, I can hardly find other major methodological differences (from a theoretical standpoint) in the methodology of Al-Jamā'ah al-Islāmiyyah of Egypt compared to other schools of the Jihādī current, in terms of their Jihādī Salafi thought and their rejection, even takfīr (declaration of apostasy), of the "democratic methodology" in Islāmic work, while excusing Islamists who practiced it due to interpretation or otherwise, and so on regarding the components of contemporary Jihādī thought.

However, these methodological problematics placed Al-Jamā'ah, which had already entered into actual conflict with the Egyptian government, into practical difficulties. The members of its military apparatus found themselves facing the jurisprudential requirements of an offensive-defensive war of attrition in the arena of confrontation with the Egyptian regime and its security and intelligence men. This was on one hand. On another important hand, they found their leadership practically consisting of three main wings:

1. The imprisoned leaders in Egypt, whom they termed the "historical leadership."
2. The pursued political leaders abroad in exiles and safe havens.
3. The leaders of Al-Jamā'ah's military apparatus, whether inside or outside Egypt, who were waging a bloody military confrontation with Hosni Mubarak's regime. These methodological contradictions with practical

dimensions quickly affected Al-Jamā'ah's path in the second half of the nineties and after the September events, as we shall see. To make matters worse, the military wing, led by Brother Abu Hazim (Mustafa Hamza), planned an operation that nearly assassinated President Hosni Mubarak in Addis Ababa during an African conference. The operation failed, some members of the group were captured, and they recorded their confessions before being executed, may Allāh have mercy on them. This operation caused tremendous embarrassment for the Sudanese government, which had orchestrated the plans and logistically supported the operation from its territory, as well as for the leadership of Al-Jamā'ah al-Islāmiyyah. It further complicated matters.

The arrest of Dr. Umar Abd al-Rahman in the United States of America, where he had made a mistaken decision to reside with the aim of da'wah, activism, and providing media and material support for Al-Jamā'ah, further exacerbated the situation. False charges were fabricated against him there following the first attack on the World Trade Center tower in New York, and he was sentenced to two hundred years in prison! All attempts to mitigate the sentence and defend him failed. There was a semi-official announcement by Al-Jamā'ah al-Islāmiyyah's leadership that their de facto emir was Sheikh Abu Talal (Tal'at Fuad Qasim), who had settled as a political refugee in Denmark and adopted the principle of confrontation, alongside others from the hawkish wing within Al-Jamā'ah who supported the military apparatus led by Mustafa Hamza. This group included politicians like Sheikh Rifa'i Taha and Sheikh Muhammad al-Islambouli, as well as some who had taken up the banner of fieldwork in the Jihād in Bosnia (1994–1995). They played an honorable role for Al-Jamā'ah al-Islāmiyyah of Egypt, which is considered one of the achievements of the contemporary Jihādī current.

This wing, committed to confrontation, clashed with an opposing wing that began to advocate for truce and an end to confrontation with the Egyptian government. This latter wing was represented by the imprisoned (historical) leaders and some of their leaders in Europe, most prominently Brother Osama Rushdi. This contradiction became public when this latter wing refused to acknowledge the legitimacy of the Luxor incident, where an active cell of Al-Jamā'ah al-Islāmiyyah in Egypt attacked a group of foreign tourists, killing and injuring dozens. The "imprisoned historical leaders" and some European leaders, notably Osama Rushdi, rushed to condemn this act and its perpetrators, deeming it a mistake. Osama Rushdi even went as far as to launch a blatant attack on the act and those behind it from Al-Jamā'ah's political and military leadership! He engaged in a literary confrontation even with senior figures among them, his own teachers, such as Sheikh Rifa'i Taha, may Allāh grant him relief.

As I recall, the historical leaders in Egyptian prisons surprised the entire world with their project, known as the "unilateral initiative to stop violence" in Egypt, calling on the Egyptian government to reciprocate with measures to end the confrontation. The طرح (proposal/launch) of this initiative coincided with our early days in Afghanistan at the beginning of the "second phase of the Arab Afghans" there, under the Taliban, perhaps in late 1997.

I personally followed the stages and developments of this initiative with the most prominent leaders of Al-Jamā'ah al-Islāmiyyah present in Afghanistan, and with some of its senior figures who visited us from Iran, some of whom leaned towards residing in Afghanistan in mid-2000, as well as with the most prominent Jihādī symbols present there. This allows me to summarize the stages of that initiative in key points:

1. Some leaders of Al-Jamā'ah al-Islāmiyyah, imprisoned in Egypt since the events of Sadat's assassination, proposed, through their famous lawyer Mr.

Montasser al-Zayyat, an initiative memorandum declaring a unilateral cessation of armed action in Egypt, calling on the government to respond positively. The wing inclined towards this direction among Al-Jamā'ah's leaders in Europe, headed by Brother Osama Rushdi, quickly supported them.

2. The political and military leadership of Al-Jamā'ah al-Islāmiyyah of Egypt abroad, especially the key figures in Iran and some in Afghanistan, were thrown into confusion. There was ambiguity regarding the position of the pursued field military command inside Egypt, which was directly engaged in military action, as well as the position of Dr. Umar Abd al-Rahman in his prison in America. However, Al-Jamā'ah's leaders in various factions, especially those opposing the initiative abroad, considered the unity of Al-Jamā'ah and the indivisibility of its stance above all other considerations, including methodological and principled ones. Nevertheless, signs of rejection of the initiative appeared among a number of Al-Jamā'ah's symbols, most prominently Sheikh Rifa'i Taha, Brother Muhammad al-Islambouli, and Mustafa Hamza. Yet, everyone demonstrated unity of ranks and commitment to the majority opinion as a unified decision after consultations at all levels. However, some announced the freezing of their membership in Al-Jamā'ah's Shura Council due to their lack of conviction in this matter, as Sheikh Muhammad Shawqi al-Islambouli did.
3. The Egyptian government rewarded this initiative with rejection and a determination to continue the security confrontation. The prominent leader Sheikh Abu Talal (Tal'at Fuad Qasim) was abducted from Croatia while on his way to visit Al-Jamā'ah's leaders working in Bosnia. Some pursued individuals hiding inside Cairo were assassinated in their apartment under mysterious circumstances. Egyptian security services, media, and the Ministry of Interior announced the continuation of the pursuit of Al-Jamā'ah and their non-reciprocation of the initiative. This remained their declared

position until late 2003, when they partially responded to it, as will be discussed.

4. A collective decision crystallized within Al-Jamā'ah al-Islāmiyyah, at the level of internal and external leadership, to adopt the initiative. The government's intransigence only made Al-Jamā'ah's leadership, whose emirate had apparently passed to Brother Abu Hazim (Mustafa Hamza), more insistent on the initiative! The historical (imprisoned) leaders and those of like mind among the external leaders supporting the initiative developed their position to a dangerous methodological level. They began issuing Shari'ah research and intellectual studies to frame and theorize what they called "renouncing violence"! They started criticizing and finding fault with the principles upon which the foundations of Jihādī confrontation with apostate governments were built—principles they had previously filled the arena of Islāmic work with valuable Jihādī literature to establish. This literature, such as the treatise *Al-Farīdah al-Ghā'ibah* (The Neglected Duty), Al-Jamā'ah's constitution and program *Mithāq al-'Amal al-Islāmī* (Charter of Islāmic Action), *Al-I'tisām* (The Adherence), and *Ḥatmiyyat al-Muwājahah* (The Inevitability of Confrontation), and hundreds of articles that filled their famous newsletters like *Al-Murābiṭūn*, had occupied a fundamental part of Jihādī current's thought.

Thus, books were issued by Al-Jamā'ah al-Islāmiyyah under the banner of "Intellectual Revisions," which gradually degenerated in their intellectual and methodological retreats to enter the realm of doctrinal collapse in the fundamentals of the legitimate political principles of Jihādī and even Islāmic thought upon which the Awakening was based. They began by talking about the sanctity of the blood and property of non-Muslims in their lands, to their security in our lands, eventually reaching the call for cooperation with rulers in the battle against Israel and in the battle for economic development. Then



came flirtation and talk about returning to the field of peaceful da‘wah and perhaps legitimate political participation. It reached the point of declaring the deceased Sadat—whom the heroes of Al-Jamā‘ah al-Islāmiyyah had the honor of assassinating on behalf of the Islāmic Ummah—a martyr killed unjustly; one of them even called him the "martyr of fitnah (sedition)!!" I have seen some of what was written in those books through excerpts promoted by the media, some mentioned by the lawyer Montasser al-Zayyat himself, through those governmental media platforms.

Regardless of commenting on the reasons, causes, and excuses that can be sought for the imprisoned leadership (lacking legitimacy and capacity in their prisons anyway), or for that pursued leadership, besieged in a circle of practical helplessness—disregarding all that for now—it can be said that Al-Jamā‘ah al-Islāmiyyah of Egypt has definitively deviated from its intellectual identity and its methodology as a group within the Jihādī current.

I will leave the discussion of this matter (the principle of the initiative) from my perspective and the perspective of all Jihādīs. I will mention that during that period, we were able to meet in the shadow of the Taliban, study the matter, and hear the excuses and justifications from their proponents.

Everyone rejected this initiative in its entirety, while maintaining full affection and respect for our brothers, their precedence, and their merit.

5. The Egyptian Jihād Organization, as previously mentioned, and the entire spectrum of the Jihādī current explicitly rejected the initiative and expressed this through the limited media means available during the period of residence with the Taliban, which was characterized by practical isolation from the world due to the siege on the Taliban and due to the Taliban's underdeveloped media policy.
6. The leaders of Al-Jamā‘ah al-Islāmiyyah abroad were embarrassed by the successive collapses resulting from the initiative, but none of them could do

more than express their personal disagreement and their commitment to unity of ranks and the opinion of their historical leadership! This historical leadership constituted the main weight in the Shura Council, which decides by majority in a group that practically has no emir, whose members are scattered across the earth, and whose decisions are controlled by prisoners in Egypt and semi-free prisoners in political asylum havens in Europe!

7. Then the September events occurred! Those cadres of Al-Jamā'ah who remained and survived in Afghanistan departed to wherever they could. Perhaps Al-Jamā'ah's declared position, distant from the Taliban and Bin Laden, made it one of the least affected by the fierce storms that destroyed Al-Qaeda, the Arab Afghans, and most of the remaining bloc of the Jihādī current, as we mentioned earlier.
8. Then, in mid-2003, the Egyptian government surprised the world by partially responding to the initiative, six years after its launch. It began releasing batches of Al-Jamā'ah al-Islāmiyyah detainees. Several hundred were released, including Sheikh Karam Zuhdi, one of its historical leaders. Then other leaders were released. Those released from prison augmented their initiative with more books and methodological justifications to unravel their previous strong stance, like a woman who untwists her yarn after it has been spun strong. I heard from some media outlets about a book in which they evaluate their past experiences, titled *Nahr al-Dhikrayāt* (River of Memories). I have not been able to see it, but I read in the press about some of the calamities they are involved in. This group has practically joined Rumsfeld's program in the war of ideas and has become part of America's and the apostates' campaign to combat terrorism! Our repentant brothers, who turned from worshipping Allāh through Jihād against His enemies, did not forget to record their criticisms of the September events and their perpetrators. Al-Jamā'ah al-Islāmiyyah's initiative became a subject of praise

in the intellectual counter-terrorism programs teeming in Arab media these days, and a point of reference and an example cited by Saudi scholars and others in combating the growing Jihādī manifestations in Saudi Arabia and elsewhere due to the recent American Crusader campaigns.

There is periodic talk about its leaders paving the way to propose the idea of resuming public da‘wah, whether as social institutions or as political parties that might obtain government licenses in the future.

9. In early 2004, the Egyptian President met the Iranian President on the sidelines of an international conference in Europe. Observers considered this a key to a new phase between the two countries. The two presidents declared their intention to normalize relations, which had deteriorated since the days of the Khomeini revolution when the Shah had sought refuge in Egypt, and subsequently Iran's reception of Al-Jamā‘ah al-Islāmiyyah leaders and naming one of Tehran's main streets after the martyr Khalid al-Islambouli. After Khatami's return to his country, the Iranian government complied with Egypt's repeated request to cancel the naming of that street after al-Islambouli. Then, media outlets reported Iran's intention to hand over Egyptian detainees from among the Arab Afghans and Al-Qaeda members to the Egyptian government. Subsequently, it was mentioned that some Egyptian opposition figures residing in Iran had indeed been handed over to Egypt, and that others had fled to Afghanistan. I do not know the veracity of this news, nor if this affected the remaining leaders of Al-Jamā‘ah there, and I have not been able to verify it.

This was a summary of the experience and conditions of that rich experience of Al-Jamā‘ah al-Islāmiyyah, up to the date of writing these lines in late 2004, based on my practical knowledge of it and my interactions and friendships with many of its leaders. If I were to summarize my opinion on that experience, I would do so in four

points:

(1) Fairness, (2) Justification, (3) Advice, (4) Hope.

**As for fairness:**

- I say that Al-Jamā‘ah al-Islāmiyyah of Egypt, which I knew up close, came to an end by the close of the twentieth century, like most Jihādī groups and organizations belonging to the era of 1960–2001. They operated during that period, then faded, dissolved, were destroyed, or disintegrated from a practical standpoint. Then, the repercussions of the September events finished off what remained of them. Al-Jamā‘ah al-Islāmiyyah of Egypt, born in the mid-seventies, had practically dissolved and ended with the passing of the twentieth century and the beginning of the post-September world. Indeed, it preceded other groups in dissolving with its launch and pursuit of the initiative in that manner. This is from a practical perspective. As for the intellectual perspective, those who speak in its name today proclaim an ideology that I would not only say is different, but is contrary to and at war with the ideology they articulated in their books, which enriched their experience in Egypt and indeed enriched the entire Jihādī current. For the sake of honesty and history, it must be said explicitly: today, they condemn their path, apologize for their glories, consider them mistakes, and thereby chart a new course and methodology for themselves. As for the organizational aspect, the organization has vanished and fragmented. Most of its leaders have been killed, may Allāh have mercy on them, or captured, and news of them has ceased, may Allāh grant them relief. As for their human base, it has dissolved and ended. The only thing remaining is some cadres and historical leaders who are released from small prisons into the large prison fenced by the borders of Egypt, drawn by Sykes-Picot. There, they propose—we wish them guidance

and success—new ideas and projects that are linked to the Al-Jamā‘ah al-Islāmiyyah we know only by name, if they even keep the name, which I doubt they will. For one of the conditions of the tyrants, according to our experience as an Islāmic Awakening, for anyone who wants to continue, is to dissociate from everything, even their name, and they demand it be changed, as happened in the experiences of Turkey, Tunisia, Algeria, and elsewhere. This is the first point of fairness.

- The second point is my great appreciation and respect for their experience. I knew many leaders and cadres of this organization. Truth be told, they are among the best Jihādī organizations in terms of piety, character, conduct, preparation, and upbringing; they are among the organizations that diligently nurtured their members. As for their methodology before the initiative, despite my disagreement with them on some Sharī‘ah-political choices, it is one of the best methodologies presented in the Jihādī current and one of the most well-grounded. I recorded no fault against them in their past experience except their deviation in some cases from the foundational principles of their methodology due to certain organizational calculations and partisan interests, which they, like other organizations at the time, presumed to be beneficial. This occurred, for example, with some of them regarding the issue of Jihād in Algeria and their support for democracy, and the issue of not standing by the Taliban until a very late stage, when September 2001 caught everyone by surprise.

As for their da‘wah, organizational, and military experience in Egypt, as well as their heritage and media production, these too were among the most magnificent, longest, and richest experiences of the contemporary Jihādī current, both inside and outside Egypt. Likewise, their role and valuable, qualitative contributions in Afghanistan against communism, and in Bosnia in repelling the aggressor from the Muslims.

On a personal level, I was connected to many of their leaders and members by ties of brotherhood, friendship, and a shared path of Jihād, migration, and neighborhood. They were an example of loyal brothers, friends, and neighbors. Indeed, as Imam Ibn al-Qayyim said when refuting some opinions of Imam Abu Isma‘il al-Harawi in the book *Madārij al-Sālikīn* (The Ranks of the Wayfarers), I say: "Were it not that the right of Truth is more binding than the right of creation, there would have been scope and latitude for silence." I ask Allāh to accept from them the best of what they did and to overlook any shortcomings, flaws, and slips, which are inherent in the actions of the children of Adam. He is indeed the Forgiving, the Merciful.

**As for justification for what they brought about with the initiative, without my agreeing to it:**

I say that the sacrifices made by this group throughout its history are immense by any measure, in terms of martyrs, detainees, and the pursued, and those who tasted affliction for the sake of Allāh, and Allāh is their reckoner. Most of the organization's leaders and rank-and-file were imprisoned. More than 90% of their prominent front-line leaders were arrested, with only a few escaping abroad as emigrants. Tens of thousands of their members and supporters were arrested, with only a small group escaping abroad as well. The organization practically transformed into an imprisoned organization, with most of its leadership and base captive. The detainees endured for two full decades, from Sadat's assassination (1981) to the end of the twentieth century, perhaps hoping their internal military apparatus or those who escaped abroad could achieve something. However, the general circumstances surrounding the confrontations of the Jihādī current with apostate regimes and the international powers behind them, led by America and its NATO allies, in what became known as the global war on terror, did not allow them or others to achieve qualitative results or any victory.

Furthermore, the Egyptian street, like the general Arab and Islāmic street, let them

down, just as it let down the Jihādī current in most places. This was due to many factors, stemming from general corruption, the impotence and confusion of the Islāmic Awakening in the paths of politics, the aversion of its leaders to Jihād, and the appalling decline of Muslim scholars in this era towards paths of hypocrisy or burrows of helplessness!

The Egyptian street, like others, did not respond in this confrontation; rather, it was practically drawn either to stand with the state or to sink into indifference. The mujāhidīn stood alone in the arena, for hundreds to be killed, tens of thousands to be imprisoned, and those who emigrated to be pursued. Homes were destroyed, women widowed, children displaced, and families disintegrated under the weight of poverty, destitution, need, and dispersion.

I believe that the physical and psychological torture endured by Al-Jamā‘ah's leaders and members in Egypt's prisons—which have a long, dark history of confronting the Awakening through security, intellectual, and media means—in addition to the malicious role played by regime scholars in their debates with them under the supervision of state security agencies, had a profound impact on their catastrophic decision, called the "initiative to stop violence."

It is, in reality, an initiative and a decision by a group of captive prisoners, devoid of free will. Their decisions, opinions, and fatwas have no standing, neither according to Sharī‘ah nor reason.

The proponent of such initiatives may be excused for what he misguides himself or others with, if the conditions of coercion are met. Our criticism is of the principle of the initiative and its content, not of all the imprisoned proponents. The principle is rejected entirely. The brothers are generally excused, and Allāh knows best, unlike those among them who were not imprisoned and who took on the primary responsibility for this deviation from their havens in Europe. Even what they produced after their release from prison, I view with the same perspective and method: rejection of the deviation and excusing the genuinely coerced deviant

among them. They are still prisoners within the large prison (Egypt) within its walled borders, which, along with others, is now surrounded by an even larger prison in the post-September world, across the entire globe, under American supervision. We ask Allāh for steadfastness on the truth and resolve for righteousness.

**As for hope:**

It lies in the emergence from the remnants of this group, from the loins of these mujāhidīn, and from their followers, those who will complete the path—the path of Jihād and resistance in the days to come—to carry the banner, and those who will complete the journey in the land of Kinanah (Egypt), the most important fortress of confrontation in Muslim lands against these advancing Crusader-Jewish campaigns.

**As for advice:**

To these brothers of ours, and to everyone who is swept away to fall into such pitfalls and abysses set by tyrants, their aides, and their jurists on the path of those journeying to Allāh today, I will be brief.

Allāh Almighty says:

*{And fitnah is worse than killing. And they will not cease fighting you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever – for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally.} (Al-Baqarah 2:217).*

And He, the Mighty and Majestic, says:

*{Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allāh at all; but Allāh will reward the grateful. \* And it is not [possible] for one to die except by permission of Allāh at a decree determined. And whoever desires the reward of this world – We will give him*



*thereof; and whoever desires the reward of the Hereafter – We will give him thereof. And We will reward the grateful. \* And how many a prophet [fought and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allāh, nor did they weaken or submit. And Allāh loves the steadfast. \* And their words were not but that they said, "Our Lord, forgive us our sins and the excess [committed] in our affairs and plant firmly our feet and give us victory over the disbelieving people." \* So Allāh gave them the reward of this world and the good reward of the Hereafter. And Allāh loves the doers of good. \* O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will become losers. \* But Allāh is your protector, and He is the best of helpers.} (Āl ‘Imrān 3:144-150).*

Glory be to Allāh the Almighty! This Qur’ān was revealed for us and among us. And the Prophet, peace and blessings be upon him, said, as narrated by Al-Bukhari: *"Khabbab ibn al-Aratt said: We complained to the Messenger of Allāh, peace and blessings be upon him, while he was reclining on his cloak in the shade of the Ka‘bah. We said to him, 'Will you not seek help for us? Will you not pray to Allāh for us?' He said, 'Among those before you, a man would be taken, a pit would be dug for him in the earth, and he would be placed in it. Then a saw would be brought and placed on his head, and he would be sawn in two, yet that would not deter him from his religion. And he would be combed with iron combs between his flesh and bones or nerves, yet that would not deter him from his religion. By Allāh, this matter will be completed until a rider travels from Sana'a to Hadhramaut fearing none but Allāh, or a wolf for his sheep, but you are too hasty.'"*

The Messenger of Allāh spoke the truth. It is as if the Ḥadīth speaks of some mujāhidīn of this age. We ask Allāh for well-being.

I believe that in the words of Allāh, and the saying of His Prophet, peace and blessings be upon him, there is sufficient admonition and advice.

It would have been acceptable for these brothers of ours, if they felt they were besieged and had no strength to continue, to surrender and raise the white flag, to announce a halt to their confrontation with the Egyptian regime, and to seek a truce or reconciliation on terms suiting their situation. But it is not their right, nor anyone's right, to invalidate the methodology itself, and to untwist the strong yarn after it has been spun. It is not their yarn, nor the yarn of their father and mother! Rather, it is the yarn of the Muslims, the yarn of the entire ancient Jihādī current, and the heritage of thousands upon thousands of martyrs and patient ones who met their Lord while steadfast upon it, in Egypt and outside Egypt.

As was narrated from the Imam of Ahl al-Sunnah, Ahmad ibn Hanbal, when some well-wishers approached him to persuade him to answer Al-Mu‘tasim under duress during the tribulation (miḥnah) to spare himself affliction, reminding him of his dependents, he said: "If this is your intellect, O so-and-so, then I am relieved." He then pointed to a crowd of people and students of knowledge waiting at the door of his prison to write down his fatwa, and said to him: "Shall I save myself and misguide these people?!" He, may Allāh have mercy on him, did not permit dissimulation (taqiyyah) for one who was a leading figure followed in religion, and he used to say: "There is no taqiyyah except under the sword."

As for one who surrenders—under any interpretation or pretext, we ask Allāh for well-being—to become a tool in the hands of tyrants and the media apparatuses of enemies at home and abroad to discourage those still treading the path of Jihād and resistance, and even to insult them and critique their methodology by distorting the Qur’ān and Sunnah, then no, by Allāh, and there is no dignity here for anyone.

The least required of these brothers of ours, and of anyone forced into a similar situation, if they withdraw from the caravan, is to hold their tongues, let their homes suffice them, weep over their sins, and ask Allāh for steadfastness for those who remain firm, and for themselves a second chance to compensate for what was lost. We ask Allāh to forgive them, make them firm on the truth, and raise from among

them, their followers, and their brothers those who will raise the banner of truth and restore the banner to its honor and status.

Regarding my experience and companionship with the brethren from this group during my Jihād phase in Afghanistan, and in London in between, it enabled me to become acquainted with remarkable examples of mujāhidīn in this era. I developed bonds of brotherhood and friendship with many of them from various levels; they were indeed sincere brethren and loyal neighbors.

As I previously noted, a characteristic of this group's cadres is the excellent upbringing and training of its members, and the strength of brotherhood and a bond among them based on truth—and sometimes even on falsehood! I had the opportunity to meet many of this group's sheikhs and cadres, such as the mujāhid, scholar, and role model Sheikh Omar Abdel Rahman—may Allāh relieve his distress and grant him release. Also Sheikh Abu Yasir (Rifa'i Taha)—may Allāh grant him release; Sheikh Mustafa Hamza; Sheikh Ahmed Shawqi al-Islambouli, and others—may Allāh Almighty protect them. It was an opportunity to know exemplary, active mujāhidīn. May Allāh have mercy on those who have met Him and gather us with them in the highest Paradise, and may He protect those who remain and benefit His religion and His obedient servants through them.

## **6. Jihādī Attempts in Tunisia from the Mid-1980s**

The contemporary form of the Islamic awakening in Tunisia dates back to the mid-1970s, when Sheikh Rachid Ghannouchi and a number of his fellow Islamists founded a movement known as the Islamic Tendency Movement in Tunisia. Like other phenomena of the Islamic awakening during that period, it began on foundations very similar to the ideology of the Muslim Brotherhood, with an added Tunisian characteristic owing to the roots of the Islamic awakening in Tunisia.

The Islamic Tendency Movement in Tunisia encompassed multiple intellectual dimensions: some were focused on proselytization, some political, some educational, and some Jihādī, the latter represented by Sheikh Dr. Salih Karkar—may Allāh protect him, relieve his suffering, and accept his deeds.

The Islamic Tendency Movement engaged in numerous political confrontations with the regime of its former president, Habib Bourguiba. Its leaders were imprisoned, its newspapers shut down, and its activities banned more than once. In its later days, it leaned towards the democratic option and engaging with the authorities through elections. Meanwhile, its secret military apparatus, composed of a number of officers from various branches of the Tunisian army, had a program to prepare for a military coup that would, as they envisioned, bring the Islamists to power. This program represents the most significant attempt at a serious Jihādī endeavor in Tunisia to overthrow the existing regime. Although this attempt cannot be considered one of the Jihādī current's experiences due to the intellectual identity of Ghannouchi's group, I will provide an overview of it in this section, considering that the officers who undertook it held Jihādī views closer to the Jihādī current's ideology than to the movement's general mixed political character. This became clear to me after getting to know some of them personally.

Alongside the Islamic Tendency Movement, there were some small cells, not exceeding a few individuals to my knowledge, of youth who embraced Salafī Jihādī thought. They carried out a number of primitive, simple, and inexperienced operations, which led to the martyrdom of some, the arrest of others, and the flight of a few individuals out of Tunisia. Among them was Sheikh Ali al-Azraq—may Allāh have mercy upon him—who issued them a fatwa on Jihād and the legitimacy of targeting the state and all its structures. Following the failure of that attempt, the Sheikh fled to Saudi Arabia, which extradited him to Tunisia in the mid-1980s. There, he was executed, may Allāh have mercy upon him, having surpassed seventy

years of age, while reciting the two testimonies of faith and proclaiming Allāh's greatness in a Tunisian prison, as related to me by some Tunisian brethren who lived through that period.

As for the coup attempt by the Islamic Tendency Movement, or what later became known as the Ennahda Party under the leadership of Sheikh Rachid Ghannouchi, its summary, as conveyed to me orally by some of the officers who planned and supervised it, is as follows:

- Despite the methodological confusion and disarray that characterized the Islamic Tendency Movement and its first tier of leadership since its inception, its beginnings were marked by revolutionary, coup-oriented thought, boldness, and a broad political vision, reflecting the intellectual and psychological makeup of Sheikh Rachid Ghannouchi.
- The movement had an ambitious institutional vision, concerned with establishing cadres and organizational structures for an organization aspiring to overthrow a regime and inherit it at all levels. Therefore, the movement had programs in various fields: political, educational, economic, media, etc. Among the apparatuses it established was the movement's military wing.
- The military apparatus's plan was primarily based on embedding a number of volunteer officers within the Tunisian army across its three branches: land, air, and naval forces. It also involved recruiting officers with Islamic inclinations within the army. Regardless of the minor details, the organization was well-structured and extremely clandestine within a secular army that prohibited its members from religious observance, monitored even the whispers of worshippers and the praises of believers, and considered such

acts grounds for suspicion leading at least to dismissal from the army.

- The young officers, members of this apparatus, adhered to utmost secrecy based on fatwas obtained from the organization's jurists and those they consulted, adopting behavior that concealed any indication of their religious commitment. They prayed secretly; indeed, if prayer time coincided with lessons or training, they would pray by gesturing. They fasted only if they could do so secretly. The level of concealment even reached the point where their wives wore modest clothing but were permitted to uncover their heads due to the necessity of their situation.

Then, the organization proceeded for about ten years according to its plan, which was primarily based on the idea of a military coup to overthrow the authorities.

- According to one of my officer friends who supervised the coup preparations, the program was meticulous and ambitious (its detailed specifics are now with the enemies, allowing some to be mentioned for informational purposes). It managed to establish connections with neighboring countries and coordinate its program at a high level. If my memory serves me correctly, the execution time was set for 1986, after Bourguiba's government had overturned the Islamic Tendency's victory by rigging the elections after their initial-stage win had astonished observers, given Tunisian society's known disengagement from religious commitment and the prevalence of secularist doctrines and adherents of Frenchification and Westernization. However, it became apparent in Tunisia as well that a spirit of authenticity, sympathy for the Islamic faith, and trust in its political project characterized, and still characterizes, all Arab and Islamic societies without exception.

- According to relevant narrators, the weakness and hesitation of a university professor from the civilian section of the organization, who was in contact with the leadership of the coup-plotting officers, led to the discovery of the attempt shortly before its planned execution. The Minister of Interior at the time, who is the current president, Zine El Abidine Ben Ali, swiftly launched a "white" coup in cooperation with American intelligence, the security services administration, and some political figures within the regime. Bourguiba was then isolated under the pretext of senility and ill health and moved to an isolated palace to live out the rest of his delirium and senility until he perished. Most of the coup plotters had been arrested, and those who could, fled.
- Because Zine El Abidine Ben Ali had hastily arranged his alternative coup, he feared the deep roots of the Islamist coup attempt. He was compelled to strike a deal with Rachid Ghannouchi and his political leaders, under which it was agreed to release the detained officers in exchange for the group's recognition of the new regime and its cessation of efforts to overthrow the authorities.
- Thus, about two hundred Islamist coup-plotting officers were released. Most of them went into voluntary exile in several European countries, seeking political asylum. Similarly, most of the civilian leadership of the organization, headed by Sheikh Rachid Ghannouchi, left for Western countries.
- After that failure, the Ennahda group and Sheikh Rachid himself veered to the opposite extreme in political methodology, adopting democratic proposals, or what they call the renunciation of violence. Sheikh Rachid made London his base for activities across Europe, adopting an ideology and conduct consistent with Western standards of Islamic moderation, which is not the subject of

discussion here. He began this by publishing his book "Political Freedoms in Islām," in which he violated many established tenets of the Islamic faith under the pretext of an innovative approach of openness and moderation, reaching the point of denying and annulling information necessarily known from the religion.

- Thus, the only serious contemporary attempt to establish Islamic rule in Tunisia faded away.
- Sheikh Salih Karkar was arrested in France and has been under house arrest for approximately fifteen years, and remains so, for fear that he would continue his Jihādī activities and aspirations, as he represented a serious Jihādī current within the Islamic Tendency Movement in Tunisia. May Allāh grant him release.
- As for the Jihādī current and its cells in Tunisia, the arrival of some Tunisian Jihādī youth in the Afghan arena in the late 1980s and early 1990s led some of them to try to form nuclei for Jihādī gatherings. Repeated, unsuccessful attempts were made to merge these small groups into a unified organization, similar to what the Libyans and Algerians among the Arab Afghans had done. All these attempts failed due to the lack of qualified cadres among those sincere young men who could undertake such a task.
- When the Arab Afghans dispersed in 1992, some Tunisian mujāhidīn traveled to Sudan, attempting this unification once again, but to no avail. Others journeyed to political asylum havens in Europe, leaving fragmentation as a persistent characteristic of the Jihādīs among the Tunisian brethren, despite



the presence of sincere and good elements among them.

As for the Islamist officers in Europe, they were worn down by the demands of life under siege and pursuit by the Tunisian regime, and by the assimilation attempts practiced upon them by the Ennahda Party abroad, led by Ghannouchi, which reached the extent of material and moral blockade. Some were eventually forced to submit and join Ghannouchi's organization for material and psychological reasons. Some of the steadfast, estranged individuals among them remained withdrawn, unable to find a way out or a path forward, like many of the oppressed and displaced Jihādīs and Islamists in Europe at the end of the twentieth century.

- With the beginning of the second phase for the Arab Afghans in Afghanistan during the Taliban era, among the Arab mujāhidīn who turned towards the Islamic Emirate was a group of Tunisian mujāhidīn. Some of them had earned the honor of participating in the Jihād in Bosnia against Serbian attacks and the war of extermination in the mid-1990s. They initiated a new attempt to establish a Jihādī gathering specific to them. Some signs of success appeared in this endeavor despite stumbling, fragmentation, and the virus of extremism and takfīr that afflicted some Tunisian mujāhidīn brethren and hampered these promising attempts. Some of the mature individuals among them managed to establish an independent camp for themselves and an administration of a decent standard, cooperating with cadres from other groups. They provided valuable training services to the Arab contingent during the Taliban era.
- However, while the brethren were preoccupied with their endeavor, destiny had other plans. The September 11th explosions in New York and Washington reverberated, their shrapnel reaching Afghanistan, as we have

discussed. The American "crusade" arrived in December 2001, leading the Tunisian mujāhidīn to take up their positions on a distinguished front in the peaks of Tora Bora in the Sulaiman Mountains, west of Jalalabad, alongside their brethren, as the entire Arab presence in Afghanistan was targeted by the offensive. News arrived of their heroic steadfastness in their positions alongside their brethren in the battle of self-defense and defense of the Islamic Emirate.

- Although the Tunisian brethren's goal was to bring Jihād back to Tunisia and establish a Jihādī organization to unite them, and their attention was focused on reviving their connections with their brethren in exile and securing the requirements for advancing this gathering; and although they did not pay much attention to the Taliban's battle and the Islamic Emirate, and were hesitant to engage with it as a legitimate Sharī'ah imamate in Afghanistan due to some reservations they had and their focus on their own project; and although they were not convinced by the attempts of Bin Laden and al-Qā'idah and their uni-directional military orientations, as was the case with most Arab organizations and gatherings in Afghanistan; nevertheless, the American onslaught imposed itself on everyone.
- Thus, the mujāhidīn of Tunisia fulfilled their duty, stood firm like heroes, and dozens among them fell as martyrs and prisoners, like others. Given their originally small number, and the few I believe survived the September chasm, I think those Tunisian attempts have faded, awaiting Allāh to prepare a new generation of mujāhidīn for Tunisia. Allāh's mercy is vast, and the womb of this Ummah is still fruitful.

- On a personal level, I knew many of those brethren, the Arab Afghans from Tunisia. I also became acquainted in Europe with many of the officer brethren whose experience I briefly mentioned. I also had bonds of friendship with many of them. Cooperation also developed between me and the Tunisians who came to Afghanistan during the Taliban era.
- I still carry fond memories from those bonds. May Allāh have mercy on their martyrs and relieve their prisoners. May their living be remembered well and protected. They were an example of kindness, sincerity, pure innate nature, and diligence in their work, despite their recent experience and limited resources.

## **7. The Experience of the Libyan Islamic Fighting Group (LIFG): (1990 - 2001)**

According to my information, there was an early Jihādī attempt by the initial cells of the Jihādī current in Libya against Muammar Gaddafi's regime during the latter half of the 1980s. The discovery and pursuit of these cells led to the departure of their main cadres to Afghanistan, where the Arab Jihādī gathering during the Afghan Jihād had begun to reach its peak. There, in the training camps scattered across Afghanistan and on the Pakistani border, this constellation of young Libyans spared no effort in training their initial cadres in various fields of instruction and re-establishing their connections with Libya and some diaspora countries. They mobilized those of their brethren whom they could to come for preparation and training to continue the path of Jihād in Libya. Those young men were known to be among the Arab mujāhidīn present in that arena who made the most of their time and patiently endured the long-term military and educational training courses they subjected themselves and their brethren to. During the last three years (1989-1992), those young men managed to organize themselves and establish the

organization known as the Libyan Islamic Fighting Group. They laid out a program for preparation and the resumption of the Jihādī march in their country, based on the ideas, principles, and methods prevalent at that time within the Jihādī current and the Arab Afghans. They were able to absorb most of the Libyan mujāhidīn who were present in the Arab Afghan arena.

- The Libyan mujāhidīn efficiently participated in the activities of the Arab Jihād in Afghanistan alongside their brethren from other countries. Cadres soon emerged from among them in the fields of training and on the front lines. Then, the youth of the Libyan Islamic Fighting Group established their own guesthouses and a special camp, like most of the established or emerging Arab Jihādī groups. They then pledged allegiance to an amīr for the organization, and their administrative structure began to form as a Jihādī organization that started to take its place among the prominent Arab Jihādī organizations.
- The intellectual methodology of the Libyan Islamic Fighting Group was based on the principles of prevailing Jihādī thought. They were influenced by the methodologies of the Egyptian Islamic Group and the Egyptian Jihād Organization, and can be considered a model of Salafī Jihādī groups. This became evident when they published their intellectual methodology in a book titled "The Broad Outlines of the Libyan Islamic Fighting Group." It was also manifested later through their monthly newsletter, "Al-Fajr," as well as in a number of intellectual, political, and Sharī'ah-based research papers they issued.
- With the security storm brewing against Arabs in Pakistan under the American program, and with most Arab mujāhidīn returning to their home countries, members of the Libyan Islamic Fighting Group were among those

who could not return to their country, similar to wanted Jihādīs from Syria, Egypt, Tunisia, Iraq, and some other countries. Consequently, most of the youth from the Libyan Islamic Fighting Group relocated to Sudan after the Bashir regime and its ally Turabi opened Sudan's doors to Islamists and Jihādīs following their assumption of power in 1990, as mentioned earlier. Meanwhile, a few of them headed towards political asylum havens in some European and Western countries.

- The period of residence in Sudan (1991-1995) is considered an important foundational stage for the Libyan Islamic Fighting Group. It enabled them to re-establish their connections with Libya. The group also developed an ambitious program for training cadres in various fields, especially in seeking Shari'ah knowledge. Many of them went to seek knowledge in the Land of the Two Holy Sanctuaries (Saudi Arabia), while others headed towards Mauritania. Indeed, by the time the second phase of the Arab Afghans in Afghanistan began (1996-2000), the Libyan Islamic Fighting Group had cultivated a number of the finest Shari'ah-trained scholarly cadres to emerge from the Jihādī current and the Arab Afghans.
- A number of Libyan Arab Afghan cadres who had not joined the Fighting Group were working in al-Qā'idah's training camps. They had moved to Sudan, continuing their work with Sheikh Osama bin Laden in the agricultural and economic ventures he had initiated there. However, the activities of the Fighting Group and other Islamists and Jihādīs inside Libya against Gaddafi's regime, especially their movements in Sudan close to Libya, alarmed Colonel Gaddafi's regime. This pushed him to conclude an extradition treaty and establish a program to combat Islamist elements with Bashir's (Islamist) regime. Soon, Bashir's regime turned its back on all Arab Afghans, beginning

with the Libyans. The Sudanese government requested the Fighting Group organization to leave Sudan. It also asked Sheikh Osama to remove the Libyans in his employ from his fields of work due to Libyan pressure and new agreements with them. There was no alternative, and this led to the beginning of the Libyans' departure from Sudan, forcing them to redeploy in the region anew. The deportation of those among them who were with al-Qā'idah led to their joining the Fighting Group organization, thereby adding important cadres to it, as the Fighting Group was keen on being the sole Jihādī organization in Libya and made diligent efforts towards this, both inside and outside Libya.

- As I mentioned, the cadres and members of the Fighting Group dispersed across several countries in the region. Some returned to Pakistan, while others spread out in Yemen, Saudi Arabia, Turkey, Syria, Jordan, the Gulf, and some North African countries. Others headed to political asylum havens in some Western countries, where the environment and the availability of information and communication helped them in the field of propaganda and media.
- With the spark of Jihād igniting in Algeria from 1993, the Fighting Group hastened to be present in this important arena, both for its own sake and due to its proximity to Libya. It dispatched a few dozen of its mujāhidīn to be present there and participate with their brethren in the Armed Islamic Group (GIA) in the Jihād against the Algerian regime. However, it was an exceedingly bitter experience. Intelligence penetrations, the dominance of ignorant and takfirī elements, and their manipulation by intelligence services led to deviants gaining control over the GIA leadership in Algeria. This pushed the GIA into the labyrinths of deviation and fragmentation, as we will discuss in

the following overview when addressing the Algerian experience, Allāh willing. What concerns us here is that the criminal administration of the GIA, under the leadership of Abu Abd al-Rahman Amin from 1995 onwards, added to its list of crimes the assassination of most of these foreign mujāhidīn from the Libyan Islamic Fighting Group—may Allāh have mercy on them. This was done under the pretext that they held the ideology of innovators and were not upon the correct Salafī creed. Only a very few of them survived, those who managed to flee to the areas of other organizations, to emerge as witnesses to that dangerous deviation that occurred in Algeria. And to Allāh belongs the command, before and after.

- In 1994, the Fighting Group began its military activity in Libya across three fronts:

1. Urban guerrilla warfare within Libya against key figures of the Libyan government.
2. Positioning of some wanted elements in the Jebel Akhdar (Green Mountain) region in eastern Libya to conduct mountain and rural guerrilla warfare in its vicinity.
3. Attempted assassination of Colonel Muammar Gaddafi.

However, the strategic realities of a country like Libya were not conducive to such a movement. The population is small, Libya is a vast, sprawling desert country with major cities scattered over great distances and concentrated in a narrow coastal strip. Additionally, the timing of this attempt was unfavorable, as Arab, regional, and international coordination to combat Jihādī groups had already begun. This made coordination between operations management inside and outside Libya impossible, and the movement of elements to and from Libya became fraught with danger and almost unfeasible. The tyrant's regime in Libya quickly inflicted heavy losses on the

mujāhidīn, despite the exceptional and heroic operations carried out by their members during that period against security services, army elements, and government militias.

Thus, its cells in Jebel Akhdar were eliminated, and the martyred leader, brother Abd al-Rahman Hattab, was killed. A number of martyrs fell in various cities, and others were arrested. The Fighting Group was forced to announce a change in its military program, declaring in its statements what it termed a program of "strategic offensive and tactical retreat." Thereafter, its activity was practically limited to the last front only: repeated attempts to assassinate Colonel Gaddafi, though fate did not decree the end of that vile tyrant. Many attempts failed, and Gaddafi miraculously survived time after time. The group was forced to effectively end its activity in Libya.

- Since 1995, the storms of the "global war on terror," as they called it, were rapidly escalating to hunt down all Jihādīs everywhere. Regional, Arab, and international security cooperation and coordination caused many cadres of the Jihādī current to fall victim to these unjust security campaigns, which aimed to close safe havens, dry up financial sources, and pursue key elements for assassination, capture, or extradition to their home countries. The Fighting Group's share of tribulation during this phase was also not insignificant. Authorities in Turkey, Syria, Jordan, Yemen, and Sudan pursued a number of cells belonging to this organization. Some were arrested and handed over to Libya, as happened in Sudan, Jordan, Syria, and Turkey. Others were arrested in those countries, deported, or disappeared under extreme duress in their locations or elsewhere. Refugees among them in Western countries, like other Islamists in general and Jihādīs in particular, faced siege and restrictions.



- With the Taliban movement succeeding in controlling Afghanistan and declaring the Islamic Emirate in the spring of 1996, cadres of Arab Afghans began to journey to the new haven. Despite the arrival of many vanguards of Jihādī and Arab organizations and cadres in Afghanistan, especially former Arab Afghans, the leadership of the Fighting Group appeared hesitant to join this new sanctuary and cautious about the idea of re-gathering all the Jihādī current's assets in one basket in Afghanistan a second time. I was among the first to go to Afghanistan during that phase, and among those who urged them and everyone else to come, to consolidate forces, and to launch anew from there. Those who hesitated were considered mistaken in their reluctance. However, what happened in September and its subsequent repercussions on the Jihādī current now make me think that their hesitation and caution might have been well-placed at the time. But destiny had another path and will. They were threatened in their havens, and no one could have imagined September and its consequences. The Taliban's success in extending its control over most of Afghanistan, and the new honor met by the Arab Afghans who came under their protection on one hand, and the security crackdowns that swept through the cells of the Fighting Group and other Jihādīs in more than one place as I mentioned, forced the hesitant to join Afghanistan out of fear and aspiration: fear of the blaze of security storms in various parts of the world, and aspiration to benefit from the realities of the new arena and sanctuary. Prominent cadres from the leadership of the Libyan Islamic Fighting Group organization successively arrived in the Islamic Emirate in Afghanistan, like others.
- Initially, the Fighting Group hesitated to involve its cadres in the Taliban's lengthy battles with the Northern Alliance, fearing entry into a war of attrition that was not part of its program on one hand, and perhaps due to its

conviction not yet having crystallized at that stage to engage in the Taliban's battle, and its uncertainty regarding the legitimacy of the Amir al-Mu'minin as a possible legitimate Imām under whose authority it is permissible to enter. However, after studying the situation in early 1999, they gradually began to align themselves with the Taliban government. It was not long before they played an important role in supporting them in various fields, especially in the military and media spheres.

- During the second phase of the Arab Afghans in Afghanistan, the Fighting Group was one of the best Arab groups in terms of organization and performance among the Arab Afghans and their gatherings and groups, which numbered around fourteen organized entities, independent camps, and assemblies. They had an independent camp and more than one guesthouse and activity center.
- During that period, it seemed that the shadows of the globalized world, which had begun to seep into the thinking of Jihādīs as well, had found their way to the Fighting Group in terms of non-Libyan elements and attention to more than one cause and arena. This was despite their Libyan national focus remaining clear and inherent in all their activities, administrative structure, and media production.
- Sheikh Osama's and al-Qā'idah's attempts to sway the Libyan Islamic Fighting Group towards their orientations of unifying the front of confrontation against America did not succeed. Nor could they absorb them into their alliance, which they named the "World Islamic Front for Jihād Against Jews and Crusaders." This front, in the end, over five years, only attracted the Egyptian Jihād Organization led by Sheikh Dr. Ayman al-Zawahiri. It seems

the main reasons for this were related to methodological issues, administrative matters, and reasons connected to the nature of the orientation, strategic goal, and practical effort focus of each group. Thus, the Fighting Group organization remained independent in its programs and activities in the Arab Afghan arena until their final days.

- Then came September 11th. The Fighting Group, like other Arab Jihādī gatherings, was immersed in its activities and tireless movement; indeed, it was perhaps the most prominent in activity and performance.

The fierce American onslaught by air, advancing by land in cooperation with traitors from the Northerners, riffraff from various parties, and highway robbers, forced all Arab Afghans to enter a battle of self-defense and defense of the Islamic Emirate, and of the Amir al-Mu'minin and his government, which was beginning to crumble on more than one front.

- The mujāhidīn from the Libyan Islamic Fighting Group took their positions in that battle and fought valiantly in the defense of the lines north of Kabul. Another faction of theirs was stationed in the southern region in Kandahar and Helmand. Many among them fell as martyrs, and their leaders and senior cadres were at the forefront of the fighters. Some of their leaders and cadres also played a prominent role later in successive battles in more than one location. Eventually, those who survived the shelling and those battles were forced to withdraw towards Pakistan. One of their leaders, Sheikh Abu al-Layth, took command of groups resisting the Americans on the Pakistani border with Afghanistan from that time until now—may Allāh protect him. Then, the Fighting Group's share of affliction, like that of other Arab Afghan mujāhidīn, was also considerable. Many of its members and cadres were

taken prisoner due to the betrayals of the Pakistani government, army, and security forces—may they receive from Allāh what they deserve. Some were killed, and others were handed over as prisoners to America, the leader of the Crusader campaigns.

- The losses of the Fighting Group, like those of other components of the Arab Jihādī current and the Arab Afghans, were devastating: killed, captured, and displaced. Their surviving cadres returned, along with other surviving cadres of the Jihādī current, as the strangers of the modern era who escaped the September chasm, to be dispersed and hidden in the lands of the earth once more. May Allāh have mercy on the martyrs, grant relief to the prisoners, and deliver His oppressed servants on earth everywhere, and realize for them His certain promise of victory, relief, and empowerment.

I was connected to the brethren in the Fighting Group by bonds of friendship, brotherhood, and relations of cooperation and work on several occasions and in various fields. The most important of these was during my stay in London, where I wrote a number of Jihādī intellectual articles for their magazine, Al-Fajr. There was also fruitful cooperation between us in exposing the deviation of the Armed Islamic Group in Algeria starting from late 1995. This cooperation with them and with the Egyptian Jihād Organization led to the declaration of disavowal of its actions by most Jihādī blocs at the time, as will be detailed later, Allāh willing. Good cooperation also took place between us during the "second phase of the Arab Afghans" in the days of the Taliban. Then, our paths converged in an attempt to repel the calamity that descended after the September events, before leaving Afghanistan. Indeed, I believe that the Fighting Group constituted a fundamental pillar in the Jihādī current and had a distinguished presence in terms of production and impact. I believe that its leaders and students of knowledge, as well as its cadres

and members, were among the most competent and dedicated men of the Jihādī current, and among the most well-educated and qualified.

May Allāh accept from them, grant them the best reward, and gather us and them in the abode of His mercy with the Prophets, the truthful, the martyrs, and the righteous, and excellent are those as companions.

## **8. Contemporary Jihādī Experiences in Algeria from (1991)**

I have previously explained that an early Jihādī experience was undertaken by the martyred mujāhid Sheikh Mustafa Bouyali—may Allāh have mercy on him—in the first half of the 1970s. The martyr Bouyali was among the mujāhidīn who fought against French colonialism in Algeria. Like hundreds of thousands of mujāhidīn at the time, he aspired to liberation from colonialism under the banner of Jihād, so that Islamic rule would subsequently be established in Algeria. However, the French, who mastered the game of independence as they had mastered the game of colonialism, ensured that power would pass after them to secularists and socialists from among the sons of Algeria who had been raised on the ideas of Islām's enemies! This was a reason for the accumulation of disbelief and injustice that prompted our martyr Mustafa Bouyali to revolt against it.

However, that experience was quickly suppressed, its leader was martyred, and the remaining dozens of its affiliates were imprisoned for several years.

In the late 1980s, after economic problems in Algeria worsened due to rampant corruption that had spread throughout all joints of the system and its administration, the "bread riots," as they were known at the time, erupted, and the situation was on the verge of explosion. The Algerian President at the time, Chadli Bendjedid, resorted to remedying the situation by proposing a policy of openness,

announcing the licensing of political party formation, and calling for free democratic elections in 1989.

Some proponents of the Islamic awakening, which had been severely suppressed since independence in 1963 under President Houari Boumediene, seized this initiative. Sheikh Abbasi Madani and a group of those who responded to the call announced the formation of the Islamic Salvation Front (FIS) to create a broad coalition encompassing all those striving for the Islamic political project. The Front managed to include most circles of the Islamic awakening, and millions of people joined its open membership, regardless of their conditions or inclinations, as they united in support of the political Islamic project.

- With the conclusion of the municipal elections, it became clear that the Islamic Salvation Front had crushed the most powerful secular political parties in Algeria, namely the ruling party, the National Liberation Front (FLN), thereby taking control of most of Algeria's municipalities. The Salvation Front leveraged this to prepare for victory in the legislative (parliamentary) elections held in 1990. The first round resulted in the Front winning a sweeping majority that would have enabled it, during the second round of the supplementary elections, to secure the overwhelming majority qualifying it to form the government and nominate for the presidency.
- Alarm bells rang in the East and West of the earth. The major Crusader states announced their readiness to intervene to block the Islamists from reaching power. Indeed, François Mitterrand, the French President at the time, stated that France was prepared for military intervention to prevent the Islamists from coming to power. The only solution before them was to instigate a military coup supported by the West, especially France.

- The coup occurred. The Front's leaders were arrested, demonstrations were violently suppressed, and the military regime that seized power and crushed democracy with the support of the hypocritical West opened desert prisons for tens of thousands of Islamist detainees. This was the cause of the beginning of the contemporary Jihādī uprising in Algeria, which is considered one of the most important Jihādī experiences worthy of study, and the last of the Jihādīs' confrontations with regimes, and the last of them in the twentieth century. From the beginning of that experience in 1989 until 1996, I had direct contact and a relationship with some of its developments, the most important of which I will refer to at the end of this section, Allāh willing. It was a bitter personal experience, yet rich in benefit. I recorded this, as I mentioned, in a manuscript that was ready but lost during our hasty withdrawal from Kabul during the American attack on Afghanistan after the September events. I have rewritten a summary of it and will publish it soon, Allāh willing. Here, however, I present the most important aspects of those experiences that I lived through closely, through brief main points.

### **The Experience of the Armed Islamic Group (GIA) and Other Groups in Algeria (1991-2000)**

- Several hundred young Algerians, perhaps numbering around two thousand, had gone for Jihād in Afghanistan. They quickly proved, as is known about them, to be among the most formidable and courageous mujāhidīn. With the beginning of the 1990s, mujāhidīn from each country began to gather themselves and become independent in their entities regarding services, guesthouses, and training camps, despite the fighting fronts remaining shared among everyone under the general Arab coordination. Thus, the Algerians

among the Arab Afghans sought to organize themselves.

- "Qari Sa'id," as he was called, emerged as one of the most prominent leaders of the Algerian brethren and began organizing what later became known as the "Algerian Afghans." During that period and afterwards, I had a friendship with the man, and we were neighbors in Peshawar, which enabled me to learn about that experience. He spoke to me on several occasions—may Allāh have mercy on him—about his ambitions to form a Jihādī organization to operate in Algeria after the completion of the Afghan Jihād. The project was not rushed; rather, its objectives were within the framework of organizational training and preparation.

The events of the elections, what happened to the Salvation Front, and the military coup in 1990 spurred the Algerian brethren to return to their country to confront the tyrannical military junta.

- Qari Sa'id went to Algeria for reconnaissance, returning with the decision to transfer his men there in stages. He then returned to Algeria after appointing some brethren in Peshawar to continue intensive training and organize the process of transferring personnel to Algeria.
- The natural reaction of more than 3.5 million voters who chose the Islamic project in the elections and won, only to have their victory snatched away and tens of thousands of them herded into prisons, was that most of them would welcome calls for Jihād against the military authorities who had blocked their path to reaping the results of their victory, with the support and guidance of the West, especially France.



- The arena of the Islamic awakening in Algeria at that time was teeming with all the components of the Arab Islamic awakening, knowledge of which is important for understanding this complex experience. The most important of these blocs, according to their size and influence, were as follows:

**First: The Islamic Salvation Front (FIS):**

It consisted of a mixture of awakening schools, their leaders, Islamist organizations, independent preachers, in addition to broad bases of common Muslims who believed in the generalities of the political Islamic project without a specific methodology, other than the general slogan. Its most important main components were:

1. **The Students' Group (Jama'at al-Talaba):** Headed by Sheikh Muhammad Sa'id—may Allāh have mercy on him. Its foundation goes back to a group of Islamist students at the University of Algiers who were disciples of the famous Islamic thinker Malek Bennabi. Its general ideology was a mixture of Muslim Brotherhood ideas with the heritage of the Islamic awakening in Algeria from the legacy of the Association of Muslim Ulama, in addition to the ideas of Malek Bennabi—may Allāh have mercy on him.
2. **The Movement of the Islamic State (Harakat al-Dawla al-Islamiyya):** These were the remnants of the movement of the martyr Sheikh Mustafa Bouyali—may Allāh have mercy on him. They were led and represented in the Salvation Front by Sheikh Sa'id Makhoulfi—may Allāh have mercy on him. It was a Jihādī group with Salafī beliefs.
3. **A Broad Segment of Followers of the Salafī Dawah:** They were led and represented in the Front by its second-in-command and famous orator Sheikh Ali Belhadj—may Allāh protect him.

4. **A number of independent figures of the Islamic Dawah.**
5. **A broad base of common Muslims sympathetic to the Islamic project.**

● **Second: The Muslim Brotherhood - International Organization Branch in Algeria:**

Headed by Mahfouz Nahnah, who named his party the "Movement of Society for Peace" (Hamas). Nahnah refused to come under the umbrella of the Salvation Front and remained opposed to it throughout the rest of his life, despite its ordeal. He launched a fierce attack on the mujāhidīn.

**Third: The Local Muslim Brotherhood - The Islamic Renaissance Party (Hizb al-Nahda al-Islamiyya):**

Headed by Abdallah Djaballah. Their ideology was a mixture of Muslim Brotherhood thought and the thought of the local Algerian Islamic awakening.

**Fourth: The Salafis:**

A large segment of whom were based on the principles of "Jami-Madkhali thought," which derives its deviations from official Saudi scholars. Many of them supported the Algerian authorities.

**Fifth: The Hardline Salafī Youth:**

Some of them—as I was informed—formed a movement called Salafiyyat al-‘Asima (Algiers Salafism). They called themselves the "Group for Commanding Good and Forbidding Evil." From the beginning, ideas ranging from bigotry, takfīr, and ignorance of religion and worldly affairs spread among them.

**Sixth: A Wing of the Movement of the Islamic State:**

Those who were with Sheikh Mustafa Bouyali and did not agree to join the Salvation Front due to its democratic methodology. They held Salafī Jihādī thought.

**Seventh: The "Algerian Arab Afghans":**

As they were later called, these were the Jihādīs moving between Algeria and the Afghan arena.

These were the most important components of the Islamic scene in Algeria at that time, in addition to marginal movements with little influence on their surroundings, such as the Tablighi Jamaat and various Sufi movements.

- Shortly after the military coup, dozens of young men took refuge in the mountains, began searching for weapons, and prepared to confront the military government. Then, very quickly, they began armed clashes with the government.
- The large sit-in in Algiers, called for by the Salvation Front, led to the surprise arrest of the Front's two main leaders and esteemed sheikhs, Abbasi Madani and Ali Belhadj, without any resistance, while they were leading a sit-in that had gathered hundreds of thousands of demonstrators! I later heard, while investigating this matter, that some members of the Salvation Front's Shura Council had betrayed them and did not carry out orders for confrontation—and Allāh knows best. I used to keep some details and names related to that period in my currently lost files, but I do not have them now. The Salvation Front was left without a head, and its basic components returned to operating in a decentralized manner. Sheikhs Abd al-Qadir Shabbouti, Abd al-Razzaq Rajjam, Muhammad Saʿid Makhloufi, and Muhammad Saʿid—may Allāh have

mercy on them all—emerged as heads of armed resistance blocs against the government in the capital and the surrounding mountains. Armed political chaos engulfed the country, and the omens of a devastating civil war appeared, which soon erupted fiercely. The mujāhidīn assassinated the new president, Boudiaf, who had been brought in by the coup plotters, causing armed clashes to reach their peak.

- Qari Saʿid, as mentioned, went down to Algeria for a month. He himself told me after his return about strenuous efforts made to unite the Arab Afghans with remnants of Mustafa Bouyali's group branch and some Salafī Jihādī cells there into a single Jihādī group. Then Qari Saʿid returned and telephoned his deputy in Peshawar to inform him of the formation of that group, which they named the Armed Islamic Group (GIA). This was in late 1990 or early 1991.
- A large part of the Salvation Front's Shura Council defected and formed a leadership that negotiated and cooperated with the military government. Others, led by Muhammad Saʿid, Abd al-Qadir Shabbouti, Abd al-Razzaq Rajjam, and Saʿid Makhoulfi, refused conciliation and began confrontation in the name of the Salvation Front. Their meeting soon resulted in the formation of what became known as the Islamic Salvation Army (AIS), headed by Madani Merzag, one of the Front's cadres who had taken to the mountains. The founding statement of the Islamic Salvation Army included most components of Salafī Jihādī thought and focused on the principle of rejecting a return to democracy.
- The military government quickly suppressed civil disobedience movements and banned political parties, foremost among them the Salvation Front, the Renaissance Movement, Nahnah's Muslim Brotherhood movement, the

Movement for Culture and Democracy (an Amazigh party headed by Ait Ahmed), and the National Liberation Front party, represented by the last civilian prime minister, Abdelhamid Mehri, as well as other small secular, socialist, and communist parties. They continued in opposition, then were suppressed, and many of their leaders left Algeria. The number of Islamist detainees reached over 50,000, filling the desert prisons. This led to an increase in the number of armed resisters in the mountains, said to have reached tens of thousands, and their operations numbered in the dozens daily.

- News of the Jihād in Algeria dominated headlines and media outlets during that period. The name of the Armed Islamic Group (GIA) emerged as the most important and prominent group operating militarily against the military government. The name of its first amīr, Abd al-Haqq al-‘Ayyayda, became prominent. He was soon arrested by Moroccan authorities while attempting to purchase weapons and handed over to Algeria. He was succeeded by another brother (whose name I do not recall accurately now, perhaps Ja‘far al-Afghani), who was then killed—may Allāh have mercy on him. He was then succeeded in early 1993 by its amīr Abu Abd Allāh Ahmad, under whose command great achievements were made.
- The intensity of military operations escalated. Qari Sa‘id was arrested in one of the major attacks on the naval forces command in Algiers. He then escaped with more than 700 prisoners from Algiers Central Prison after several months. He then exerted his utmost effort to unify the fighting factions from all sides. Later, he was killed under mysterious circumstances in late 1994—may Allāh have mercy on him. During this period, state violence was immense, reaching the point of assassinating hundreds of political prisoners

in Serkadji prison, one of Algiers' prisons, in a single incident.

- By early 1993, all voices supporting Jihād in Algeria were calling on the mujāhidīn to unite their ranks. Indeed, significant efforts by many mujāhid leaders in the Armed Islamic Group (GIA), mujāhid leaders of the Islamic Salvation Army (AIS), and many local Jihādī cells led to the achievement of that unity for which the second amīr of the GIA had worked, though he did not live to see it as he was killed shortly before—may Allāh have mercy on him. Abu Abd Allāh Ahmad assumed leadership of the group after him, and this unity was achieved during his tenure. A highly influential video was released, delighting Jihād circles, showing the scene of the sheikhs of the Front from the leadership of the Islamic Salvation Army (Muhammad Saʿid, Abd al-Razzaq Rajjam, Abd al-Qadir Shabbouti, and Saʿid Makhoulfi) pledging allegiance to a young man, the age of some of their sons, as the amīr of the unified Jihād under the name of the Armed Islamic Group: Abu Abd Allāh Ahmad. This unity led to a flourishing of hopes for imminent comprehensive victory.
- The amīr of the Islamic Salvation Army (AIS), Madani Merzag, rejected and opposed the unity, criticized those who joined it, and refused to recognize anything but the decisions of the two imprisoned sheikhs, Abbasi Madani and Ali Belhadj, when they were released from prison. He insisted on remaining outside the unity. However, dozens of secondary factions and groups from eastern and western Algeria and the central provinces joined the unity, and the Armed Islamic Group (GIA) came to represent more than 95% of the armed mujāhidīn, whose numbers reached tens of thousands by 1994.
- Abu Abd Allāh Ahmad was also killed under mysterious circumstances. A statement was issued by some members of the GIA Shura Council announcing

that Abu Abd al-Rahman Amin had assumed leadership of the group, followed by successive pledges of allegiance to him from faction leaders. Supporters of Jihād in Algeria abroad had no choice but to support them and pray for them. This was in late 1994 or early 1995.

- With Abu Abd al-Rahman Amin assuming leadership of the group, signs of a change in the direction of policies, statements, and operations within the Armed Islamic Group (GIA) began to appear, including:
- An increase in statements issued by the group, and an escalation of confrontation with civilian and social segments remotely connected to the state structure or authority, threatening them with death. This included media outlets, from the minister down to newspaper vendors in the street, as well as the education sector, extending to professors, schools, and students. Similarly, the Ministry of Oil, down to the workers who fill cars with petroleum. And so on.
- The audacity to issue fatwas declaring permissible the killing of women and children from the families of those working in state agencies.
- Escalation of confrontation with civilian militias associated with the government, making them a primary target.
- A rise in the tone of takfīr in public discourse, and other such misguided tendencies.
- During 1995, exiled leaders of the Islamic Salvation Front and leaders of Islamic, secular, and even communist political parties convened for a

conference under the auspices of the Vatican in Rome to form a political alliance that would offer a political solution to the Algerian crisis. However, the intransigence of the military government thwarted this strange and suspicious initiative, given its composition and venue.

- In late 1995, Abu Abd al-Rahman Amin and his deviant, criminal leadership dared to assassinate Sheikh Muhammad Saʿid, the mujāhid Abd al-Wahhab al-ʿAmmara, and other mujāhidīn belonging to the Students' Group who had joined the GIA under the unity agreement. They used to call them the "Algerianization Group" (Jamaʿat al-Jazʿara), a name Mahfouz Nahnah had coined to criticize their methodology. They killed them under the pretext that they were preparing to overthrow his leadership and, as they claimed, to preserve the Salafi identity of the group. From there, the reality of the deviations from the group's path began to be exposed.
- This leadership then followed that crime by issuing a book titled "Guidance of the Lord of the Worlds" (Hidayat Rabb al-ʿAlamin), signed by Abu Abd al-Rahman Amin, purporting it to be the methodology of the Armed Islamic Group. The book contained such varieties of ignorance, shades of extremism, takfīr, and deviation that it definitively established the new, deviant identity of the group under this amīr, and the dimensions of the catastrophe that had befallen the leadership of the GIA became clear. Abd al-Rahman Amin then followed this by directing his fighters to commit mass massacres of civilians in the villages neighboring them, under the pretext that they had joined government militias, thus declaring them apostates and deeming their killing and the enslavement of their women permissible, considering them renegades.



- The Algerian intelligence services exploited this atmosphere, which it later became clear they had sought and created. They infiltrated agents into the GIA leadership, of whom Amin may have been one. The government then followed this, as revealed by some who fled from the army and special forces—who were either forced to do so or witnessed it by chance, lest the story of that tragedy be lost—by organizing a series of horrific massacres of civilians, sparing neither old person, woman, child, nor even animal in those brutal massacres that took place during 1996-1997. Algeria witnessed horrors and seas of blood, reaching the point of killing worshippers in Ramadan as they left mosque doors, under the pretext that they had participated in elections and thereby apostatized! The largest massacres took place in areas known for the Salvation Front's success in the previous elections. This was tantamount to the government settling scores with those who had chosen the Islamic project, as these witnesses revealed with confirming documents through various media outlets years later. Al Jazeera channel broadcast some extremely important interviews in this regard, and some of those military personnel published their testimonies in books printed in France, and the matter is now clear.
- With the truth and the criminal, deviant orientation of the new leadership of the Armed Islamic Group (GIA) becoming exposed, supporters both at home and abroad abandoned it. Prominent Jihādī figures and groups that had supported the GIA during its course issued numerous statements of denunciation from various Jihādī groups and personalities; I was among the first to take that stance, as I detailed in my testimony in a separate book. Jihādī battalions and factions within Algeria also began to defect from it, only for it to become more and more mired in horrific and shameful bloodbaths. Then, fighting erupted between the GIA and some of these breakaway

factions.

- The mujāhidīn from the "Jabal al-Arbaʿa' group," as they were called, who belonged to Sheikh Muhammad Saʿid's group—may Allāh have mercy on him—killed Abu Abd al-Rahman Amin, ridding the world of his evils. He was succeeded in leading the Armed Islamic Group by a butcher even more criminal than him, a man called Antar Zouabri, who continued the series of crimes, but after the group had weakened and its capabilities diminished. It persisted in its methodology after being isolated in limited areas until this latter individual was killed later in 2003 in Algeria.
- With the fragmentation and division of the mujāhidīn, and after people abandoned them and lost interest in the Jihādī, and even the Islamic, project, the schemes of Algerian and foreign intelligence reached their desired outcome from the massacre scenario they had planned. They launched a surrender program, claiming amnesty for armed men who laid down their weapons. The Islamic Salvation Army (AIS), led by Madani Merzag, was the first to respond to what became known as the "National Concord" appeal. A number of Muslim scholars abroad, such as Ibn Baz, Ibn Uthaymin, and Al-Albani, volunteered to support the state's call for surrender. Al-Albani issued his last fatwa before his death in 2000, declaring that the events in Algeria were the greatest proof of his assertion that "revolting against rulers in this era is, in reality, revolting against Islām itself!" Confusion reigned throughout the entire Islamic awakening scene because of the Algerian Jihādī experience, making it a testament for anyone wishing to prove their opinion on the failure of the Jihād option, and a lesson for those who would take heed. This came after Algerian intelligence, with the help of Arab and foreign intelligence services and the active participation of Arab media, succeeded in demolishing

the barrier between the concepts of Jihād and the ideas of takfīr, criminality, massacres, and bloodbaths.

- During 1998 and thereafter, events in Algeria continued to unfold. I had left London for Afghanistan, where it was impossible to keep up with news and events as one should, given the almost complete isolation from media, in addition to my disengagement from that issue's file and its labyrinths since early 1996 due to the profound disorientation it had caused me.

However, from the information that reached me from some esteemed Algerian mujāhidīn who sought refuge in Afghanistan during the Taliban era, and through my follow-up as much as possible of media outlets, some individuals interested in this issue, and some statements that were issued afterwards and reached us, it appeared that the overwhelming majority of armed men and mujāhidīn had come down from the mountains due to what was called the National Concord project. Small groups remained here and there in Algeria wanting to continue the confrontation with the regime, which emerged boasting of a resounding victory over the Islamists and Jihādīs.

Then, a group calling itself the Salafist Group for Preaching and Combat (GSPC), led by its amīr Hassan Hattab, came to public attention. It appeared from its statements that it had learned some lessons from that harsh experience, as it focused in its communiqués on refuting ideas of takfīr and extremism, concentrating confrontation on the military and security apparatuses of the authorities, and highlighting the general objectives of establishing a legitimate state. However, most Jihādī circles seemed wary of this, as the shock of what had happened was enormous. The media has reported, and continues to report, some news of this

group's operations, most notably some kidnappings of foreigners and their ransoming for large sums.

Furthermore, the Algerian mujāhidīn who came to Afghanistan, in turn, tried to gather themselves and organize their affairs to resume work on their cause. They formed a semi-cohesive group that was struggling against difficult circumstances to revive such a cause. Some signs of success and guidance appeared among some of the mature individuals. However, the September events overtook them, as they overtook everyone, with known consequences. They took their positions in the battle of self-defense and defense of the Emirate. They received—may Allāh accept from them—a plentiful share of affliction, and many of them registered their names in the list of martyrs and prisoners, victims of the September chasm at the beginning of the twenty-first century.

(I have recorded my testimony about the Jihād experience in Algeria in a separate book due to the importance of that experience, titled "Summary of My Testimony on Jihād in Algeria 1989-1996." I advise the brethren to refer to it for the important lessons from that bitter experience.)

## **9. Jihādī Experiences in Yemen (1990-1998)**

- a.** The experience of Sheikh Osama bin Laden—may Allāh protect him (1990-2001).
- b.** The Jihādī experience of the martyr Abu al-Hasan al-Mihdhar - Army of Aden-Abyan (since 1998).

I have long believed that Yemen is one of the Arab world's regions most prepared for a Jihādī movement possessing most elements of causal success, especially after unification. I wrote a special research paper on this of about 40 pages, titled "The Responsibility of the People of Yemen for the Sanctities and Wealth of Muslims," in which I proved this and incited towards it.

Its vast area of approximately 400,000 square kilometers, its long coastlines exceeding 2,500 kilometers, its control over the Bab al-Mandab Strait, and its openness to Saudi Arabia and the Gulf states on one side, and to the Horn of Africa and the ammunition and weapons it provides in East Africa on the other. Its population density, which constitutes about 70% of the Arabian Peninsula's population, i.e., approximately 25 million out of about 40 million, and its diverse and rugged geographical nature, with widespread mountains, making it one of the most suitable regions for Jihādī guerrilla warfare. Also, the conservative, religious nature of its population and its tribal structure, sound and unspoiled by the destruction of modern civilization and the negatives of an urban, industrial character. The prevalence of weapons and their connection to social life traditions, where official statistics indicate the presence of more than 70 million firearms in the hands of tribesmen and the population, excluding what the government possesses, i.e., an average of more than 3 firearms per citizen, including women, the elderly, and infants! Furthermore, the Islamic awakening there is old and deep-rooted, dating back to the early 1950s, and it is diverse, encompassing most known schools of the awakening, from the Muslim Brotherhood to Salafism, Sururism, Tabligh and Dawah, to Sufism, and so on. This is in addition to the nature of the population, distinguished by their resolve and combat capabilities, as Yemen resisted various forms of colonialism for a long time, and colonial powers were unable to establish themselves there, as happened to the Portuguese, then the British, then the Ottomans, then the Egyptian army during Nasser's era.

In our long-standing Jihādī experience in Afghanistan (1984-1992), Yemeni mujāhid youth constituted the second-highest statistic among Arab youth who came for the Afghan Jihād, and likewise in their second phase (1996-2001). They were an example of bravery, courage, chivalric qualities, and Arab authenticity. It has amazed me, and still amazes me, that a widespread Jihādī movement has not arisen there.

Economically, more than 70% of the population lives below the poverty line and under the yoke of oppression, while most of the remaining inhabitants of the Arabian Peninsula nearby revel in the blessings Allāh has bestowed upon that peninsula from its wealth, which is the property of Muslims in general and the people of the Peninsula in particular, they being its vast majority.

So, as you can see, the Shari‘ah, economic, demographic, political, and geographical factors, and everything that usually contributes to the eruption of successful revolutions, are available there. Herein lies the wonder that such a Jihādī movement does not arise, despite a dilapidated government led by an ignorant tyrant for many long years, who even tries to install his son after him as king over the formerly socialist, now American-democratic republic! I am not here to research that, as I have researched it in a separate study, as mentioned before. The fundamental reason for this is that most leaders of the Islamic awakening are among those who abstain from Jihād, having vested interests, and that most Dawah sheikhs are opportunists and scholars of the sultans who have become accustomed to parliamentary seats and relaxation in the tyrant's embrace. This is in addition to the dominance of the authority of clan and tribal leaders, many of whom have, for decades and perhaps centuries, habitually sold their religion for their worldly life and the worldly life of others. This has been proven most clearly by the leaders of the Islamic awakening and tribal chiefs—who form the main weight gathered in what was called the Islah Party—foiling the Islamic street uprising in what was known as the constitution events of 1993, and combating all subsequent Jihādī attempts.

This has rendered the emerging young Jihādī leadership incapable of producing field commanders able to draw the bases of the Islamic awakening and the large, million-strong segment in Yemen behind them.

The problem of Yemen, like the problem of the Arab and Islamic world, in short, is two things: the cowardice and incompetence of the scholars, and the ignorance and loss of the common people, and the overwhelming love of this world and hatred of death that has gripped everyone, until Allāh permits relief. Let us return to the subject:

After the return of the Yemeni mujāhid youth from Afghanistan in the early 1990s, and over the last decade of the twentieth century, numerous Jihādī attempts were made in Yemen, all of which failed for the reasons I have summarized. The most prominent and serious of these attempts were Sheikh Osama bin Laden's effort since 1990 to establish a Jihādī foundation in Yemen, and the movement known as the Army of Aden-Abyan, led by the martyr Abu al-Hasan al-Mihdhar—may Allāh have mercy on him—around mid-1998.

#### **a. A Brief Overview of Sheikh Osama bin Laden's Jihādī Attempts in Yemen**

- Sheikh Osama bin Laden—may Allāh protect him—hails from a South Yemeni origin in Hadhramaut. He is one of the sons of Muhammad bin Laden, who migrated from Yemen to Saudi Arabia at the beginning of King Abdulaziz's reign. He settled there, forming a family close to the Al Saud, and enjoyed extensive financial and political influence there from that time until today.
- During the Afghan Jihād against the Russians, Sheikh Osama was keen on forming an organized group around him, focusing on Jihādī elements from the Arabian Peninsula, especially from Saudi Arabia and Yemen. In the 1990s, the conditions for a Jihādī movement against the communist rule in South Yemen, before unification, were ripe. Many North Yemeni Islamists and tribes supported this, and it also received significant support from wealthy Hadhrami merchants with substantial economic capabilities in Saudi Arabia, and from the Islamic awakening in general, which harbored animosity

towards communism in general, and particularly in neighboring Yemen. This coincided with the arrival of a number of Yemeni mujāhidīn of southern origin during the Arab Jihād in Afghanistan.

- Sheikh Osama's specific and primary Jihādī project was to create a Jihādī movement in South Yemen. He initiated this in 1989-1990 and continued his attempt until the unification. Although a number of Jihādīs close to Sheikh Osama at the time—and I was among them—urged him to commence that Jihād directly, he hesitated, waiting to convince the leaders of the awakening in Yemen, especially Muslim Brotherhood figures like the then-prominent Sheikh Abd al-Majid al-Zindani, to join. Those individuals were not going to do so, and a golden opportunity was lost, in my belief.
- Since unification, Sheikh Osama's project had shifted to an attempt at the level of a unified Yemen. The problem of the conflict over the constitution of unified Yemen, and the contradiction between Islamists and secularists, presented an opportunity to declare Jihād against Ali Abdullah Saleh and the newly established government of unified Yemen. Sheikh Osama moved to exploit this opportunity. A number of Yemeni sheikhs approached him, led by the well-known Sheikh Omar Saif, whose name was put on a book—written by some of Sheikh Osama's associates—that proved the kufr (disbelief) of the constitution. They also proved in it the kufr of the government based on it and the legitimacy of Jihād against it.
- Sheikh Osama approached the sheikhs of Yemen and its senior preachers from the Salafī movement, headed by Sheikh Muqbil bin Hadi al-Wadi'i, and the Muslim Brotherhood and their leaders. He spent vast sums of money to win them over, and some tribes, to the project. However, all of them let him



down. Ali Abdullah Saleh managed to sway them, assigning them positions and granting them endowments, influence, and facilities.

As for Sheikh al-Zindani, he aborted the million-strong armed demonstration that headed to the gate of the Republican Palace, which he led along with other Muslim Brotherhood leaders and others. He entered the palace with some others to negotiate with the president. He then emerged to the armed demonstrators, who were demanding the fall of the constitution and the government and the implementation of Sharī'ah, to tell them, "Whoever believes in Allāh and the Last Day, let him return to his home." The crowd dispersed, only for the esteemed Sheikh Abd al-Majid al-Zindani to become, the very next day, one of the vice presidents and one of the five rulers of Yemen who formed the Presidential Council headed by Ali Abdullah Saleh! This council included atheist socialists, according to the Sheikh's old doctrine! His senior colleagues in Islah were distributed between ministerial posts and parliamentary seats, under the tyrannical constitution legislated without Allāh's permission, which stated at its head that the state's religion is Islām and Sharī'ah is the source of the constitution and laws.

As for Sheikh Muqbil bin Hadi al-Wadi'i, his position was even more detrimental and fierce. He wrote a book in which he described Sheikh Osama as the head of sedition (fitna) in Yemen. His audio tapes were extremely hostile in their attacks on him, and his efforts to dissuade people from Sheikh Osama's project were sold on sidewalks after Friday sermons, where he would say that Bin Laden had sent him money under the pretext of Jihād, seeking to create sedition, so he used it to marry off young men and buy books for mosques!

Young mujāhidīn from Yemen also related that al-Wadi'i, the Sheikh of Salafism, spared none of the symbols of the awakening from his harm at that time. He attacked the leaders of the Muslim Brotherhood, the Sururis, the Sufis, and the

Jihādīs, while praising Ali Abdullah Saleh, always referring to him as "Brother President," and emphasizing obedience to him as a Muslim ruler! I once heard Sheikh Osama say in front of some of his guests that if he were to forgive everyone who had harmed him in his life, he would not forgive al-Wadi'i. Anyone who knows the magnanimity of Sheikh Bin Laden, even towards those who harmed him, can understand the extent of his pain from that man, who has now met his Lord.

As for most of the young Jihādī leaders whom Sheikh Osama recruited and trained in Afghanistan, Ali Abdullah Saleh won them over by giving them ranks in the Yemeni army and admitting those who wished into the military and civil service. So they rode cars and assumed positions. The most prominent among them, such as al-Fadhli and al-Nahdi, even went on to work in the intelligence services and the Republican Guard as some of Ali Abdullah Saleh's closest associates!

These three examples—the Muslim Brotherhood, Salafī, and Jihādī figures in Yemen—epitomize the fundamental problem in Yemen: their leaders lacked a Jihādī methodological upbringing during their preparatory periods, which focused on military training but lacked any ideology or methodology to shield them from such enticements.

- Unity was established. The government (and its five-member Presidential Council) and parliament were formed from supporters of Ali Abdullah Saleh and his party (the People's Congress), and from Islamists, primarily leaders of the Muslim Brotherhood and some tribal chiefs who formed the Yemeni Congregation for Reform (Islah), headed by Hussein al-Ahmar and al-Zindani, and from the Socialist Party (Southerners).

Ali Abdullah Saleh attempted, and succeeded, in pitting the two sides against each other and strengthening his own influence, then he strengthened himself with the Islamists against the Southern socialists. During that period, some Jihādīs

assassinated some socialist leaders who had planned a coup against unity. However, Ali Abdullah Saleh and the Islamists marched on Aden in what became known as the War of Unity, crushed their attempts, and imposed unity by force.

Sheikh Osama had ordered his supporters and followers in Yemen, the Jihādīs who had returned from Afghanistan, to enter the battle alongside the North Yemeni army, as all Islamists in the North had done, on the understanding that this would lead to gaining a stage by overthrowing communism. Indeed, the mujāhidīn from Jihādī and Islamist ranks played a decisive role, and the resistance of the Southerners quickly collapsed, in a haste that did not allow for international intervention, nor could Saudi Arabia and the Gulf Cooperation Council states save the communists in Yemen! This was despite the fatwas of Ibn Baz and the Council of Senior Scholars calling for an end to the sedition and reconciliation between the Northern Muslims, led by Saleh, and the "Muslim" communists in the South!

In my belief, and the opinion of many Yemeni Jihādīs I met, the Islamists could have returned to the North to impose Sharī'ah rule or isolate Saleh and establish an Islamic state. However, what happened was their return to parliament and ministerial seats in Ali Abdullah Saleh's government, with its secular constitution and apostate rule. The Jihādīs remained isolated, as most of them followed the leaders of the "Awakening!!" from Salafī, Muslim Brotherhood, and Sururi backgrounds! Meanwhile, many of them preferred military ranks, government positions, and personal benefits, as "Sergeant Ali Saleh" succeeded in luring them with worldly gains.

- Sheikh Osama had moved to Sudan. Al-Qā'idah became engrossed in its investment and economic activities in what they believed to be an Islamic state that deserved support, led by President Bashir and "Imam" Hassan al-Turabi, according to the belief of some members of al-Qā'idah's Sharī'ah committee at the time! Some of its members also participated in the Jihād in

Somalia alongside Islamist factions and actively contributed to convincing the Americans to withdraw from its desert quicksands.

- Sheikh Osama's followers and some Jihādīs also carried out limited operations against initial American attempts to establish a military base in Aden. A number of Katyusha rockets they fired at the preliminary construction works for the base convinced the Americans to abandon the project.

No significant Jihādī attempt by Sheikh Osama's followers has taken place in Yemen since 1994, as he later shifted to Jihād against America.

- When the Sheikh returned to Afghanistan in mid-1996, young mujāhidīn from Yemen began to join the second wave of Arab Afghans in Afghanistan, including supporters of Sheikh Osama.
- Sheikh Osama stated to the Al-Quds Al-Arabi newspaper in 1997 that his next station would be the mountains of Yemen, and his project in Yemen was revived, but through his new strategy: fighting the head of the serpent, America, and refraining from entering into confrontations with its tails, including the small, dwarf tail of Abdullah Saleh in the important region of Yemen.
- In 1999, as I recall, an al-Qā'idah cell carried out a martyrdom attack on the American destroyer USS Cole, which was refueling in Yemeni ports. This escalated the confrontation with Yemeni intelligence, which entered the "war on terror" alongside America. Many Jihādīs were arrested, including some of

Bin Laden's supporters, and the war intensified.

It is said that Ali Abdullah Saleh's government was forced to release some of Bin Laden's followers after a threatening letter from him to Saleh, reminding him that al-Qā'idah's battle was not with the Yemeni government, but that it could make it so.

- In late 2001, shortly before September, Bin Laden gathered his senior supporters in Kandahar to tell them to pack their bags, as the time had come to depart for Yemen. While rumors, astonishment, and hope circulated in the Arab Afghan arena about this move, the September 2001 explosions occurred, to be followed by:  
A strike that removes the head from its resting place, and makes the intimate friend forget his companion.

This was followed by the pursuit of Jihādīs in Yemen, under the pretext that the entire Ummah of Muhammad, peace and blessings be upon him, and all of America's enemies among creatures, belonged to al-Qā'idah, according to American media and counter-terrorism programs.

The Jihādīs in Yemen received a large share of this persecution. Many brethren from al-Qā'idah and others fell as martyrs or were taken prisoner in the "war on terror" battles in Yemen, led by America and executed by its apostate slaves from the Yemeni army and intelligence elements. An American drone, with the approval and cooperation of Yemeni intelligence and its collaborator spies, managed to destroy a car with an air-to-ground missile, killing the martyred brother Abu Ali al-Harithi and five of his brethren in a Yemeni village—may Allāh have mercy on him. Reports of pursuits continued, sometimes escalating to fierce battles, bringing news of a brother martyred here and another arrested there, under the claim that they were from al-Qā'idah.

**b. The Experience of the Army of Aden-Abyan led by Abu al-Hasan al-Mihdhar—may Allāh have mercy on him—since (1998)**

The martyr Abu al-Hasan al-Mihdhar Zayn al-Abidin—who was from the Ashraf (descendants of the Prophet) of Yemen—possessed a fervent Jihādī spirit and a high degree of magnanimity and integrity that prevented him from tolerating the conditions in Yemen during the last decade of the past century. I have heard some accounts from Yemeni brethren that he had met Sheikh Osama to convince him to ignite the spark of Jihād in Yemen, but they did not reach an agreement on the method and timing of that.

Then, in the mid-1990s, he visited some prominent scholars of the awakening in Saudi Arabia to incite them to support him in a Jihād project in Yemen, but no one responded to him.

Indeed, senior supervisors of creed instruction and heads of its departments in Saudi universities, who had filled book pages and scholarly lesson tapes with the characteristics of the pure creed and the methodology of Sheikh Muhammad ibn Abd al-Wahhab's Dawah, went so far in their lectures and stances as to declare that the best means of Dawah in Yemen was the democratic option! They also supported the democratic path in Turkey, North Africa, and elsewhere. This is one of the calamities for those who lived in these times and witnessed wonders.

However, the resolve of that valiant mujāhid prevented him from remaining inactive. He had numerous engagements and confrontations with the Yemeni government and its security apparatus. A notable instance was his renowned and witnessed stance when the security services arrested the wives of the Arab Afghan mujāhidīn who had sought refuge in Yemen. The authorities refused to release these women unless their husbands, who were fugitives within Yemen, were deported. He played a role in gathering scholars, preachers, and tribal leaders, urging them to act

upon their religious zeal and tribal honor. He did not rest until he was the primary reason for their release and the alleviation of their distress.

He spent considerable sums of his own money on this and incurred large debts to support his movement, his call, and his activities.

In late 1997, he began to form an armed group and an independent organization called the Aden-Abyan Army, named in auspicious reference to the noble Ḥadīth narrated from the Messenger of Allāh, may Allāh bless him and grant him peace, in which he says: *"Twelve thousand will emerge from Aden-Abyan; they are the best between me and them."*

When a number of men, said to be around two hundred, had gathered with him, he took up arms and proceeded with his men to a rugged mountainous area. There, he established a camp for himself and his group to begin mobilizing for Jihād against the Yemeni government. News of this reached us in Afghanistan in the spring of 1998, and we anticipated that this would be the spark for the Jihād we had long awaited in Yemen—a Yemen that was once happy before being ruled by the likes of Abdullah Saleh and before the call to Islām was led by the contemporary leaders of its Awakening.

However, senior preachers and sheikhs of the so-called Awakening focused significant efforts on persuading him to abandon his armed struggle. They promised him positions and money from the government if he desisted, but he refused. Preachers from various schools of the Awakening played a significant role in letting him down, dissuading as many of his supporters as they could, and convincing them that the attempt was futile. The young men began to disperse from him.

The greatest act of betrayal, which significantly contributed to the desertion of many of them, came from some Jihādīs and some veteran Arab Afghans among the Yemeni brothers. They claimed it was a hasty and immature movement, lacking a program.

Instead of these Islamist and Jihādī advisors joining their efforts with his to guide his movement, their stance was negative, as I was told by several narrators. I believe his emergence was an opportunity for them and for the cause of Jihād in Yemen, but it was lost.

In the summer of 1998, the Yemeni government arrested a number of Jihādīs from among Yemeni youth, in addition to several Arab Jihādī brothers who had sought refuge there. In response, Abū al-Ḥasan al-Miḥḍār kidnapped several foreign tourists to pressure the government to release them. However, the government, contrary to its usual practice of negotiating with tribal figures who often kidnapped tourists to achieve their demands, seized this as an opportunity to eliminate the nascent movement. It besieged the area and escalated the situation until it led to clashes. It deployed, at the forefront of its units, those preachers and brothers it could muster to bring down whomever they could from the mountain and persuade them to surrender. Allāh is sufficient for us, and He is the best disposer of affairs.

When the assault on them began, only a few dozen men remained with him. Some of them were killed, and some of the hostages were killed. Some reports reached us in Afghanistan – and Allāh knows best their veracity – that those with him refused to execute the hostages when the government began its attack, so only one or two of them were killed. Abū al-Ḥasan al-Miḥḍār was captured. Britain and some Western countries exerted intense pressure on the Yemeni government to execute Abū al-Ḥasan al-Miḥḍār, whose execution was subsequently announced in the summer of 2000. May Allāh Almighty have mercy on him and his brothers and grant them spacious dwellings in His Paradise, and may He compensate Yemen for their loss with righteous men who will raise the banner of Jihād therein until those foretold by the Messenger of Allāh, may Allāh bless him and grant him peace, emerge from among them.



## **My Relationship with the Yemeni Brothers and My Observations on the Jihād Experience There**

As I mentioned earlier, I became convinced of the viability of Jihād in Yemen as early as 1989. At that time, I was close to Sheikh Osama, who informed me then of some aspects of his Jihād project in Yemen. After the Desert Storm war, known as the war for the liberation of Kuwait, I made efforts and sought to persuade Sheikh Osama of the feasibility and necessity of moving to Yemen. The atmosphere was very conducive after the American presence in the Arabian Peninsula, followed by the events surrounding the constitution. However, he believed that this was not possible without the assistance of the other figures of the Awakening.

I have known many Yemeni brothers since the first Afghan Jihād. When I returned to Afghanistan for the second phase, I took an interest in the experiences that had occurred in Yemen and endeavored to write their history with one of the most prominent Jihādī youths from Yemen (the martyr Muhannad ‘Atash). But martyrdom reached him first, may Allāh have mercy on him.

During the spring of 1998, after Abū al-Ḥasan’s emergence, one of his friends spoke to me about al-Miḥḍār’s movement, the hopes pinned on it, and the necessity of assisting him with advice, support, and backing. He informed me that al-Miḥḍār was using some of my lectures from the Afghan Jihād era and my book, *The Jihād Experience in Syria*, to give educational lessons to his followers, and that such advice would have a positive impact on him. Indeed, I entrusted the man with a letter and a recorded tape containing a summary of my thoughts and advice on Jihād in Yemen. The man went and delivered the message, and he informed me by phone of its arrival to al-Miḥḍār. I waited for news that might open a Jihādī path for us, bringing us closer to the center of the conflict in the Middle East, along the sacred line extending from Yemen to the Hijaz and the Levant. I hoped to join him and support

him. However, the media soon brought us news of the disaster, the summary of which I recounted earlier.

Later, some of the brothers who had witnessed that tragedy with Abū al-Ḥasan arrived in Kabul, and I obtained from many of them a summary of what had transpired. Then I read in some Saudi newspapers about that experience, that they had confiscated from Abū al-Ḥasan's camp some books and tapes carrying our "subversive" ideology – subversive to those governments and those behind them. Among these were tapes by Sheikh Khālīd Zayn al-ʿĀbidīn, which was the pseudonym I adopted for publishing my lecture tapes on the Afghanistan experience. They linked that name to the kunya of the martyr Abū al-Ḥasan al-Miḥḍār Zayn al-ʿĀbidīn, an unintended coincidence. They also mentioned finding copies of my book, *The Syrian Experience*, there. I prayed for mercy upon him and was pleased that this was the case. I asked the Almighty, may He be glorified and exalted, to include me in the reward with them and that we meet them at His noble Basin among the band of strangers, those fleeing with their religion. Indeed, He is All-Hearing, Near, Most Generous.

During our experience in the second phase of the Arab Afghans in Afghanistan in the time of the Taliban, some mujāhidīn from Yemen frequented the camp I established near Kabul for preparation and dissemination of the ideology of global resistance, the methodology of the Jihādī current, and its heritage. I was keen to give them special attention due to the status this corner of the Islāmic world held for me and its importance in my hopes for Jihād and resistance. I wrote a research paper titled "The People of Yemen and Their Responsibility for the Sanctuaries and Wealth of Muslims" and recorded several tapes on the subject of Jihād in Yemen. I learned that they reached the arena there and were circulated among Jihādīs and Islamists. One day, the news of the execution of the martyr Abū al-Ḥasan al-Miḥḍār reached us, and I was deeply affected. In recognition of the Jihād of that valiant, courageous mujāhid

– who had a rightful claim upon many Jihādīs in Yemen and elsewhere – there was nothing we could do but call for a memorial service in our camp on the occasion of his execution. His virtues were mentioned, and everyone prayed for mercy upon him. May Allāh have mercy on a man with whom we developed a bond of love from afar without ever meeting him, and may He grant him spacious dwellings in His Paradise. We ask Allāh to send to Yemen those who will establish therein and work towards the glad tidings of the emergence of the righteous ones, as foretold by the truthful, confirmed Messenger, may Allāh bless him and grant him peace.

#### **10. Attempts to Build Jihādī Groups in Morocco Since 1995 and the Experience of the Jihādī Islāmic Group in Morocco**

As I mentioned earlier, the armed Jihādī experience in Morocco against Hassan II, undertaken by the Moroccan Youth Organization under the leadership of Sheikh Abd al-Karim Muti', was one of the very early attempts in the Arab world. Indeed, it preceded the nascent intellectual stirrings of the contemporary Jihādī current. As I have stated in some of my previous writings, Morocco is among the few countries in the Arab and Islāmic world, like Central Asia, Yemen, Algeria, and Turkey, where the conditions for a Jihādī revolution exist in terms of causes and prerequisites.

The Maghreb al-Aqsa (Morocco) is a vast country with rugged terrain, possessing several rural areas and difficult mountain ranges. Its coastline extends for more than 3,000 km, and it controls the Strait of Gibraltar. Its people languish under severe poverty, deprivation, and tyrannical rule. They also have a glorious history of Jihād, combat, and a shining record of valor and courage. It is a religious populace, regardless of the corruption that has infiltrated some of its major cities through government policies of openness and the promotion of prostitution under the guise of tourism. Islām still maintains its presence and sanctity. It has an Islāmic Awakening dating back to the early 1960s, also composed of most of the components and schools of the contemporary Islāmic Awakening, from Salafism to

the Muslim Brotherhood, to activist Sufism, to Jihādīs. A considerable number of Moroccan youth participated in the Jihād in Afghanistan and returned to their country without major problems, as the policy of the cunning, deceased Hassan II was to co-opt the Awakening rather than provoke it. His policy proved highly successful in hollowing out the Awakening from within and also pushing it into the arenas of Morocco's nascent pseudo-democracy, causing senior preachers there to oscillate between disciplinary imprisonment, house arrest, and parliamentary seats. Shortly after the outbreak of the contemporary Jihādī revolution in Algeria, following the abortion of the Islamic Salvation Front's successes, Morocco became the main transit point from which most Algerian Arab Afghans entered their country.

Initially, Morocco turned a blind eye to this as a reaction to the Algerian government's support for the separatist Polisario Front, which advocated for the independence of Western Sahara from Morocco. Consequently, a number of cells formed in eastern Morocco and the Rif region, providing significant assistance for transit, weapons transfer from Europe, and logistical services to the mujāhidīn in western Algeria. This was before the criminal leadership of the Armed Islāmic Group (GIA) took over that cause, as we have narrated.

Thus, due to the experience of the Moroccan Arab Afghan mujāhidīn on one hand, and the winds of influence from Algeria on the other, the beginnings of Jihādī nuclei formation started in Morocco. Strategic studies centers in Europe, particularly in France, that monitor Islāmic affairs in North Africa, had predicted that the Islāmic revolution in North Africa would first erupt in Morocco. I have read some reports issued in France expressing surprise that it began in Algeria before Morocco.

Some immature Jihādī attempts were made by certain individuals, targeting some Western tourists and carrying out rare operations against some members of the Jewish community in Morocco, which controls centers of political, economic, and

media influence there and pushes the country in a frenzied manner towards normalization with Israel.

Since the mid-1990s, serious attempts began to form Jihādī cells and organizational nuclei inside and outside Morocco. The winds of the Jihādī current reached Morocco strongly on the sidelines of the Jihād in Algeria. Moreover, the steps towards Jewish normalization and Crusader Westernization took a serious and overt form with the accession to power of King Mohammed VI, his father's crown prince, after his father's demise.

In the mid-1990s, a number of young Moroccans from the Jihādī current managed to form the nucleus of a Jihādī organization to operate in Morocco. It appears its initial seeds were sown among Moroccan immigrants in some European countries, including some Moroccan Arab Afghans. It then spread to several other countries where the Moroccan immigrant community in Europe forms a huge segment, perhaps nearing five million, with most residing primarily in France, Belgium, Holland, and Central European countries, while not insignificant communities exist in other European nations. The group issued a methodology and a number of writings, mostly in a clandestine manner, and disseminated them among Moroccan communities in Europe, distributing them on a limited scale within Morocco. I have reviewed some of these writings; in their entirety, they follow the same methodology of the Jihādī current prevalent during that period.

When the Islāmic Emirate was established in Afghanistan during the Taliban era, and many Jihādīs moved there from European havens, this group opened a camp and several guesthouses for themselves in Afghanistan. They began a comprehensive military and educational preparation program, as well as training cadres arriving from Europe or from Morocco itself. It was a promising movement. These Moroccan mujāhidīn, like others, participated in supporting the Islāmic Emirate. When September [2001] came, they joined the ranks of those who engaged

in the battle of self-defense and defense of the Islāmic Emirate, where they endured their share of tribulation. Some were martyred, others were captured, and the remainder dispersed with the few who survived that ordeal. I ask Allāh to protect and guide them, for there were remarkable individuals among them.

In late 2003, media outlets reported news of massive explosions targeting some Western interests in Casablanca, carried out by martyrdom operatives. News agencies, quoting Moroccan government sources, provided the sole narrative of the event, attributing it to what they termed "Salafi Jihādism." It was also reported that those responsible were individuals described as "takfiris" (those who excommunicate Muslims), according to the claims of those media outlets. I was unable to ascertain more about this.

However, it is important and noteworthy that on the sidelines of these events, about which I have not obtained reliable accounts, the Moroccan security services arrested hundreds of young men in what became known as the "Salafi Jihādī current." Moroccan courts issued numerous death sentences and long prison terms. Also arrested in this crackdown were a number of prominent Salafi and Jihādī preachers in Morocco who had no connection to these events. This appeared to be an early pre-emptive strike against any potential formation of a Jihādī phenomenon, for which all conditions were ripe in that country, afflicted by a tyrannical government, one of the most oppressive, despotic, and collaborationist with the enemies of Islām – Jews and Crusaders – among Arab and Islāmic regimes.

On a personal level, I have had fraternal and friendly relations with many Moroccan brothers since my time in France, then Spain, then Britain, due to the large presence of Moroccans in those countries and within Islāmic Awakening circles in the West. I knew many remarkable cadres among them, distinguished by their sincerity, purity, and fervent enthusiasm. The effects of their people's suffering under that deceased pharaoh, King Hassan II, then his decadent son, the current King Mohammed V (sic:

should be Mohammed VI), their family, and their regime, which oppressed the believers in Morocco, were evident in them and in their desire for action and Jihād.

In the second phase of the Arab Afghans in Afghanistan, I got to know many of them, especially the youth of the nascent group, the Jihādī Group in Morocco. They were a model of sincere youth, burning with enthusiasm and a desire for productivity and contribution. I had high hopes for their promising experience, had not Allāh's decree overtaken them in Afghanistan, as the chasm of September consumed many of their cadres. Those who refused [to surrender] dispersed across the land, joining the caravan of those fleeing with their religion. May Allāh accept from them and all their brothers.

I cannot forget to record, with all respect and appreciation, the magnificent contribution and outstanding performance of some Moroccan mujāhidīn in the heroic operation that resulted in the withdrawal of the Spanish army from the Iraq war – during the government of the right-wing party led by Aznar – which constituted the third side of the allied triangle, alongside America and Britain. Although I could not identify the group to which those exceptional individuals belonged, the entire Muslim ummah is indebted to that constellation of martyrdom operatives to whom belongs the honor of initiating the fracturing of the American-Crusader alliance. One who contemplates that operation to its heroic end discovers the extent of the creative energies within that noble Moroccan Muslim people, proving they are worthy successors to their great ancestors who carried the mission of Jihād in the western lands of the Islāmic ummah throughout glorious Islāmic history.

## **11. The Experience of the Lebanese Arab Afghans in the Nabatieh Mountains Led by the Martyr Abū ‘Ā’ishah al-Lubnānī – May Allāh Have Mercy on Him – (1999)**

The Lebanese mujāhidīn from the Arab Afghans were among the nationalities from which small numbers came to Afghanistan. In addition to their participation in the field, they were distinguished by their courtesy and good morals. They were among the nationalities whose members were able to return to their countries without significant problems. Some of them were subjected to arrest, interrogation, and imprisonment after a small group among them assassinated one of the leaders of a deviant religious movement in Lebanon, attributed to its founder (the Ahbash movement). The victim was a member of the Lebanese parliament. According to the accounts of the Lebanese brothers, that movement was providing significant services to Syrian intelligence in Lebanon and harming Muslim youth. It was also characterized by aggression, and it pursued Sunni and Jihādī youth in their mosques and harassed them. This group was then arrested, and the death penalty was carried out on them, after its members displayed rare heroism and steadfastness in their statements in court, before the press, and during the execution. The Sunni community mourned their pure bodies in a solemn procession that embodied a scene of unity among its diverse movements in Lebanon.

Then, some members of that group continued to propagate its Salafi Jihādī ideas in various Lebanese regions, especially in northern Lebanon near the city of Tripoli and the Nabatieh mountains. Their goal, according to the vision drawn by their amīr (leader), brother Abū ‘Ā’ishah al-Lubnānī, was to establish a Jihādī movement for Sunni youth that would work to establish an Islāmic revolution aimed at implementing Sharī‘ah in Lebanon, or at least to create a force for the Sunnis in Lebanon.



Brother Abū ‘Ā’ishah al-Lubnānī, may Allāh have mercy on him, was one of the veteran Arab Afghans from the days of the Afghan Jihād. He had immigrated to the United States and came from there to Afghanistan. After the end of the Afghan Jihād, he returned to America and from there to Lebanon, carrying in his heart ideas and hopes for establishing a local Jihādī movement for the Sunnis in Lebanon.

Due to a friendship and cooperative relationship I had with him and some of his brothers during the Afghan Jihād, I maintained some intermittent contact with some of them in subsequent periods, which enabled me to learn about their objectives. I sent him a message with one of my friends who met him, conveying my conviction that his idea ran contrary to geography, politics, history, and the realities on the ground, and that it would be better for them to try to return and benefit from the atmosphere in Afghanistan during the Taliban era to continue establishing and preparing themselves gradually. I also conveyed my viewpoint that Lebanon's political, demographic, and regional conditions did not permit his ideas, which seemed unrealistic to me. I advised him to try to develop his Jihādī project into a broader regional concept that takes into account the stage reached in the global confrontation between Muslims and the New World Order. However, he – may Allāh have mercy on him – seemed insistent and convinced of his program, and he sent me a concise reply: "You tried in Syria, and our brothers tried in Egypt, Libya, and Algeria. Let us try in Lebanon."

After a short period, it seems that the increased activity of his supporters, who grew from individuals to dozens, boosted their self-confidence and prompted them to move with some degree of openness. Some locals in the area reported that they were aware of their presence in the mountains, and that some of them moved about almost openly. It was not long before the Lebanese army surrounded the area, and battles ensued for several days. It was said that some Syrian army units participated in them. This resulted in the martyrdom of about fifty brothers, including Abū

‘Ā’ishah, may Allāh have mercy on him, and some prominent figures among his brothers, veteran Arab Afghans. Some who had connections with them from various Lebanese regions were arrested, according to what I was informed by some brothers and the media. May Allāh grant them relief, and may Allāh have mercy on the righteous martyrs.

## **Prominent Contemporary Jihādī Experiences in Central Asia**

### **12. The Jihādī Experience in Tajikistan (1992 - 2000)**

With the victories of Jihād against the Soviets in Afghanistan, the hopes of Muslims in Central Asia to rid themselves of the yoke of Russian occupation, which had oppressed them and even denied them their religion, were revived. The Farsiwani or Tajik minority, as they are called in northern Afghanistan, played a role during their confrontation with the Soviets in transmitting the seeds of revolution and the flame of Jihād beyond the Amu Darya River. Several Afghan Jihādī parties, notably the Jamiat-e Islami and Hezb-e Islami led by Hekmatyar, also sought to do so by sending copies of the Qur’ān and translated religious books to secret cells of the nascent Islāmic movement in Tajikistan to incite them to Jihād.

With the collapse of the Soviet Union, the great dream of sincere Afghan mujāhidīn and Arab Afghans was to cross the Amu Darya River to continue Jihād against Moscow. This is what some did following the withdrawal of the Red Army, during which some Afghan party leaders, particularly Rabbani and Massoud, played a shameful role in ensuring its safe passage after it had inflicted upon the Afghans the calamities of killing and the complete destruction of their country. However, a number of Arab, Afghan, and Tajik mujāhidīn crossed the river to become the vanguards of a rich Jihādī experience that lasted from the early 1990s to the end of the twentieth century. I do not possess many details about that experience, other than what I learned from some of those interested in it.

In summary, the mujāhidīn managed to liberate vast areas of Tajikistan, extending from its borders with Afghanistan to its borders with Uzbekistan. In the late 1990s, they were able to threaten the capital, Dushanbe, itself, where the Russian-backed communist regime was genuinely threatened with collapse. According to the testimony of those mujāhidīn involved in that cause, Russian intelligence (KGB) intervened at the last moments and persuaded the famous Afghan commander Massoud and President Rabbani to betray the rear bases of those mujāhidīn in northern Afghanistan, forcing them to withdraw from the capital, allowing the regime to regain its breath. The next stab came from the Tajik Islāmic movement itself and its leader, Professor Nuri, who met Yeltsin in Moscow; television cameras pictured him shaking Yeltsin's hand warmly. An agreement was reached under Moscow's supervision between the Tajik government and the Islāmic Renaissance Party led by Nuri, for a settlement under which the Renaissance Party would receive some ministries and parliamentary seats. Thus, the Renaissance Party demobilized its military wing, which had been participating in the siege of the capital. This created a rift in the Jihādī movement, composed of Tajiks and Uzbeks, in addition to some mujāhidīn from Central Asia, led by the great mujāhid Juma Bai al-Uzbeki. He retreated to the mountains with his men and continued fighting until he was forced to sign a settlement that guaranteed him withdrawal to Afghanistan and asylum under the Taliban regime with his weapons and remaining soldiers. This occurred in 2000, when he came to Afghanistan and joined the Uzbek mujāhidīn and their movement, which they had established in 1998 and named the Islāmic Party of Uzbekistan, under the leadership of Muhammad Tahir Jan. Thus, the curtain fell on a unique Jihādī movement, the detailed recording of which remains a trust upon the necks of those who lived through it closely during that period.

### **13. The Jihādī Experience in Uzbekistan (1998 - 2001)**

Uzbekistan is considered the beating heart of Islām in Central Asia. Muslims there managed to preserve their religion and the religion of their forefathers through a system of secret hujras (rooms/cells) that taught Islām clandestinely, from which thousands of huffaz (memorizers of the Qur’ān) and students of knowledge graduated from Uzbekistan and neighboring Soviet republics. The population of Uzbekistan exceeds 25 million. It is home to major historical Islāmic centers such as Bukhara, Tashkent, Samarkand, and Termez.

The Islāmic Awakening there remained a clandestine movement until the collapse of the Soviet Union and the advent of what was called the era of openness. The communists there donned the garb of democracy, as claimed by its president, Karimov, a former member of the Communist Party who became president of the country and of a democratic party therein, replacing loyalty to the Russians with loyalty to the Americans.

Karimov suppressed the Islāmic Awakening that had emerged since 1990 and entered into conflict with it, leading to the migration of thousands to neighboring countries. After 1995, a number of young Jihādī emigrants turned towards Chechnya, where the mujāhid martyr Ibn al-Khattab was preparing a long-term project to fan the flames of Jihād in the Caucasus, Central Asia, and the Soviet republics. Meanwhile, a large group of them went to Afghanistan during the Taliban era, and others joined the Tajik mujāhidīn and their Uzbek commander Juma Bai, may Allāh have mercy on him. Other groups remained hidden inside Uzbekistan, preparing for a Jihādī uprising.

The group that settled near the Taliban was led by a young preacher from Jamaat-ut-Tabligh, who was enthusiastic about a broad Jihādī project for an uprising against Karimov's regime. His star had risen as a result of his confrontation with President

Karimov during a mass rally. He then fled to Afghanistan and pledged allegiance to the Commander of the Faithful, Mullah Muhammad Omar, who adopted their project and considered it an important support in northern Afghanistan, where a large Uzbek and Turkmen community of about 5 million people resides.

In cooperation with some Arab Afghans who were enthusiastic about the Uzbek Jihādī project, and with generous support from the Taliban, the Uzbek project under the leadership of Muhammad Tahir Jan grew rapidly. Hundreds of strong young fighters gathered under his command, initially trained by some Arab Afghan instructors. They then developed their capabilities and became one of the most well-trained and well-armed groups supporting the Taliban.

After leaving Tajikistan, Juma Bai joined Muhammad Tahir Jan, pledged allegiance to him for Jihād in Uzbekistan, and became his deputy, military commander, and right-hand man. He later returned to organize the presence of Uzbek mujāhidīn on the borders of Uzbekistan and entered Tajikistan again. However, his attempt was discovered, and he and all his men were nearly killed by the Kyrgyz army. But they managed to kidnap a group of Japanese and foreign experts, and negotiations led to them receiving a ransom of about \$5 million and returning to Afghanistan, which raised the movement's standing with the Taliban.

In late 1999, a number of Uzbek mujāhidīn came from Chechnya and, in cooperation with secret groups there, carried out several bombing operations targeting government installations in Uzbekistan. The government responded with a campaign of arrests, as a result of which more Jihādīs and emigrant families fled to Afghanistan. A number of Uzbek Jihādīs were arrested in several Central Asian countries and Turkey, handed over to Uzbekistan, and some were sentenced to prison and others to death. Those who survived flocked to Afghanistan, and these cadres gathered around Tahir Jan, forming a well-organized, disciplined, and well-equipped force. They named their movement the Islāmic Party of Uzbekistan.

Due to the large Uzbek diaspora that had emigrated since the days of Soviet occupation to countries like Turkey, Central Asian nations, Europe, Pakistan, and some Arab countries, especially Saudi Arabia, many of them were able to become merchants and hold positions after their ancestors obtained Saudi citizenship during King Faisal's era. These communities provided material and human support, as well as communication and public relations capabilities, to this nascent group, which prepared several hundred trained fighters.

In mid-2001, the Commander of the Faithful, Mullah Muhammad Omar, decided, based on a study project I had submitted to him, to form a brigade comprising all Arab and Muslim mujāhidīn who were not Afghans (from Pakistan, Arabs, and Central Asian mujāhidīn). He chose Juma Bai, the Uzbek military commander, to lead and manage this project, which they named Brigade 21 and linked it to the military command of the Taliban army (Qol Ordu). Naturally, Juma Bai utilized his Uzbek military administration to manage this brigade, along with an elite group of commanders from Arabs, Pakistanis, and Turkestanis.

The standing of the Uzbeks with the Taliban grew very strong. Muhammad Tahir Jan developed an ambitious project to cultivate a generation of Uzbek preachers and students of knowledge to work within the large Afghan Uzbek and Turkmen community in northwestern Afghanistan. The program aimed to prepare hundreds of preachers within two years to undertake daʿwah (Islāmic call) and then form Uzbek mujāhid militias whose goal would be to fight alongside the Taliban and subsequently prepare for Jihād in Transoxiana (the lands beyond the Oxus River). This was the great dream of the Afghans since the departure of the Red Army from Afghanistan across the Amu Darya River into the Soviet Union.

The Commander of the Faithful pinned great hopes on this project and supported it with all available resources. Thus, with the beginning of the fighting season in the summer of 2001, the Commander of the Faithful assigned Brigade 21, under the

command of Juma Bai, combat missions in northern Afghanistan in Kunduz and Takhar provinces. While the joint brigade, whose fighters numbered over three thousand mujāhidīn from Pakistan, Uzbekistan, Arabia, and Turkestan, was preparing to take up its positions and move to the battlefield, the events of September occurred, and the American attack on Afghanistan began. Allāh decreed that an aerial bomb would fall in an area near Mazar-i-Sharif on a gathering point for mujāhidīn from that brigade, leading to the martyrdom of Juma Bai along with 12 of the brigade's leaders, among its most prominent Arab and Uzbek commanders, before the fall of Mazar-i-Sharif.

Disasters followed one after another. After the fall of Mazar-i-Sharif, the treachery in Kunduz, and the betrayal of a group of Arab and Uzbek mujāhidīn in the Qala-i-Jangi fortress in Mazar-i-Sharif in the infamous incident, hundreds of Uzbek mujāhidīn were killed in the north. Others fell in the battles defending the Emirate on the Kabul front, then in the famous battle of Shah-i-Kot near the city of Zormat in Paktia, where hundreds of Americans were killed in the operation codenamed "Anaconda." The survivors then dispersed to Pakistan, where many of them were killed in joint campaigns by the Pakistani army and American forces, and others were captured. Still others scattered in a new phase of diaspora, in the post-September chasm in which the remnants of the Jihādī current continue to struggle, until Allāh grants relief. Thus was turned a page of Jihād, one of the brightest and most hopeful for reviving Jihād in the lands of Transoxiana, where the Messenger of Allāh, may Allāh bless him and grant him peace, foretold the emergence of black banners from there, to carry the banners of the Mahdi to fill the earth with equity and justice after it had been filled with tyranny and oppression, as events these days seem to be heading in that direction.

I personally accompanied the Uzbek experience during the Taliban era from its early stages. Friendship, brotherhood, and working relationships bound me to them. I

participated in the preparation program for some cadres for their major project and used to frequent their center to deliver some lectures. Several members of their administration attended a series of qualifying lessons at my home. This enabled me to learn about aspects of their promising major project and also allowed me to get to know some of the finest mujāhidīn in terms of worship, purity, excellent character, discipline, obedience, and strength in adversity and steadfastness. May Allāh have mercy on their martyrs, release their prisoners, protect their displaced, and grant the mujāhidīn in Uzbekistan an opportunity to carry the triumphant banners of Jihād. Indeed, He is powerful over what He wills.

#### **14. The Jihādī Experience of the Mujāhidīn of the Islāmic Party of East Turkestan**

Shortly after the Taliban movement announced the Islāmic Emirate, a number of young Turkestani Muslims arrived in Afghanistan. They had fled from Chinese rule, which occupies the land of East Turkestan and persecutes committed youth, continuing China's attempts to erase the identity of that Uyghur Muslim people.

Like other immigrant and mujāhid groups that settled in the vicinity of the Taliban, they began to gather. Their amīr, the martyr brother Abū Muḥammad al-Turkistānī (Hasan Mahsum), may Allāh have mercy on him, emerged as their leader. He had left China as a fugitive after being imprisoned there for five years.

After Sheikh Abū Muḥammad al-Turkistānī pledged allegiance to the Commander of the Faithful, Mullah Muhammad Omar, this group received support and respect from him. However, he ordered them to be cautious in their movement and to maintain as low a profile as possible because China was on the verge of establishing balanced relations with the Taliban and was considering implementing several projects there. This would create a balance in the struggle for interests in Afghanistan and Central Asia between China and the United States. China was close to reopening its embassy



in Kabul during the Taliban era. This group grew rapidly because the number of East Turkestani immigrants scattered in other Central Asian countries, Turkey, Saudi Arabia, and Pakistan was also not insignificant.

Soon, the group, in cooperation with some Arab Afghan trainers, prepared a number of cadres and trainers who quickly established their own independent camp and participated effectively in fighting alongside the Taliban.

Their amīr, Abū Muḥammad, may Allāh have mercy on him, was a beacon of activity, sincerity, and good character. This was reflected in the rapid growth of their group. The East Turkestani youth were among the most compliant, sincere, self-sacrificing mujāhidīn, and eager to seek various types of religious and military knowledge.

Some Turkestani mujāhidīn who graduated from the camps of this movement, which bore the same name as the group that made the last attempts and most of whose members perished (the Islāmic Party of East Turkestan), went to China to carry out mobilization and propaganda activities among those who could not leave due to the travel risks imposed by the Chinese government on Turkestani Muslims.

The East Turkestanis' project was promising, especially in the context of the New World Order. The US Congress had adopted a project in 1995 to dismantle China by exploiting ethnic and religious tensions within it, primarily targeting Tibet and the Uyghur Muslims in northwestern China, in Turkestan, which China occupied and renamed Xinjiang (meaning New Territory). Thus, the Jihād project in China was the only one that had a hope of not encountering resistance from the counter-terrorism onslaught. Furthermore, groups of Uyghur Muslims from nationalist and liberal currents had settled in America, Europe, Turkey, and some Arab countries, and some of them began to court this nascent armed group in Afghanistan. However, the Turkestani mujāhidīn's closeness to the Arab Afghans, their allegiance to the Commander of the Faithful, their witnessing of combat alongside the Taliban, and

the capture of some of them by coalition forces nearly branded them as fugitives sought by America. A portion of the Turkestani mujāhidīn joined Brigade 21 of non-Afghan mujāhidīn and took their positions alongside mujāhidīn of other nationalities in the Jihād with the Taliban. While the Turkestani mujāhidīn's project was also making headway, the September explosions occurred, and the Turkestani mujāhidīn took their positions alongside their Afghan and non-Afghan brothers.

Thus, the Turkestani mujāhidīn also had their share of martyrs, prisoners, and displaced persons. May Allāh accept from them. Their remnants emerged to continue their journey in the caravan of those fleeing with their religion, strangers on Pakistani soil.

Although the opportunity to leave was available to their amīr, Sheikh Abū Muḥammad al-Turkistānī, he remained loyal to the Commander of the Faithful and Afghanistan, and loyal to Turkestan, insisting on remaining close to it. He stayed in the tribal region of Sarhad in northwestern Pakistan. A month before writing these lines, in November, the Pakistani army, supported by American units, launched a combing and search operation for Arab mujāhidīn, Taliban, and those with them. One of the criminal groups clashed with a group of mujāhidīn that included Abū Muḥammad and his brothers. He fell as a martyr, a stranger, along with a group of his guards and closest brothers. May Allāh have mercy on them, accept them, and grant them spacious dwellings in His Paradise.

I personally accompanied the East Turkestan project from its inception. Their amīr, Abū Muḥammad, was my neighbor in Khost, may Allāh have mercy on him. He invited me to deliver some lessons at their center several times. When I decided to start the project of establishing a camp in Kabul, he received me in Qargha at his camp, which was affiliated with the camp of the Taliban commander Saif al-Rahman Mansur. There, I began my camp project alongside theirs before our camp (the Strangers' Camp) developed and became independent next to their camp.

More than one bond united me and the Strangers' Camp group with the Turkestani mujāhidīn. We witnessed some field scenes alongside the Taliban together. I remember them today, and my pen is truly incapable of doing them justice for the noble qualities they possessed. Today, my heart aches with pain and sorrow for those luminous faces and pure hearts, and I am unable to describe them adequately, for they were worthy of all good. I consider them as such, and I do not sanctify them before Allāh. How well did the poet say, addressing the soil of the martyrs' graves:

In you, beloved ones reside, O beloved place,  
And residence may cause pain, or it may grace.  
Suns at midday, extinguished by a drunken hand,  
Gathered up by the sunset, across the land.  
Faces that mingled with my heart and disappeared in you,  
So how can they from my heart be gone from view?  
Shall I follow them, washed in light so pure,  
While my heart, after, by sins is still obscured?

May Allāh have mercy on those who met Him as martyrs and accept them among the righteous. May He protect the displaced and remaining among them, grant them victory, and help them carry the torches of light and Islām, so that the call to prayer may return, melodious and free, in the lands of Kashgar and all cities of Turkestan. May Allāh have mercy on them, like breezes carrying the fragrance of the banners of Qutaybah ibn Muslim, who brought the light of Islām to their lands, and the breaths of thousands of righteous successors and those who followed them in excellence, who carried the torch of Islām to those regions.

O Allāh, do not deprive us of their company in Paradise, nor deprive us of their reward, nor test us after them, and have mercy on us when we come to You like them, O Lord of the worlds.

## **15. The Experience of Sheikh Osama and the Al-Qaeda Organization in Confronting America Since 1996**

As is well known, this title deserves a separate book due to its numerous details and historical importance, and this general chapter on the experiences of the Jihādī current during the second half of the twentieth century is not the place for it.

However, for this chapter to be complete and to include the most important of these experiences, I must, albeit briefly, address this experience, which concluded the file of those experiences in the twentieth century and opened the file of conflict in the twenty-first century in a way that changed the face of history and the world, and altered the dimensions, data, and methods of the battle. I will present this experience through concise main paragraphs, and Allāh is the one whose help is sought, and He guides to the right path. Perhaps Allāh will make it easy for me to elaborate on the details if He decrees that I should chronicle the experience of the second phase of the Arab Afghans with the Taliban (1996 - 2001).

Before I begin, I should point out that I have thought a great deal about the issue of classifying the Al-Qaeda experience within the experiences of the Jihādī current, or classifying it as a type of Jihādī phenomenon against external aggression. I almost leaned towards considering it a third category of Jihādī phenomena due to its differences in formation, methodology, and style. After long reflection, I decided to include it within the experiences of the Jihādī current for several important considerations, among them:

- The methodology that Sheikh Osama bin Laden and most of his followers ultimately adopted and declared. It is a methodology that can be considered based on the principles and foundations of the Jihādī current's methodology.
- Another matter is that most of Al-Qaeda's cadres, founders, trainers, and key personnel are from the Jihādī current who joined Al-Qaeda organically, or Al-Qaeda relied on them in forming its elements.

- The third matter is that Sheikh Osama made confronting the Saudi regime one of the two prongs of his direction and objectives, in addition to confronting America. This aligns with the orientation of Jihādī current organizations in confronting the tyrants ruling Arab and Islāmīc countries, whom they considered apostates from the religion of Islām, basing this on the principles of the doctrine of God's sovereignty (ḥākimiyyah) and the creeds of Salafi Jihādism.
- The fourth matter is that Sheikh Osama managed to draw the entire Jihādī current into the arena he chose and the idea he advocated for confrontation, which is the shift from confronting regimes and governments to confronting those who support them within the New World Order, namely America and its major allies.
- The final matter is that America, for its own purposes, knowingly and deliberately, imposed upon the entire Jihādī current and many components of the current Jihādī phenomenon the label of Al-Qaeda, generalizing it to them whether they liked it or not, and made it a comprehensive name for all components of the Jihādī current, dragging them into its war as well, willingly or unwillingly.

After long reflection, consultation, and seeking divine guidance (istikhārah),

I decided to remove this section from the book for three reasons:

First: The Al-Qaeda organization is still engaged in an open war with the enemies of Islām, led by America, as are all Arab Afghans, the Jihādī current, and every sincere person in this ummah.

Some may think that discussing its experience and characteristics now might benefit the enemy. Although I do not believe so, because the section is a general critical study for deriving lessons from past experiences and does not contain any information considered secret – especially since a large number of Al-Qaeda

prisoners are in enemy hands, may Allāh help us to alleviate their suffering – and I believe there is benefit for Muslims and mujāhidīn in presenting it. However, this was one of the reasons for deleting the section, to avoid disagreement on this point.

Second: The experience is still ongoing and thus differs from the previous organizational experiences I have discussed, which have practically ended. Delaying writing about an ongoing experience is beneficial for studying it later, as the study will be more comprehensive and profound.

I hope that we will have achieved the promised victory by then, by Allāh's permission.

Third: The experience is extensive and, to do it justice, requires a separate book, which perhaps Allāh will make it easy for me to produce later. Especially since I prefer to have some senior brothers and sheikhs review it and take their recommendations into account before its publication, which I hope will be soon, and after the comprehensive victory is achieved, Allāh willing.

I apologize to the readers eager to learn about the unique experience of magnificent heroes and beloved ones whose loss is a great tragedy. Most of them, I hope and believe, Allāh willing, have inscribed their names in the register of immortal martyrs.

### **Eighth: Summary of the Doctrinal and Intellectual Foundations of the Jihādī Current (1960 - 2001)**

The Jihādī current formed an independent, self-contained school within the contemporary Islāmic Awakening. Most of its organizations and members shared common elements of Jihādī thought, doctrine, and religio-political methodology. I will briefly outline its most important features, regardless of my personal opinion on some details and ideas, as this section is for presentation, not discussion. This is

also irrespective of some secondary ideas held by certain Jihādīs that were not a common characteristic of the current, its main organizations, or its key figures. Among the most important intellectual features of the Jihādīs are:

### **Ruling on Regimes:**

Jihādīs considered all existing regimes in Arab and Islāmic countries to be apostate regimes because they legislate without Allāh's permission, rule by other than what Allāh has revealed, and ally themselves with the disbelievers, enemies of Islām and Muslims. Consequently, they considered all rulers in the Arab and Islāmic world to be disbelievers, apostates, and outside the fold of Islām.

They also considered the three branches of government – if they exist – or their equivalents in dictatorial regimes, to be infidel institutions. These branches are: the legislative authority, the executive authority, and the judicial authority. They considered senior officials in these branches to be disbelievers and apostates.

The limits of specific excommunication (takfīr ‘aynī) for Jihādīs stop at this level.

They consider those below this level, such as their assistants, deputies, and employees, to be collaborators who are not judged as specific disbelievers for their work in these institutions, and they consider them to have potential excuses.

In this, they align with the general thought of the Islāmic Awakening during the 1960s, 1970s, and 1980s, before Islāmic organizations took a democratic turn and were compelled to rule that these institutions were Islāmic. It is worth noting that these truths, which Jihādīs proclaimed and for which they endured tragedies, were the same beliefs held by most figures of the Islāmic Awakening, including the Muslim Brotherhood, Salafists, Sururists, and Awakening preachers from the scholars of the Arabian Peninsula and elsewhere.

### **Ruling on Auxiliaries:**

Jihādīs considered those who fight in defense of these regimes and combat Islamists and Jihādīs – such as members of the army, police, and security forces – to be a generally apostate faction fighting under the banner of general apostasy of their leader and commander, whose orders they obey and whom they defend. However, Jihādīs do not rule on the specific disbelief of individuals among them unless an act that nullifies faith is committed.

### **The Issue of Takfīr (Excommunication):**

They adhere to the creed of Ahl al-Sunnah wa al-Jamā‘ah (the People of the Sunnah and the Community) and consider everyone who testifies that there is no god but Allāh and Muhammad is the Messenger of Allāh to be a Muslim, unless they commit a clear act that nullifies Islām. They apply the conditions for excommunicating a specific individual, which include the fulfillment of conditions and the absence of impediments, such as ignorance, coercion, misinterpretation, and lack of intent. In this, they differ from extremist takfīr groups and the outliers among some who have associated themselves with Jihādīs.

### **Scholars of the Sultan (State Scholars):**

Jihādīs consider any Muslim scholar who sides with these governments, defends them, bestows upon them the attribute of Islām, and considers those who rebel against them from the men and movements of the Awakening, especially Jihādīs, to be Kharijites, as hypocrites. Jihādīs have engaged in lengthy debates with them. Jihādīs are divided into two groups regarding the level of hypocrisy of state scholars. The majority asserts their Islām and considers their hypocrisy to be within the bounds of hypocrisy of action. Some, however, consider some of these scholars to be disbelievers and apostates like their rulers, because they believe these scholars have



no excuse of ignorance, misinterpretation, or coercion, as they willingly engage in this hypocrisy, which has reached the point of endorsing the invasion of Muslim lands, permitting peace with the Jews, and selling off the holiest Muslim sanctities. It has also reached the point of issuing fatwas to kill those who take up arms against those rulers and their Crusader invader allies.

### **The Issue of Democracy:**

Jihādīs consider democracy, as a philosophy and a system, to be a system of disbelief that contradicts the religion of Islām in its entirety. Some go as far as to consider it a modern religion, like all ancient and modern religions of disbelief. The majority of Jihādīs consider Islamists who participate in democracy by entering parliament and taking part in the legislative authority or ministries and governments (executive authorities) to be engaged in an act of disbelief. However, they do not rule on their specific disbelief, considering them excused by misinterpretation or even sometimes by ignorance of the disbelieving nature of these institutions, due to the state of weakness of the Awakening and Muslims, and their intention to achieve whatever justice and cooperation in righteousness and goodness they can. A minority of Jihādīs excommunicate these Islamist parliamentarians and ministers based on their affiliation with these institutions, not considering their ignorance plausible as scholars or preachers, nor their misinterpretation acceptable after the establishment of proof and extensive dialogue.

### **The Issue of Shi‘a and Non-Sunni Sects:**

Jihādīs consider all these sects to be part of the Islāmic ummah or what is called Ahl al-Qiblah (People of the Qibla). They consider them to be among the sects mentioned in the noble Ḥadīth about the nation splitting into 73 sects, one of which is saved (Ahl al-Sunnah wa al-Jamā‘ah) and the rest are in the Fire. Thus, they consider them sects of misguidance, deviation, caprice, and error. As is the general

Sunni position, they classify them into three categories:

Extreme Shi'a (Ghulāt): Such as Isma'ilis, Nusayris, and similar groups, whom they consider disbelievers.

Zaydi Shi'a: Such as the majority of Shi'a in Yemen. They consider them close to Sunnis, despite disagreements.

Ja'fari (Imami) Shi'a: These constitute the majority of Shi'a in Iran, and minorities in Lebanon, Pakistan, Afghanistan, and the Middle East.

The majority of Jihādīs consider them misguided people of innovation (bid'ah). A minority of Jihādīs, for political reasons, did not give this issue importance. Some Jihādīs, however, openly declared the disbelief of the Shi'a. Nevertheless, the majority of Jihādīs consider them Muslims from Ahl al-Qiblah, who are misguided innovators.

Political issues have intertwined with doctrinal ones in this matter for the Sunni Islāmic Awakening in general, including the Jihādī current, but this is not the place to elaborate.

### **The Issue of Salafism and Madhhabism (Adherence to Schools of Law):**

Since the late 1980s, the Salafi school of thought has predominated among Jihādīs, as I explained earlier. The majority of them hold a moderate position on the issue of madhhabism, respecting the imams of the four schools of law and their scholars. They are moderate in taqlīd (following a school of law), neither fanatically adhering to one madhhab, nor strictly committing to it, nor disparaging the status of the imams or the scholarly value of the madhhab heritage. The extremist Salafi current influenced the emergence of some "ignorant extremist Jihādīs" among the later generations who went to the extreme of combating taqlīd and madhhabs, but they are a minority among Jihādīs.

### **The Issue of Sufism:**

The majority of Jihādīs were influenced by the methodology of Ibn Taymiyyah and the Salafi school in combating deviant Sufi schools, considering them methodologies of innovation and misguidance. Some were very strict on this issue, while a minority among them adopted a moderate approach to the school of Sufism and Sufis.

### **Position on Non-Jihādī Islāmic Awakening Schools:**

The majority of veteran Jihādīs respect other Awakening schools and their leaderships and adhere to the etiquette of disagreement with them, despite the wide gap in thought and application. The majority of later Jihādīs are in a state of animosity, hostility, and conflict with them, as a result of feelings of oppression and betrayal, as previously indicated.

### **The Issue of Secularism:**

All Jihādīs excommunicate secular ideologies, considering them doctrines of atheism, as do most leaders, scholars, and groups of the Islāmic Awakening, before the recent American wave and the fashion of artificial moderation. However, the majority of Jihādīs consider followers of secular thought from the general Muslim populace to be excused by their ignorance, while they excommunicate the leaders of secular currents in the Arab and Islāmic world, considering them imams of disbelief who revile the religion of Allāh.

### **The Issue of Arab Nationalism:**

All Jihādīs consider the call to nationalism and fanaticism for it to be among the calls of Jāhiliyyah (pre-Islāmic ignorance). Jihādīs are internationalist, calling for the unity of Muslims and their comprehensive system. Consequently, many of them reject the methodologies of nationalist parties, especially since all or most of them

combine the idea of secularism with nationalism. Jihādīs consider nationalist calls to be among the causes of the ummah's fragmentation.

### **The Issue of Patriotism:**

As with nationalism, Jihādīs reject the idea of regionalism, patriotism, and working within the framework of nationalistic fanaticism, especially since it has been mixed with nationalism and secularism. Therefore, they oppose its advocates and consider it a doctrine of disbelief and misguidance.

In the previous two points, there is some contradiction in the reality of Jihādīs, as most of their organizations have operated on a local, country-specific basis and have sometimes been characterized by extremism in this regard, even though their ideology is based on the internationalism of Islām and the call to Jihād.

### **The Palestinian Cause:**

All Jihādīs, and indeed the generality of the Islāmic Awakening, believe that Palestine, from the river to the sea and from north to south, is part of the Islāmic world and an obligatory right upon the generations of the ummah. They believe Jihād is an obligation to reclaim it. Thus, they reject all principles of conciliation, normalization, and peace with the Jews. They consider the majority of Israelis, with the exception of a few thousand original Jews and their descendants, to be foreign invaders who must leave. They consider the Palestinian Authority under Yasser Arafat to be like other apostate governments in the Arab and Islāmic world, for the same reasons, in addition to treason.

### **The Issue of Religious Minorities in the Arab and Islāmic World:**

Jihādīs believe that these minorities, mostly Christians, should be treated, in the event of the establishment of an Islāmic state, according to the rulings pertaining to Ahl al-Dhimma (protected non-Muslims) as found in Sunni jurisprudence books.

They do not consider the concept of citizenship as the basis for dealing with them or with those in similar situations.

### **The Issue of Confrontation with America and Conflict with the West:**

Not all Jihādī organizations, from their inception in the 1960s until the start of the military campaign against Afghanistan in November 2001, had proposed or adopted the issue of military confrontation with the United States of America. Almost without exception, all of them were focused on their specific goals of confronting the governments of their own countries.

Although most Jihādī literature had devoted space to the issue of confrontation with America, especially after the Gulf War (Desert Storm), the launch of the New World Order, and the beginning of the American-led international campaign against terrorism, as well as America's support for regimes that suppress Islamists and Jihādīs, this did not translate from literature into a practical operational orientation. Sheikh Osama bin Laden tried extensively during the second phase of the Arab Afghans to persuade Jihādīs to shift their work towards America (the "head of the snake," as he described it), but to no avail. They were methodologically dominated by the idea of conflict with the apostates, who represented the closest and most dangerous enemy, an obstacle to any Jihād against external enemies. They were also dominated by the idea of Jihād to establish Islāmic rule as the key to resolving all crises.

However, the events of September [2001] and their repercussions on the ground, the American branding of the entire Jihādī current under the label of Al-Qaeda, the pursuit of Jihādīs of all nationalities in the context of what it called the "war on terror," the destruction of most of the Jihādī current's infrastructure, and the subsequent occupation of Iraq from 2001 to the present, the successive repercussions of the uprising, Bush's declaration of "crusades," etc., made the sole practical orientation for Jihādīs the confrontation of America and its Western allies.

Thus, America succeeded in compelling Jihādīs towards the "correct" direction in a short time, so that the orientation of all its factions, remnants, and nascent offshoots became confined to this direction.

*{And they plan, and Allāh plans, and Allāh is the best of planners.}* (Al-Anfāl: 30).

### **Ninth: The Jihādī Current and the Depth of the Crisis at the End of the Twentieth Century (1995 - 2000)**

The Jihādī Awakening had engaged in real and extensive confrontations with some governments during the 1970s and 1980s, suffering many casualties, expanding its popular base, and becoming subject to intelligence-style security pursuits.

The Afghan gateway, opened for Jihād since 1984 to the Islāmic Awakening in general and the Jihādī current in particular, had lured most of its leaders to Afghanistan, where they underwent a unique experience during 1984-1992. The security storm orchestrated by America, executed by Pakistan, and followed up by Arab and European countries after the fall of the Soviet Union and the end of America's need for Islāmic support against the Russians, led to consequences.

Most Jihādī cadres and those wanted by security services in their home countries due to clashes with their governments dispersed to political asylum havens that opened up in Western Europe and similar places like Canada and Australia, or to other Arab countries where their governments' reach could not extend due to the lack of security cooperation agreements between those countries at the time.

However, successive American administrations after the Second Gulf War (Desert Storm) developed a comprehensive plan to confront the Jihādī current, termed the "international confrontation against terrorism," which Bush Jr. later escalated into a genuine world war after September [2001], as we shall see, Allāh willing.

Thus, regional and international security conferences followed one after another during that decade, at a rate of no less than one or more every six months. The Madrid Peace Conference between Arabs and Jews for normalization in 1991 touched upon the issue of terrorism, and the Sharm El-Sheikh Summit in 1994 was dedicated to it. Dozens of global conferences followed thereafter up to the present. The United States of America attended all these conferences, including those specific to Mediterranean countries (!), as did Israel and most Arab states. Conferences of Arab Interior Ministers continued in Tunis, and Saudi Arabia and its minister, Nayef bin Abdulaziz, who was fiercely enthusiastic about combating terrorism, played a prominent role. The global counter-terrorism program during this decade can be summarized by the following points:

### **Broad Outlines of Global Counter-Terrorism Programs (1990 - 2000):**

#### **1. Drying Up Financial Sources:**

This plan included imposing strict control over the financial resources of Jihādī and "fundamentalist" movements, which America and its subservient Muslim rulers label as "terrorist." Decisions and measures were taken to review bank balances, monitor bank transfers, zakat disbursements, charitable committee activities, and Islāmic humanitarian institutions. Decisions were made to confiscate funds, monitor accounts, and freeze assets, plunging most Jihādī movements into severe financial distress and significantly reducing their resources.

#### **2. Targeting Jihādī Leaders and Cadres through Killing and Capture:**

America initiated this policy with the assassination of Sheikh Abdullah Azzam, may Allāh have mercy on him, using the intelligence services of Benazir Bhutto and her interior minister, Naseerullah Babar. This was shortly preceded by the mysterious death of Sheikh Tamim al-Adnani in America.

Then, a number of leaders of the Egyptian Jihād and the Islamic Group were assassinated or kidnapped from various countries. Anwar Shaaban, the amīr of Arab mujāhidīn in Bosnia, was assassinated, and the amīr of the Islamic Group, Talaat Fouad Qassem, who was a refugee in Denmark, was kidnapped from Croatia and transported by an American helicopter to a ship in the Mediterranean, then abducted to Egypt. Dr. Omar Abdel Rahman was arrested in America, and ludicrous charges were fabricated against him, leading to a sentence of over 200 years in prison. The campaign reached Jihādī cadres in France, Italy, Britain, and elsewhere. Imprisonment even affected scholars and figures whose preaching indirectly revived Jihād in Arab countries. Ali Belhadj was arrested in Algeria, Sheikh Safar al-Hawali, Sheikh Salman al-Ouda, and about ten other senior Awakening scholars were arrested in Saudi Arabia. Jihādīs were kidnapped from multiple countries, including Azerbaijan, Thailand, the Philippines, some Arab countries, and Pakistan, and were thrown into prisons or faced an unknown fate. It seemed that matters were heading towards a real security storm.

### **3. Extradition Agreements and Exchange of "Terrorists" (Jihādīs) Between Different Countries:**

Considering that Arab and most Islāmic countries have no regard for human rights or legal legitimacy, the plan to extradite every wanted security individual to their home country was the most effective way to dismantle Jihādī groups and exhaust their cadres and members. Thus, Arab and Islāmic countries exchanged many Jihādī detainees, who were handed over to an unknown fate in their homelands. Some Western countries, which claim to respect such laws and rights, even committed such acts, and innocent brothers and sometimes their families were handed over to their countries.



#### **4. Eliminating Safe Havens:**

President Clinton was the first to announce this measure in this صيغة (form/wording) in 1995. A campaign of security pursuits against Jihādīs began in Europe and various parts of the world. Most cadres of the Arab Afghans and the Jihādī current had dispersed to some European countries as refugees or had settled in Sudan, Yemen, Iran, or Turkey. Some Jihādīs from North Africa settled in Syria and Jordan, while some remained in Pakistan and a few in Afghanistan. The American pressure campaign began under Clinton under this banner. Sheikh Osama bin Laden and the Egyptian and Libyan Jihādīs, along with most of those remaining, were expelled from Sudan. The Sudanese "Islāmic" government, led by Bashir and Turabi, handed over Libyan brothers to their country to be executed! Yemen expelled Jihādīs under the threat of arresting their women; Islāmic and tribal leaders mediated and agreed with the Yemeni government to expel the brothers with their women and children. Syria, Jordan, and Turkey arrested Jihādī brothers and handed them over to their countries; the rest fled. The Americans undertook the removal of Arab mujāhidīn from Bosnia and the disarmament of those who remained after they had shed their blood for their brothers in faith and religion. The Bosnian government itself assassinated their leaders! Thus, the earth, despite its vastness, became constricted for the mujāhidīn from 1995 and in the following years.

#### **5. Shifting Security Cooperation from Regional to International:**

International security agreements with complex operational details were concluded, and programs for monitoring routine communications were established. Intelligence agencies were linked at the information and communication levels through highly efficient cooperation plans.

## **6. Expansion of Counter-Terrorism Legislation:**

Western countries and America amended much of their legislation and enacted laws worse than the customary laws applied in the Third World to eliminate avenues for political asylum and foreigners' rights. They expanded counter-terrorism laws to such an extent that in Britain, France, and Scandinavian countries – home to the oldest Western democracies – writing, criticism, and Friday sermons inciting against dictatorial rulers were considered crimes! This was done through vaguely worded legal margins and texts, open to interpretations and reinterpretations according to the whims of intelligence agencies and hateful Crusader leaderships.

## **7. Media War to Discredit and Isolate the Mujāhidīn:**

From the moment the security and military campaign to combat what they called "terrorism" was launched, a parallel media and propaganda campaign began to tarnish the Jihādīs, their principles, and their practices, portraying them as mere bloodthirsty killers and religious extremists who do not carry a message of tolerance and dialogue, among other accusations. The media campaign between Jihādīs and those accusing them of takfīr aimed to isolate them from their popular base. Official religious institutions allied with governments in Arab and Muslim countries played the most malicious roles and supplied this global campaign with its deadliest weapons. Parasites from within the "democratic" Islāmic Awakening, who during that decade became part of the elite and the entourage of sultans, and consequently part of the components of the New World Order, also played an exceedingly detrimental role, as we will detail somewhat in the chapter on the Jihādī Awakening, Allāh willing.

Thus, this American-led global campaign to combat terrorism resulted in transforming the leaders, cadres, and members of Jihādī movements into elements living under the specter of "fear and hunger." The pursuits, assassinations, kidnappings, imprisonments, and closure of safe havens plunged individuals of the Jihādī Awakening into anxieties of fear and pursuit. The plans to dry up financial sources took care of cutting off their livelihoods and the sustenance of their families and children, who had journeyed with them to the easts and wests of the earth, scattered and seared by the fires of this contemporary ordeal for believers.

Then Allāh granted that small group of believers a temporary reprieve with the establishment of the Islāmic Emirate in Afghanistan, which became a sanctuary where the elite of the Jihādī current, both leadership and rank-and-file, gathered during the period 1996-2001. Therefore, the counter-terrorism program focused on striking and destroying it, and destroying the ground that sheltered it, represented by the Taliban movement and the Commander of the Faithful, Mullah Muhammad Omar. This is what they executed in September 2001, to begin the next stage in the path of the Awakening in the post-September world, as we shall see, Allāh willing.

These external conditions and crises surrounding the Jihādī current exacerbated its internal crises, both at the general current level and specific to each experience in its respective region. These crises began to become increasingly clear to everyone, after their harbingers had appeared to some since the early 1990s and since the launch of the New World Order. These crises can be summarized as follows:

### **1. Security Crises:**

The escalation of counter-Jihādī group efforts from the national to the regional, then to the Arab, and finally to the international level, led to the encirclement of these organizations, inflicting heavy losses on them, and neutralizing most of their operational methods, communications, and funding. Previously, when most leaders of Jihādī organizations operating in their country found themselves in a tight

security situation due to arrests, torture, and the failure of hierarchical organizations to withstand the brutal methods of security agencies in arrests, investigations, and the local quashing of groups, they would move to neighboring countries, benefiting from the margins of disagreement between the ruling regimes in those states. Many of them managed to secure for themselves and their leaderships a margin of safe haven, and sometimes even bases for movement and support for their cause from neighboring countries. This characterized the period 1975-1995. For instance, the Fighting Vanguard in Syria, as well as the Muslim Brotherhood organization, during their confrontation with Hafez al-Assad's Nusayri regime, sought refuge in Iraq from an early stage, then Jordan. There, they received significant support from the governments of both countries, reaching the extent of training, armament, material support, and facilitation of border crossings. Turkey also turned a blind eye to them, and they used its territory for movement and communications. Some, albeit to a much lesser extent, managed to gain a foothold in Lebanon, though limited due to Syrian control. Support for Jihād in Syria even reached the point where Egypt, in the last days of Anwar Sadat, supported it and provided training services that would have developed further had Sadat not been assassinated by Jihādīs in 1981.

Conversely, Iraqi opposition organizations, mostly Shi'a, received similar support in Syria.

Jihādīs from Egypt were able to move freely in most countries of the region and use them as bases for communication and support, starting from the Gulf states and passing through Syria, Jordan, Yemen, and others, without facing any pursuit.

Similarly, fugitives from Libya moved in neighboring countries. Jihādīs in Morocco received support in Libya and moved freely in the region. Jihādīs in Algeria transited through Morocco, using it as a conduit for weapons and fighters, and as rest areas for the wounded and combatants. The Egyptian Jihād organization operated from Sudan between 1990-1997 and established footholds in Yemen along with other

Jihādī organizations. Some of its members received training in Lebanon in Hezbollah camps, and leaders of the Islamic Group were able to find refuge and sanctuary in Iran, among other examples.

These margins were not limited to Jihādīs and Islamists. Most political oppositions during that period benefited from these margins, as did Palestinian nationalist, patriotic, and Islāmic organizations. However, after the fall of the old world order, the collapse of the Soviet Union, and the Warsaw Pact, there were no longer conflicting blocs. The commanding master of these regimes became one: America. There was no longer a margin between an Eastern and a Western master. Orders came from the new master, the sole superpower, to these regimes to close those havens. They began to close gradually. Prince Nayef bin Abdulaziz, the Saudi Minister of Interior, took charge of Arab security coordination and established the Conference of Arab Interior Ministers, headquartered in Tunis. The ministers of "war against Allāh, His Messenger, and the believers" (i.e., Interior Ministers) began meeting every six months. Their deputies held permanent meetings, and their intelligence chiefs had open red telephone lines. The level of coordination rose to linking information archives via computer, and the pursuit of Jihādīs became regional among some states, then soon transformed to the Arab level. Jihādī leaders and pursued cadres moved their centers of operation to the global level after the collapse of Jihād in Afghanistan. These various organizations adopted a developed method of operating through distant safe havens, especially from political asylum areas in the West and some European countries, where personal freedom laws formed a protective shield for Islamist and Jihādī activists.

However, American pressure, demands from Arab and Islāmic governments, and the entry of most European and other countries into the American campaign, which acted like the maestro of a grand symphony orchestra in combating the Islāmic Awakening and its Jihādī vanguard, caused these margins to be eliminated one after another. The security agencies of these countries also joined the pursuit, leading to

many figures falling captive and detained. Some were handed over to their home countries, and those who survived fled to Afghanistan towards the end of 1996.

The security crisis did not end, because Afghanistan, which had formed a sanctuary, also became a new problem – an area of restricted movement and activity due to the Taliban's policy of limiting their activities to avoid increased pressure. It became a place of de facto house arrest, where people around it were snatched at every attempt to move, and few of the fugitives escaped those traps.

The issue of eliminating margins in the New World Order was not limited to Jihādīs and their organizations. It extended to all organizations engaged in clandestine guerrilla warfare worldwide. Thus, Abdullah Öcalan, leader of the Kurdistan Workers' Party (PKK), was handed over to the Ankara government, and the curtain fell on a guerrilla war that had lasted more than twenty years against Turkey, because the global system closed off their havens in Syria, Iraq, and Lebanon. Their leader was forced to wander and was then arrested through international efforts in which even Greece, Turkey's enemy, participated.

Similarly, the Irish Republican Army (IRA) found itself forced into a political settlement and to lay down its arms.

The Basque separatist group ETA retreated after France closed off its narrow havens. Its leaders were pursued in Europe, Latin America, and elsewhere.

Thus, experienced Jihādīs began to discover that the world of the New World Order, which began after the fall of the Soviet Union, had eliminated the possibility of country-specific revolutions and operating through margins. The new world had become unipolar, with a single master imposing on states the closure of margins, especially against "fundamentalist Islamic extremists" or "terrorists," as they became known in the media. The insightful among them realized that the theory of movement upon which they had based their actions had shattered against the realities of this world. Furthermore, these ten years had proven the failure of country-specific revolutions managed by non-field leaders from exile, due to the

impossibility of managing them on the ground because of the brutal oppression, arrests, and torture perpetrated by governments without accountability or oversight.

## **2. Financial Crises:**

The policy of "drying up the sources," imposed by America and implemented by all countries worldwide, led by the existing regimes in the Arab and Islāmic world, halted most channels of financial support from donations, which had been the sole lifeline for the continuation of these organizations' work. This was especially true when Gulf states, upon their masters' orders, imposed policies of surveillance on Zakat channels, charitable donations, and the activities of charitable associations. They imposed strict controls on banks and money transfer systems, similar to what was done with international banks. America and Western countries applied strict policies to prevent any funds from reaching Jihādī organizations or associations accused of supporting "extremism," as they termed it. Thus, most Jihādī leaders were confined in Afghanistan, leaving behind hundreds or thousands of families whose breadwinners had been arrested, with no one left to care for them.

The remaining cells in those countries also found themselves in a financial predicament, cut off from their dispersed leadership not only organizationally and administratively but also financially, crippling their ability to move and grow.

## **3. Internal Organizational Crises:**

As a result of the security and financial crises, most Jihādī leaders transformed into exiled, dispersed figures, cut off from their operational arenas. This generated numerous organizational crises, causing paralysis in administration and a lack of dynamism in movement. This problem, combined with the internal and external security issues and the financial crisis due to the drying up of resources, led to the cessation of human growth for most Jihādī organizations within their fields of operation. Their numbers became limited, and they began to expend their human

losses, both internally and externally, from a finite reserve, thus heading towards extinction. Security conditions and the disappearance of those remaining inside, along with the flight of most cadres and leaders capable of guidance, also led to the suspension of education and training programs for the remaining or newly recruited elements. There was virtually no recruitment, no educational programs, and no preparation for recruits. Because crises and defeats usually generate situations where:

*{So they turned to one another, blaming each other}* (Al-Qalam: 30). And as ‘Umar, may Allāh be pleased with him, said: "These hands were created to work; if they do not find work in good, they will find work in evil." The phenomenon of schisms began to spread.

Some youths and some first or second-tier leaders in the organizations believed that the cause of stagnation and incapacity was the incompetence of the existing leadership. They did not realize that their leaders' problem was their misfortune in leading "country-specific, clandestine, hierarchical" organizations in the era of the New World Order, out of historical context and geographical reality of the ummah. The New World Order imposed its realities, and the crises became too large to solve. The system of operation itself had collapsed and was no longer viable. But those dissidents thought their "perfumer" could fix what time had ruined. Numerous schisms occurred, and what I have called in some lectures the phenomenon of "amoebic organizations" appeared, due to the excessive division and fragmentation. This even affected nascent organizations and groups that were splitting and splintering from their earliest stages! These schisms occurred internally in the original arenas of confrontation for the organizations, as well as in external arenas. Thus, since the early 1990s, and especially since 1995, most of these renowned organizations lost their capabilities.

However, some low-quality, limited-circulation publications did emerge from various quarters. These often transformed into media organizations that, for the



most part, performed poorly. Practically, nothing was advancing in the Jihād arena except for the horrific events in Algeria, which caused immeasurable harm to the obligation of Jihād and the Jihādī current. This experience became a testing ground for Algerian, Arab, and Western intelligence agencies, as I detailed in my book, *My Testimony on Jihād in Algeria 1989-1996*.

#### **4. Intellectual Crises**

As previously mentioned, the intellectual foundations of the Jihādī current were laid in the mid-1960s by Sheikh Sayyid Qutb, may Allāh have mercy on him. The various additions written within the framework of the Muslim Brotherhood's literature offered practically nothing new, being mere repetitions, interpretations, and rephrasing. Most of them lacked a Jihādī spirit. The Salafī jurisprudential details can be noted when the jurisprudence of Imām Ibn Taymiyyah was presented as the basis for Jihādī jurisprudence by the Jihād Organization and the Islamic Group in Egypt, forming a second intellectual phase in the late 1970s. The third addition was what the literature of the Arab Afghans offered in the late 1980s. This was practically a repetition of Qutbist activist thought and Salafī jurisprudence from the heritage of the Wahhābī school. Despite its comprehensiveness, this body of literature did not contain important concepts that could constitute a development commensurate with new circumstances and the intellectual, cultural, social, and political problems that arose in the Arab and Islāmic worlds after the establishment of the New World Order. Signs of an intellectual crisis began to appear within the Jihādī current.

Foremost among these intellectual crises was that none of the Jihādī organizations presented in their literature an integrated project for their transformative program on the political, social, and cultural levels. To the masses, especially the educated sector of the Ummah, they seemed to be swimming in the past, isolated from the contemporary problems of the Ummah. The jurisprudence of reality was largely

absent from their proposals and literature. The Arab and Islāmic reality and its problems did not receive due attention as a result of the stagnation that characterized the contemporary Salafī school in general – Salafī Jihādism being a part of it. The second major crisis was the uncontrolled repercussions of the Salafī jurisprudential method among young Jihādī students of knowledge. In the latter half of the 1990s, a jurisprudence of extremism and dogmatism prevailed, due to the ignorance of some opportunists who infiltrated the Jihādī current in the absence of authentic writers during that phase, and due to the spread of excommunicatory publications on the fringes of the Jihādī and Salafī currents, and the exploitation and exaggeration of these aberrations by intelligence agencies. The clear distinction and a dividing wall between Jihādī thought and excommunicatory thought began to diminish in the eyes of the Muslim public during that period. I will elaborate on this problem at the end of the seventh and final chapter of the first part, if Allāh wills.

The critical security conditions did not allow senior Jihādīs and their prominent figures to operate in comfortable circumstances that would enable them to write and respond to this dangerous phenomenon. Furthermore, the influx of many new elements into Jihādī strongholds, most of whom were youth from an Arab reality burdened with problems and psychological pressures, coupled with the lack of favorable conditions for intellectual upbringing, created a major problem. An atmosphere of extremism and ignorance prevailed among many Jihādī followers during that period, especially in various havens in Europe and some countries like Yemen, Pakistan, and others.

Other intellectual problems included the inability of Jihādīs to define specific concepts and clear details for important terms and issues that arose due to the project of Jihādī confrontation with the pre-Islāmic (ignorant) regimes. Among these were:

The Shari'ah-based concept of the Jihādī group in its region, and whether it is tantamount to the community of Muslims. The issue of the legitimacy of multiple Jihādī groups in one region. If this is not legitimate, as many of these groups believed, then what is the legitimacy of their multiplicity in neighboring countries whose borders were originally established by enemies? Some Jihādīs went to the extreme of claiming the right to eliminate any new attempt to establish a Jihādī group in a country where a Jihādī group already existed, in order to preserve the unity of the Jihād ranks.

Similarly, the issue of the pledge of allegiance in organizations; its details regarding establishment, dissolution, and its consequences in terms of rights and duties. Some went to the extent of considering it merely a covenant or akin to an oath, from whose obligations the giver could free himself whenever he wished, at most requiring him to fast for three days like one who cannot fulfill a vow. Others, however, maintained that the pledge to an organization is like the pledge to the supreme Imām, from which an individual cannot withdraw unless he sees clear, manifest disbelief for which he has proof from Allāh.

Also, the issue of consultation (Shūrā) and leadership (Imārah) within the organization: the rights of the leader (Amīr), the method of his appointment, the duration of his term, methods of his removal, and his rights and duties. Likewise, the subject of consultation, the method of decision-making in the organization, its relationship to the leader's **صلاحيات** (authorities), and the institutional structures within the Jihādī group and methods of managing them, especially under conditions of security pursuits.

Furthermore, the problem of the legitimate political and intellectual methodologies chosen by the organization: with the absence of cadres capable of developing them in most countries, and the importation of such ideas from neighboring organizations.

In addition to a problem branching from methodologies, which is the problem of educational curricula and the mechanisms for their application to new members, and the difficulties created by the security situation and secrecy for implementing any training and educational programs.

And so forth. Due to security conditions, pursuits, a scarcity of cadres capable of theorizing, and an almost complete absence of scholars or even competent students of Sharī'ah knowledge, Jihādī organizations were unable to resolve these intellectual problems and crises. Consequently, these intellectual crises often reflected themselves in the form of organizational crises, adding further suffocation to the series of crises faced by Jihādīs in the last decade of the twentieth century.

## **5. Political Crises and Public Relations Problems**

Amidst the Islāmic Awakening, as well as with secular political opposition circles, most segments of the Islāmic Awakening adopted a stance towards the Jihādīs' struggle with the ruling apostate authorities that ranged from neutrality and a spectator's position to negativity, hostility towards Jihādīs, and support for the positions of tyrannical rulers, motivated by the desire to preserve their partisan or personal interests.

As a result of the revolutionary mentality of most Jihādīs and the nature of emotional reactions to the siege, the Jihādīs' responses to the circles of the Awakening, its leaders, and senior Muslim scholars were often characterized by tension and harshness. These reactions were, in most cases, justified in the face of Awakening leaders and scholars who applauded the ruling disbelief, praised it, justified occupation and Crusader invasions under the pretext of necessity and seeking assistance, and permitted normalization with the Jews, or who adopted a stance of apathy, spectatorship, and indifference.

However, the reality, regardless of its justification or lack thereof, was the isolation of Jihādīs within the Awakening circles. Only some Jihādī leaders, in rare cases, were able to maintain political and normal relations with Awakening circles. Jihādī literature in that dark decade of crises (1990-2000) entered into media battles and altercations with various Awakening circles, their parties, and their prominent figures.

The same, and even more severe, can be said about the crisis in relations between Jihādīs and secular nationalist, pan-Arabist, and leftist opposition circles in the Arab-Islāmic world. The Jihādīs' relationship with them was based on the principle of excommunication and enmity, as was the case with most Islāmic Awakening circles towards the secular milieu, especially in the Arab world. Although most of these secular sectors, their parties, and their figures had suffered and continue to suffer from government repression, and found themselves in the same trench of persecution as Islāmists and Jihādīs, and it might have been possible for Jihādīs to win over some moderate figures from among them towards the religious phenomenon, or even draw them into a position of neutrality, tension on one side, suspicion on the other, mistrust and historical enmity on yet another, in addition to the lack of qualified political cadres in the Jihādī current's leadership to establish such a dialogue, and the Jihādīs' communication principle being based on absolute disassociation without considering the margins of the art of the possible, but rather on an uncompromisingly rigid approach in a market crowded with groups, personalities, programs, and methodologies.

All this resulted in amassing the largest possible number of enemies against the Jihādī phenomenon. This exacerbated the crises and the siege, culminating, along with all the aforementioned crises, in a comprehensive crisis, the title and result of which is the following crisis:

**The Crisis of Failure to Achieve the Goal and the Proven Futility of the Means:**

The goal of all Jihādī organizations that operated from the 1960s until the end of the twentieth century was, in short: to overthrow the existing apostate governments in their countries and establish an Islāmic system, implementing Sharī'ah on its ruins.

Their means to achieve this was armed action against these governments through organizations that were regional in scope, clandestine in method, and hierarchical in structure.

In short, half a century of attempts, especially after the exacerbation of the crises of the past decade, led Jihādīs to fail in achieving these goals and proved the futility of these means for many reasons. Most of these reasons were external, resulting from the onslaught of global forces of disbelief and communal apostasy against them, and from the stance of most of the Ummah's scholars, who either confronted them, as did the front of the Sultan's scholars, or adopted a spectator's position, uninvolved in the conflict. It was also due to the general reluctance of Muslim peoples to fulfill their duty in confronting all waves of injustice and darkness that overwhelmed the reality of Muslims, in addition to the internal problems and crises that afflicted Jihādī experiments.

Thus, all experiments failed, as we saw in the historical review of the most important attempts. All of them failed to achieve that goal. The last of these failures was the Algerian experience, which tragically concluded these experiments. The means, namely (regional, clandestine, hierarchical organizations), also proved their futility and inability to achieve that goal, especially after the emergence of the New World Order, which rendered the methods of these means obsolete and relics of the past in the age of globalization, which globalized the confrontation and relegated those methods, attempts, goals, and tactics to the archives of history.

## **A Breathing Space in the Realm of the Taliban and the Islāmic Emirate (1996-2001) and the Lost Opportunity:**

Since early 1997, a considerable number of prominent Jihādī current cadres from various Arab countries, including organizational leaders, historical figures, students of knowledge, and those with experience, opinion, and expertise, gathered in Afghanistan under the Taliban. The atmosphere of security, comfort, relaxation, and all the elements of a suitable environment presented a historic and golden opportunity for these men to reflect on resolving those crises and to emerge with visions that would mark the beginning of a new phase of advancement. Everyone acknowledged the existence of crises and the necessity of seeking solutions. The period we spent there, approximately five years, was relatively sufficient to achieve a rebuilding process.

However, the surprise was that the "regional idea" and "organizational partisanship" re-emerged to dominate the new phase as well, through camps, guesthouses, and groups that built their conceptions on a "regional - clandestine - hierarchical" basis once again. Most organizations set the same goal that events since 1990, and at the latest since 1995, and what happened in Algeria and elsewhere, had proven impossible to achieve under the New World Order.

I am not here to detail that phase, but I will point out that this "regional - organizational partisan" mentality caused the Jihādī current to miss a golden opportunity. Advocates of the internationalist idea in confrontation, neither Sheikh Usama and al-Qaeda nor others, could persuade these segments and cadres to seize the opportunity and unite their ranks, or at least coordinate. Although Sheikh Usama was the primary candidate to persuade others, he failed to do so for several reasons, the most important of which were their regional and organizational conceptions on one hand, and al-Qaeda's lack of a clear methodology according to Jihādī standards,

as well as the lack of clarity in its institutional structure. These two factors were the most significant in squandering that opportunity. It could have been possible to undertake efforts to review methodologies, methods, goals, and means in light of understanding the new reality, taking advantage of the favorable conditions, and rallying everyone around the legitimacy of the Commander of the Faithful (Mullah Muhammad Omar) and the global symbolism of Sheikh Usama. But that did not happen, and all efforts made in that direction by some independents, of whom I was one – as I repeatedly called upon the senior figures on several occasions to persuade them, but to no avail – failed. And Allāh's command is a decreed destiny.

Then came September, putting an end to that golden opportunity, and concealing in the unseen whether a new chance would be afforded to the Jihādīs, enabling their next generation to achieve what that pioneering mujāhid predecessor generation, which played a leading role in confronting the enemies of Islām and their apostate allies, failed to achieve. However, the crises and calamities were greater than their capabilities to achieve their goals. Perhaps the coming destiny holds promise for achieving what was missed of opportunities, and for every term, there is a decree.

### **Tenth: Ideas Proposed Among Jihādīs to Emerge from the Crisis (1996-2001):**

By the mid-1990s, the Jihādī current, with its various organizations and components, had practically reached the depths of crisis. Most of its leaders and veterans became convinced that Jihādī paths had reached a dead end, that the diverse crises had peaked, and that continuing in that manner and with its given factors seemed impossible.

Jihādī attempts had failed successively, and most of their flames were extinguished one after another. Most organizations disintegrated. The surviving leaders and cadres dispersed to various overt and covert havens and hideouts, leaving behind in



their countries large numbers of imprisoned mujāhid elements, or supporters and loyalists who had assisted them in their movements, in addition to a large number of families of martyrs, including women and children, in extremely tragic humanitarian conditions. The crises we previously mentioned in all intellectual, political, financial, and organizational fields also intensified, adding to the list of suffocating crises.

The culmination of shocks and crises was the horrific disaster that befell the Jihād experience in Algeria after intelligence agencies managed to activate the seeds of extremism and ignorance within the ranks of some Algerian mujāhidīn by planting intelligence agents to push the cause into the labyrinths of excommunication, criminality, and bloody massacres. Its dreadful and sorrowful news constituted a massive shock to Jihādīs, their supporters, and all believers in the idea of armed action.

Thus, senior Jihādīs and the remnants of their organizations began to search for solutions and ways out. I witnessed such reviews and discussions in the safe haven for Jihādīs in Afghanistan, after most of the remaining groups and important figures in the Jihādī current migrated to the Islāmic Emirate established by the Taliban.

The proposals, ideas, and attempts to emerge from the depths of the crisis among Jihādīs can be divided into three schools, each manifesting in practical attempts and a new direction of movement. They were three dynamic trends, which I have named as follows:

1. The school of surrender, laying down arms, and abandoning principles.
2. The school of steadfastness in principle and continuation of the method.
3. The school of internationalist orientation towards Jihād against the external aggressor, America and its allies.

Let us discuss each of these schools in some detail:

## **1. The School of Surrender to Emerge from the Crisis:**

The essence of this school's idea is: Our crises as Jihādīs resulted from taking up arms, and they will not cease except by the cessation of that cause. So, the solution is to lay down arms and seek other methods of action.

In reality, the precursors of this school, whose proponents explicitly stated the content of their call in the mid-1990s, date back to the mid-1980s when Jihādī movements began to retreat and face crises and defeats. It was often proposed in each country after every practical defeat of a Jihādī attempt. The first to propose it was the leadership of the Muslim Brotherhood in Syria following the Hama tragedy in 1982. At the time, they called it the "reconciliation with the regime" initiative. The Syrian Brotherhood employed numerous intermediaries to pursue ways to knock on Hafez al-Assad's doors, which practically remained closed to those calls. His son Bashar continued to keep the door closed after him.

The remnants of the Fighting Vanguard organization in Syria had taken actual steps towards surrender under the guise of reconciliation. Many of its members came forward under state offers known as the "amnesty law." This process had no political details; it was almost individual surrender and repentance operations, in which some elements from the Vanguard, then from the Brotherhood individually, participated and signed "repentance" statements, at the top of which was written: *{My Lord, for the favor You have bestowed upon me, I will never be an assistant to the criminals.}* (Qur'ān, Al-Qaṣaṣ:17)

However, the Muslim Brotherhood in Syria wanted to surrender in a "semi-honorable" formula, so they made "reconciliation" offers politically, between their group as a political opposition party and the state and regime. But Hafez al-Assad's government, following diabolical advice from some of its state-sponsored scholars, chief among them Sheikh... (Said Ramadan al-Bouti) and others, imposed a set of

impossible conditions on the Brotherhood, including a public admission of their error in taking up arms, their crimes against the state, and writing political-Sharīʿah research papers in which they would use verses and Ḥadīth to prove the error of their path! Then, they were to come under the amnesty law individually, not in a way that preserved even a modicum of dignity. The situation was not pressing enough on them in their havens in Iraq, Jordan, Saudi Arabia, the Gulf, and abroad for them to accept. Their offers of reconciliation continued, and their conditions shrank until the General Guide of the Muslim Brotherhood in Syria, Ali Sadr al-Din al-Bayanuni, appeared on media outlets and satellite channels offering reconciliation and presenting his demands, which had shrunk to a single demand: "the right of citizenship only, under democracy and political pluralism," and return to the homeland without conditions or programs. Despite this, the regime still refused, stating it was considering a general amnesty that would include the innocent, with the necessity of conducting trials for those proven to be involved in crimes against the state, the people, and the homeland. As for most of the wanted individuals, many of whom had not participated in any action in the revolution where most participants were martyred or imprisoned, most of them returned through surrender to Syrian embassies around the world under the amnesty law. Each one wrote a report detailing his life from when he left Syria and Jihād until his return. News came of some being arrested again, and others interrogated, prevented from traveling, and obliged to report to security departments to provide required information about themselves, their relatives, and neighbors, and the weak among them were turned into informants for the security services.

Something similar occurred under what was called the "repentance project" for those pursued in Tunisia in the mid-1990s, although most of them were from Islāmic political oppositions. Zine El Abidine's government imposed humiliating conditions, which some accepted, while others rebelled against them, and Sheikh Rached Ghannouchi rejected them, writing well-argued pieces emphasizing a

strategy of steadfastness in confronting the Tunisian regime and similar tyrannical governments, at least politically.

In Algeria, in mid-1996, after dismantling armed groups, infiltrating them, and diverting their course towards excommunication, criminality, and massacres, and implicating some of their factions in them, while the regime itself carried out some massacres and attributed them to these groups, the regime offered a general amnesty through what was called the "National Reconciliation" initiative. Many jurists of the sultans in Saudi Arabia and elsewhere volunteered to support the initiative and issue fatwas for Muslims to surrender and come down from the mountains. Many factions descended and laid down their arms through individual initiatives.

However, the largest and most dangerous of these surrenderist practices and proposals from within the Jihādī current was through what became known as the "Initiative" undertaken by the Islāmīc Group in Egypt. This was known as the initiative to lay down arms and renounce violence unilaterally, without requesting anything in return from the state except calling on it to release Islāmists and end the crisis. The initiative ebbed and flowed from 1996 until mid-2003, when signs of the Egyptian government's responsiveness to it appeared. During the review of the Islāmīc Group's experience in Egypt, reference was made to this initiative, the most dangerous aspect of which was that senior historical leaders of the group began to provide a theoretical basis for surrender, writing numerous books and research papers condemning the methodology of armed Jihād, describing it as violence, and declaring a series of jurisprudential and intellectual violations of Jihādī thought and legitimate political thought concerning the **صول** (foundations) of the Jihādī current, the explanation and commentary on which would be lengthy. An indication of its deterioration is that it reached the point of considering the assassination of Anwar Sadat a historical mistake and describing him as a martyr of sedition. Thus, the

apostate tyrant became a martyr, and Jihād against his Jewish masters became sedition.

I will try, if Allāh wills, to find this series of books and research papers to study them, respond to them, and refute their contents, if Allāh helps, time permits, and life remains. For blocking these pretexts is one of the most important areas of defending the Jihādī current, regardless of our respect for the history of those who undertook them and their excuse in their necessities. However, it is an intellectual response to a proposed idea, regardless of the stature of its proponents, as they presented what they presented while they were prisoners, having moved from a smaller prison to a larger one. The opinions of one who has lost his will are not to be considered. May Allāh help them in their ordeal, accept their good deeds, and overlook their shortcomings or what they were forced into.

Then, the proposals of this school continued, and its proponents became public after September 2001 and the global anti-terrorism campaign led by America, taking the Islāmic Group's initiative and its writings as a model to be emulated in renouncing their previous commitments and retreating from the constants of Jihādī thought and the doctrinal foundations of legitimate politics, under the pressure of the formidable media machine of America and its lackeys.

Similar regressions occurred when the Saudi government arrested a group of Jihādī jurists and scholars in Saudi Arabia and forced or persuaded them to retract and call on the mujāhidīn there and the American forces on the land of the Two Holy Sanctuaries to lay down their arms. Saudi media recruited dozens of scholars and senior preachers to promote these proposals and this school.

Thus, these proposals always emerge, as I mentioned, in the wake of defeats and setbacks, where their proponents search for a solution by removing the cause of the crisis according to their perception, which is "bearing arms." It is natural, as is

always the human tendency to patch up one's actions and find excuses for one's failings and retreats, that the adherents of this methodology do not call it by its explicit name, which is "surrender" or "defeat." Instead, they search for gentler names and formulas and unleash a torrent of justifications and jurisprudence that subsequently follow to justify it. They call it at times "amnesty law," at other times "reconciliation," sometimes "national concord," sometimes "truce," sometimes "national reconciliation," and sometimes "initiative to renounce violence," and so on. The titles multiplied under claims of wisdom, rationality, and realism. The names varied, but the surrender was one and the same.

The calamity would have been minor if those people – may Allāh protect us from what the Messenger of Allāh ﷺ sought refuge from: worry and grief, incapacity and failure, cowardice and miserliness, overwhelming debt, and subjugation by men – had possessed frankness and courage and had come out to the people to say: "O our people, we exerted our utmost, we gave our all, those who abandoned us did so, and we could only achieve what our efforts allowed. Now we call for a truce or peace, or even declare surrender. We have lost the round, and Allāh will send for this religion those who will uphold its cause and grant it victory. Perhaps future generations will have better opportunities than what was presented to us." They would then dissolve their groups or organizations and withdraw from the confrontational arena.

But the calamity was greater when attractive names were given to the reality of surrender, and justifications were found for it. The catastrophe reached its peak when their writers and jurists began to theorize and issue fatwas for abandonment and surrender to enemies, unraveling their own work and that of others, which the mujāhidīn in the way of Allāh had established and affirmed with their blood over the years along the path of torment and hardship towards martyrdom and steadfastness. These demeaning efforts block the path for the upcoming youth of the Ummah, lest they follow in our footsteps, lest they try again and again, hoping to

achieve what we were not successful in achieving. This is precisely what the cunning enemy, its intelligence agencies, and its psychological and security studies centers intended. They want to kill the seeds of revolution against injustice and oppression, and the fight against disbelief and occupation, and to nip its ideas in the bud. It is their attempt to extinguish Allāh's light with their wealth, ignorant or feigning ignorance that Allāh will perfect His light, even if the disbelievers detest it.

How often I stood perplexed when I read in the accounts of the Sīrah (Prophetic biography) that Abū Jahl ibn Hishām, may Allāh curse him, when he was grievously wounded in Badr, and the noble Companion ‘Abdullāh ibn Mas‘ūd mounted his chest to sever his head, Abū Jahl, in his last throes, asked him: "To whom does victory belong today?" ‘Abdullāh ibn Mas‘ūd replied: "To Allāh and His Messenger, and Allāh has disgraced you." That stubborn tyrant said: "Tell Muḥammad that I have never regretted my enmity towards him, not even at this moment!" Then he perished.

I used to wonder how that disbeliever, whose banner was defeated and whose soul was taken against his will as he departed to Hell, refused anything but to display pride, steadfastness, self-esteem, and sincerity to what he was upon, even though it was misguidance.

I wish our manliness, chivalry, and dignity would aid us; our respect for the blood of our martyrs, the sufferings of our prisoners and displaced, and the tears of our widows and orphans. Nay, if only the zeal for our religion and our banner, and the truth for which we waged Jihād, would ignite in our chests, so that we could say to our enemies when we lose some rounds and are defeated in some stations and battles in this eternal, open war; to say to our enemies:

"Convey to your pharaohs and your masters, the tyrants, and their masters among the Jews and Christians: that we have not regretted our enmity towards them, not even in the most severe hours of defeat and sacrifice. And that we are confident that

Allāh's victory is coming. Its triumphant banners will be carried by those who will follow our path, and be guided by our footsteps as we were guided by the footsteps of the preceding caravan, connected by the succession of those who journeyed and strove since the Master of Messengers ﷺ led it. We are upon the truth, Allāh willing, whether we are victorious or defeated in this ideological confrontation."

How is it that we do not find such steadfastness and defiance, which a disbeliever facing Hell displayed? How can we not find it when we, Allāh willing, will be received by Paradise? And we believe that Allāh is our protector, and they have no protector.

Oh, if only the faltering understood his ﷺ glad tidings to Khabbāb, may Allāh be pleased with him, when he came asking him to pray for their victory, exhausted by the torment inflicted upon him and his brothers – may Allāh be pleased with them. So he told him about the sacrifices of those who came before and gave him glad tidings, saying: *"But you are hasty."*

## **2. The School of Steadfastness and Continuation on the Path of Jihād and Confrontation:**

This path was adopted by most Jihādīs, from Jihādī organizations and groups, cadres, symbols, leaders, and bases of the Jihādī current, despite the path of hardship and torment. This was the stance of most of those blocs and men who sought refuge in Afghanistan during the Taliban era. Lofty ambitions and souls eager for work and contribution returned through a path of diligent preparation and movement. These individuals saw steadfastness as a Sharī'ah obligation that a Muslim could not abandon, and they viewed surrender as a disgrace and flight that they were not permitted to pursue.

However, I noticed from those steadfast individuals – may Allāh accept from them – that their steadfastness had two aspects:



1. Positive steadfastness.
2. Negative steadfastness.

As for positive steadfastness: It is steadfastness on principles, values, the banner, and the trust, for all the Sharī'ah imperatives calling for it, and for what the imperatives of dignity, honor, defiance, and zeal for sacred things demand.

As for negative steadfastness: It is what I observed of those brothers' adherence to their previous methods of operation and their organizational frameworks with all their components and ways. Organizations continued to operate according to the concept of "regionalism, secrecy, and hierarchy," and worked towards the same previous goal, which is overthrowing apostate regimes to establish leaders who rule by Allāh's Sharī'ah in their lands, following most of the traditional methods in systematic preparation and other areas of organizational work.

It seemed as if all the massive changes brought about by the launch of the New World Order, counter-terrorism systems, the collapse of security margins and havens between states, and all the lessons and admonitions we mentioned earlier, had not left a significant impact on the working methods of most Jihādīs. This was despite the fact that many of those methods and ideas were either no longer suitable for the current phase or had proven ineffective.

### **3. The School of Internationalist Orientation Towards Jihād Against the External Aggressor: America and Its Allies:**

The essence of this school's proposal, as I explained in some detail, was that battles with regimes are futile, and that America and its allies from the Crusader and Jewish forces are the beneficiaries of these wars of attrition, despite the truth in them. The solution lies in waging Jihād against the head of the snake, America, whose demise would lead to the collapse of all these regimes, and the beginning of the rectification of conditions and their movement towards what is right, after which it would be

easy to work on establishing Islāmic rule after cleansing the Arab and Islāmic region from its tyranny and the tyranny of its followers.

Sheikh Usāmah bin Lāden and the al-Qā'idah organization represented the most prominent Jihādīs who saw the need to move in this direction since 1996. This was inaugurated by issuing a declaration of Jihād against America, as happened in their experience, which I summarized in the previous chapter. I believe that this proposal, in general, regardless of the performance details of those who worked for it, is a correct and sound proposal that is very much in line with the scale of changes the world has witnessed with America's seizure of leadership of the New World Order and its unilateral rule of the world as a sole pole and an overbearing superpower.

### **A Look at Jihādī Attempts to Overcome the Crisis of the Jihādī Current Towards the End of the Twentieth Century:**

Through evaluating the proposed ideas and comparing them with the summary of ideas I had formed, I reached the following conclusion regarding the three aforementioned schools:

First: The proposals of the school of "surrender," laying down arms, and abandoning the path of Jihād, represent a school whose ideas are invalid according to Sharī'ah and whose outcome is futile in reality, as indicated by the texts of the Sharī'ah and what the experiences of the past in our lands and in the experiences of all nations teach us.

What we did not achieve through Jihād and the sword, we will not achieve through defeat and surrender, neither at the level of objectives nor even at the level of personal salvation.

Second: The school of steadfastness on the Jihādīs' path, according to their old method, will only lead to what it led to in the past: repeated failure. It failed previously even though our working conditions and the realities of our situation

before the establishment of the New World Order were better and more favorable. Nevertheless, those methods, ways of thinking, and means of action did not achieve the objectives. So what now, when the surrounding reality has changed and global conditions have emerged through which it is impossible to work with those methods in any way? The five years (1996-2001) proved the futility of those methods and the inability of old Jihādī organizations or new attempts by some to achieve any result or progress. They only resulted in more schisms, divisions, losses, and casualties among martyrs and prisoners, through the limited attempts they made, in addition to the exacerbation of the effects of campaigns to dry up resources, media distortion, and security pursuits in isolating these remnants and what remained of them from their countries and societies. Those who remained transformed into small groups living on memories and hopes of the past, and dreams of a future that become more fantastical day by day.

Third: The call put forth by Sheikh Usāmah, upon which al-Qā'idah operated, to engage in battle with America, represents a gateway to correcting the course of Jihād, mobilizing the Ummah, and moving from there to subsequent priorities in resolving the problems of the Muslim reality. It is the soundest and most realistic path, and appropriate for the new circumstances of the New World Order.

I saw in it hope and an opportunity for renewal and a strong launch to correct the course of Jihād and the Jihādī current, if it succeeded in bringing about a serious orientation towards the necessary methodological grounding for it, and development in management and method appropriate for the phase. I hoped they would be guided to the appropriate and correct means to achieve that, just as they were guided to the correct identification of the goal and method. This major renewal and shift in goal and method of operation required great efforts in developing the methodology and fundamentals of thinking, just as it needed significant development in the methods of putting those ideas into practice on the ground.

However, events were too swift to allow for that to be achieved, which is something that requires more time.

Based on that reality, I became convinced of the necessity of launching new theories of action to fill part of the large vacuum necessitated by that shift in confrontation.

After long reflection and benefiting from the accumulated sequence and development of these ideas within me over ten years, as I explained in the introduction, I proposed in the Afghan arena what I considered the beginning of a new school in attempts to reform the course of the Jihādī current and work to bring it out of the crisis, which I named:

**The Call of the Brigades of Global Islāmic Resistance (Sarāyā al-Muqāwamah al-Islāmiyyah al-‘Ālamiyyah)**, whose theories are based on three foundations: First – Steadfastness... Second – Correction... Third – Development.

I worked on discussing these ideas with those veterans and cadres of the Jihādī current whom I was able to study with during the period (1998-1999). Then I became convinced of the necessity of establishing a new Jihādī nucleus to crystallize the ideas of this call and put them into practice. This began at the start of the year 2000.

Then came the events of September, which shuffled all the cards, and their repercussions scattered all efforts, overturned all situations, and placed all Jihādīs, indeed all Islāmists, indeed all Muslims, indeed the whole world, before a new stage with new realities that divided the entire world into two camps, as defined by the President of America when he launched what he frankly called the "New Crusades." He said, in short: "Whoever is not with America in its war is against it... and there is no place for neutrality."

Then, in the aftermath of the September events, most of the remaining cadres of the past generation of the Jihādī current were killed or captured, so the entities vanished and disintegrated, and those who survived were scattered and dispersed.

Then America invaded Iraq, laid out plans to occupy the Middle East and control the Islāmic world, and created new situations that made the only practically possible Jihādī school the Jihād against the aggressor America and its allies, as a sole and compulsory option. This convinced me that what I had concluded in 1991, regarding the necessity of a shift in the Jihādī current towards globalization and confining Jihād to a comprehensive project of resistance against America and its aides, and what occurred to me and others like me who saw this as the correct perception, was what the new reality imposed as the only possible and compulsory option.

## **Foundations of the Resistance Call and the Mechanism for Deriving Its Theories**

After the first part, whose final chapters we are now approaching, has covered all the historical, political, intellectual, and methodological premises that justify and clarify the logic of the subsequent ideas which I will detail in the second part of this book, if Allāh wills. This is the essence of the theories of Global Islāmic Resistance, its call, and its method, as I believe it to be the effective means of confrontation in this phase, if Allāh wills. In the following paragraph, I will outline the principles from which the theories of action of Global Islāmic Resistance, as I conceive them, have emerged, if Allāh wills, and Allāh is the granter of success.

## **The Three Foundations of the Call and Theories of Global Islāmic Resistance**

### **Steadfastness, Correction, and Development:**

All theories of the Resistance call emanate from three foundations, the summary of which is as follows:

## **First: Steadfastness:**

Steadfastness on the path of Jihād as the sole solution to the problems of Muslims, Arabs and non-Arabs, in our lands and everywhere. I have previously, in the second chapter of this book, mentioned the Sharīʿah-based, logical, and realistic justifications proving that armed Jihād is the solution. I reiterate here, in response to those "regressing Jihādīs" and other Islāmists who claim that laying down arms and returning to methods they falsely call "legitimate" or "legal," that this is a conception rejected by Sharīʿah, and flawed in reason and logic. After all Sharīʿah-based evidence supported by reality has proven that Jihād, repelling this aggressor, and fighting the invading campaigns and their apostate and hypocritical aides is an individual obligation (farḍ ʿayn) upon every Muslim, second in obligation only to the Tawhīd of Allāh, and more obligatory than all other duties of Islām after faith, it is no longer permissible for any Muslim to make excuses and search for other solutions when Allāh Almighty says: *{It is not for a believing man or a believing woman, when Allāh and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair.}* (Qurʾān, Al-Aḥzāb:36).

Since the obligation has been determined, steadfastness in performing it is a Sharīʿah obligation not subject to debate, give and take, according to the ideas of minds and the whims of souls.

Even rationally and logically, how can one justify seeing the solution in laying down arms when America has deployed more than one and a half million American soldiers in what it calls the "Central Command Area of Operations," extending from the Islāmic republics in Central Asia, the Caucasus, and Afghanistan in the east, to the Atlantic coasts in Morocco in the west, across nearly twenty-five countries encompassing the entire Arab world and most of the Islāmic world? And it has attacked us with all weapons of war technology, openly declaring the banner of the Crusade and its objectives, those objectives which include occupying land,

plundering wealth, dividing states, changing regimes, and imposing changes in cultural, intellectual, religious, and historical curricula! They want the destruction of our lands, the plunder of our wealth, the shedding of our blood, and the distortion of the components of our religious, national, and civilizational identity! How, then, can it be justified that steadfastness in the principle of Jihād and bearing arms is not the requirement of religion and reason? This is a truth that requires pointing out and emphasizing, not proof and demonstration, because it is necessarily known from the religion and established by reason with the consensus of all rational people and most of the insane.

How can Jihād not be the solution and steadfastness not be the requirement of religion, when the apostate, client regimes have rushed to place all their military, security, political, economic, media, and every other capability at the service of the invaders, for one sole purpose: the invader's satisfaction with them and the continuation of those pharaohs and their sons who are lining up on the thrones of crown princes in monarchies and republics alike?

How not, when the political oppositions to these regimes have aligned themselves, wanting to overthrow them, not for the requirements of religion, honor, and Arab and Islāmic dignity, but to offer the invading occupier greater services than those provided by the existing apostate client regimes? If we wanted to elaborate on proving the components of steadfastness and what Sharīʿah and reason impose, it would require hundreds of pages. But a mere indication and the preceding Sharīʿah-based and realistic evidence suffice.

So, steadfastness on the principle of Jihād, fighting, and raising arms against the enemy and its aides and agents among the disbelievers, apostates, and hypocrites, is the first foundation of the call for Global Islāmic Resistance to which we advocate.

**Second: Correction:**

One of the fundamental beliefs of us, the Ahl al-Sunnah wa al-Jamā‘ah, is that every human being's words can be accepted or rejected, except for the occupant of the noble grave ﷺ. Thus, all actions and sayings of humans, including the best of Muslims after the Messenger of Allāh ﷺ, are subject to this criterion. There are constants in our Jihādī methodology that are constants from the foundations of our religion and belief. They are not subject to alteration or change, and neither we nor anyone else has the right to tamper with them. These are constants based on the foundations of our beliefs as Muslims, and the foundations of our Jihādī belief as Jihādīs, as established in our methodology, such as the rulings of the Tawhīd of Governance, and the foundations of the doctrines of loyalty and disavowal, and so on.

However, everything else, including ideas, perceptions, and opinions proposed within the Jihādī current, ijtihād-based rulings and the concepts derived from them, and all methods of action that have been tried, such as means of movement, programs, and strategies, which succeeded at times and failed at others – all this heritage of concepts and experiences must now be subjected to evaluation and review, after the evidence of failure has accumulated and we have been pushed to the depths of crisis, indeed, crises.

Repeating methods and adopting concepts that, through review, have been shown to be causes of calamities, setbacks, and failure – either because they were erroneous or because they were suitable for their time but are no longer suitable due to changes in time, place, people, their natures, the laws of their movement, and the level of development of their lives – must be corrected, modified, or abolished, according to what Sharī‘ah-based or logical rational proof dictates.

Paths are like straight lines between two points; repeatedly treading them can only lead to the same outcomes and stations. Repeated premises, in their entirety, can only lead to the same results. Allāh, Glorified and Exalted, has commanded us to



engage in self-accountability and review after every calamity. He, the Exalted, said: *{Or why [is it that] when a [single] disaster struck you [at Uḥud], although you had struck [the enemy in Badr] with one twice as great, you said, "From where is this?" Say, "It is from yourselves."}* (Qur'ān, Āl 'Imrān:165).

So He referred us back to ourselves to reflect on our mistakes and our path. This applies to every path and course, individual or collective. "From yourselves"!

And in the Sunnah, as narrated from him ﷺ: *"The wise person is one who holds himself accountable and works for what is after death, and the incapable person is one who lets his soul follow its desires and pins his hopes on Allāh."*

The wise, intelligent, discerning, rational person is one who begins by attributing the causes of defects, failure, and error to himself. So he "holds himself accountable" and reflects on the consequence and outcome, hastening towards what is after death with goodness that pleases Allāh. And Allāh does not accept from a servant except what is purely for His sake and is correct – sincerity and adherence to the Book and Sunnah, respect for Allāh's universal laws on this earth, and preparation according to ability. This is the methodology of the wise, rational person.

As for the incapable person, he is one who lets his soul follow its desires. Among the greatest incentives for desire is following the familiar, imitating elders, treading the path to which souls have become accustomed, and not compelling them to change what is familiar and beloved. After this incapacity, he pins his hopes on Allāh – hopes of victories and successes, but honey is not reaped from thorns. Incapacity yields nothing but failure.

Thus, we adopted the principle of correction as a second foundation after steadfastness, as a starting point for the call of the upcoming Global Islāmic Resistance, by Allāh's permission, to confront this aggression and coming invasion, and to resist and overthrow this ruling tyranny and disbelief.

Through the principle of correction, and as the first link in the chain of its course, comes the next chapter as an initial contribution and a proposal for dialogue and discussion, which is the Seventh Chapter:

[The Harvest of the Jihādī Current in Forty Years (1963-2003): Achievements to be Invested, Mistakes to be Corrected, and Methods to be Developed].

### **Third: Development:**

One of the miracles of our true religion, and because its Prophet ﷺ is the Seal of the Prophets, and because his Shari‘ah is the final Shari‘ah, the rules of its rulings came in two types:

- Fixed and detailed: No room for change, alteration, or development.
- General and summarized: Presented in broad outlines and general rules, within whose framework ijtihād, development, and change are permissible according to the changing realities of time, place, persons, and circumstances.

For example, the rulings of acts of worship and their details are fixed and have no relation to changes in time, place, or persons. Similarly, the rulings of inheritance do not change; a father is a father, a mother is a mother, and likewise brothers and sons, and relationships do not change with the change of times. Therefore, the rulings of obligatory shares and inheritance were detailed and fixed. Likewise, the rulings of purity were detailed; the pure is pure, the impure is impure, ritual impurity is ritual impurity, and the menstruation of women at the end of time is like the menstruation of women at its beginning, and the rulings do not change, and so on with other constants. Therefore, the rulings concerning these matters came detailed, specific, complete, and perfect. However, many of the rulings of public relations, and what is related to human movement and activity whose circumstances change, have had their rulings regulated by broad outlines, and among these are the rulings of Shari‘ah-based politics.

### **Rulings of Sharī‘ah-based Politics:**

These are rulings built on Sharī‘ah and policy. Sharī‘ah is fixed, its permissible is permissible, and its forbidden is forbidden. Policy, however, is transformative and changeable because it is based on human movement. As their conditions change, rulings and stances towards them change. Issues of movement, administration, organization, management, governance of people, and methods of peace and war are all subject to ijtihād. For hundreds of years, Islāmic scholars have filled the Islāmic library with precious productions and ijtihād, and the door remains open for the competent.

Jihād against enemies is a religion and a fixed obligation. However, its modality, methods, tools, system, and so forth, are all variables in which the Sharī‘ah has left the door open for human creativity and contribution according to what Allāh opens for His servants.

Tampering with the fixity of the fixed only leads to disasters, the least of which is failure and defeat, and the worst of which is ruin before Allāh Almighty as a recompense for playing with the definitive rulings of His religion, Blessed and Exalted is He.

Fixing the changeable by disabling Allāh Almighty's universal laws in His creation, constricting His servants, and reducing the horizons that Allāh, Glorified is He, has expanded for His servants.

For example, when Allāh, Glorified and Exalted, said:

*{O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allāh is with the righteous.}* (Qur’ān, At-Tawbah:123).

The Messenger of Allāh ﷺ acted with utmost dynamism and breadth. He fought nearby enemies and bypassed some of them for distant ones. Thus, it appeared that

"those adjacent to you" does not necessarily mean the closest in distance as a Sharī'ah obligation, but rather includes proximity in time and proximity of harm and injury. This is what the jurists understood, and Imām al-Shāfi'ī summarized it in *Al-Umm* (4/177) saying:

"If the enemy's condition differs, with some being more harmful or more feared than others, the Imām should begin with the more feared and more harmful enemy, and there is no harm in doing so, even if their territory is farther, if Allāh Almighty wills, so that one does not fear for those he begins with what he does not fear from others, for example. This is like a necessity, because what is permissible in necessity is not permissible otherwise. The Prophet ﷺ was informed that al-Ḥārith ibn Abī Ḍirār was gathering against him, so the Prophet ﷺ raided him, though there was an enemy closer to him. And he was informed that Khālīd ibn Abī Sufyān ibn Shuh was gathering against him, so he sent Ibn Unays who killed him, though there was an enemy closer."

To freeze it on the concept of distance and direct succession is to fix a variable, which only leads to hardship and distress. This is what some bound themselves to, saying we will not fight America and its allies until we fight the nearest enemy, namely the rulers, as an obligation and by text. The matter was not so.

Say even more than that about tools, methods, weapons, means, and ways of confrontation, and so on. They are not a fixed religion, but rather changeable and evolving means.

Hence, the third foundation of the call for Global Islāmic Resistance that we proposed is development – developing the idea of Jihād, its methods, and its means. This starting point is what generated the theories of resistance in all aspects of movement, which include:

a- The Idea.

b- The Means.

c- The Method.

In detail, it included developed theories for action in the eight areas upon which work and movement are based:

1. Methodology and combat doctrine.
2. Politics and its horizons.
3. Education, its domains, and its methods.
4. Military confrontation and its methods.
5. Organization, movement, and building Jihādī entities.
6. Training, preparation, and their appropriate methods.
7. Financing Jihād and ways to secure it.
8. Media, incitement, its tools, and its methods.

These are the theories that we will detail in the second part of this book, if Allāh wills.

These theories were born through a mechanism of generating what we believe to be correct from the lessons and experiences of the past, and through the lesson of what has been proven to us to be erroneous, or the unsuitability of continuing to work with it.

In any case, as long as we have established the principle of correction and development for previous experiences, methods of work and movement, concepts, methodologies, and ijtihād-based principles, the principle remains applicable even to the ideas and methods of work and administration that we propose. We assume their suitability for the current and upcoming phase in the developmental scope. These are ideas in the realm of "opinion, war, and stratagem," also subject to correction and amendment.

Those treading the path of resistance and Jihād against Allāh's enemies must review their actions at every stage, considering the circumstances of each country or place, the time and history of the work, the individuals and peoples involved and those around them, and the changing conditions of those around them from the circles of enemies, supporters of enemies, mujāhidīn, supporters of Jihād, and the working mujāhidīn. All these are variables that necessitate dynamism of movement and breadth of ijtihād and development.

Thus, as we embrace this spirit and through the lessons of our past experiences, I hope that hearts will be open and understandings receptive to dialogue. I draw attention to the fact that these proposals represent a critical study from within the Jihādī ranks. Praise be to Allāh, for I am a son of this path, one of its soldiers, and one of its workers, and I hope to be one of its martyrs in the way of Allāh, if Allāh wills.

This critical attempt has carried the compassion of a concerned person dealing with ailments, along with the seriousness of a researcher committed to fairness, objectivity, and practicality. I hope I have succeeded in what I intended of goodness. Whatever good is in it is from Allāh Almighty, and whatever shortcoming is from my deficient self, and perfection belongs to Allāh.

I have been keen on a methodology of general evaluation and have avoided, as much as possible, giving direct, embarrassing examples, so that this book may unite the largest possible number of hearts and not embarrass anyone, especially the brothers of Jihād and companions in arms and on the long path. May Allāh have mercy on those who have passed, make firm those who remain, help us to inflict harm on His enemies, and unite us and them in goodness.

I believe these proposals will find receptive and compassionate hearts that will forgive slips, take advice, and overlook what they consider unintentional offense. I hope the book carries nothing of that.

I also believe it will encounter narrow minds that will react with tension, either due to rejecting the principle of criticism or due to preconceived notions about the author. May Allāh forgive them in advance, and who is more deserving of forgiveness and pardon than the mujāhidīn brothers in the way of Allāh?

I ask Allāh Almighty for help in overcoming these difficult obstacles in such research, and I ask Him for guidance to what pleases Him, to make it provisions for the mujāhidīn in His way, and to write for us the like of the rewards of those who benefit from any of these counsels and proceed to wage Jihād against Allāh's enemies, without diminishing their rewards in any way.

## **The Harvest of the Jihādī Current in Forty Years (1963-2003 CE)**

Allāh Almighty said:

*{Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous. \* Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in [Your] promise." \* And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allāh, and Allāh has with Him the best reward."}* (Qur'ān, Āl 'Imrān: 193-195)

Abū Dāwūd and al-Tirmidhī narrated from the ḥadīth of Abū Tha'labā al-Khushanī, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said concerning this

verse: {O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided.} (Qur'ān, Al-Mā'idah:105).

The Messenger of Allāh ﷺ then said:

*"Nay, enjoin what is right and forbid what is wrong. Until you see avarice obeyed, desires followed, this world preferred, and every person with an opinion admiring his own opinion... then take care of your own self and leave the affairs of the common folk. For indeed, behind you are 'days of patience.' Patience in them will be like holding onto hot coals. The one who acts [righteously] in them will have the reward of fifty." I said: "O Messenger of Allāh, the reward of fifty of them?" He said: "The reward of fifty of you."*

## **The Principle of Review and Evaluation and Obstacles to its Realization**

Undoubtedly, this principle is from the methodology of the Qur'ān, the proposals of the Sunnah, and the fundamentals of the religion. It is also a consistent path for the righteous and an approved method among all rational people of every creed and religion. The Noble Qur'ān has alerted believers, collectively and individually, in more than one verse, to follow this methodology, especially after crises and indications from reality of the existence of errors and deviations that led to outcomes of affliction, calamities, or punishments. So He referred them back to review themselves. Allāh Almighty said, addressing the Companions of the Messenger of Allāh ﷺ in an explicit manner:

*{Or why [is it that] when a [single] disaster struck you [at Uḥud], although you had struck [the enemy in Badr] with one twice as great, you said, "From where is this?" Say, "It is from yourselves." Indeed, Allāh is over all things competent.}* (Qur'ān, Āl 'Imrān:165).

*{And those who, when they commit an immorality or wrong themselves [by transgression], remember Allāh and seek forgiveness for their sins - and who can*



*forgive sins except Allāh? - and do not persist in what they have done while they know.}*  
(Qur'ān, Āl 'Imrān:135).

*{I swear by the Day of Resurrection \* And I swear by the self-reproaching soul.}*  
(Qur'ān, Al-Qiyāmah:1-2).

*{Indeed, those who fear Allāh - when an impulse touches them from Satan, they remember [Him] and at once they have insight.}* (Qur'ān, Al-A'rāf:201).

*{But when they saw it, they said, "Indeed, we are lost; \* Nay, we are deprived." \* The most moderate of them said, "Did I not tell you, 'If only you would exalt [Allāh]?'"}*  
(Qur'ān, Al-Qalam:26-28).

*{Then why, when Our punishment came to them, did they not humbly supplicate? But their hearts became hardened, and Satan made attractive to them that which they were doing.}* (Qur'ān, Al-An'ām:43). And the verses are many in this context. And from the noble Sunnah:

*"The wise person is one who holds himself accountable and works for what is after death, and the incapable person is one who lets his soul follow its desires and pins his hopes on Allāh."*

And 'Umar, may Allāh be pleased with him, said: "Hold yourselves accountable before you are held accountable, and weigh your deeds before they are weighed for you."

Today, we see this principle adopted by all states, governments, political parties, economic companies, and other various institutions. All these institutions, after each phase or interim plan, evaluate their work, rates of progress and decline, conduct profit and loss calculations, and study performance levels in past stages. They often do this for development and improvement periodically and naturally, even without experiencing crises or losses. As for when such things occur, alarm bells ring to initiate an investigation into their causes. Programs are changed, administrations are altered, areas of defect and negligence are identified, and those responsible are held accountable; they resign, are dismissed, or even prosecuted if their negligence

harms others. Indeed, extremism leads some to suicide as an expression of a sense of responsibility or to escape its consequences before circles that do not forgive negligence and its repercussions on the collective. One of the most important reasons that drive rational people to processes of accountability and evaluation of past stages is the change in circumstances surrounding a work program, in a way that warns of the unsuitability of programs and plans developed for previous conditions whose givens have changed, or in the event of calamities and surprises that necessitate what is called in management science crisis cells or crisis management. Space here is too short to provide numerous examples from the experiences of Muslims and others, which are evidences known to everyone who lives in their era, interacts with it, and is aware of what is happening around them, especially among the educated, and even among common people in today's world.

### **The Awakening, Jihādīs, and the Principle of Review and Evaluation:**

If we return to the reality of the Islāmic Awakening in general, with its various schools, and to the Jihādī current in particular, we find them to be among the furthest people from this methodology. I began my journey in the Muslim Brotherhood, lived in this Awakening and especially in its Jihādī current, interacted with many of its segments, and became acquainted with many circles of the Awakening, particularly due to my frequent travels and my work in the field of thought, writing, and media. I saw, unfortunately, how the greatest disasters, setbacks, and mistakes, especially those that led to tragedies on many levels, were justified and their files closed with four cold words: "Allāh has decreed, and what He willed, He did." Thus, this sacred sentence, indicative of one of the pillars of faith, is used in the worst way to utter a word of truth intended for falsehood and to justify incapacity, failure, and backwardness.

I am not here either, while presenting this chapter, to give examples from the course of the Islāmic Awakening and the Jihādī current – they are many and bitter, and deserve a separate, purposeful study. However, what I want to point out and emphasize, which I have done in many writings, lectures, and discussions, especially since the end of the Afghan Jihād and the launch of the New World Order in 1990, is that my conviction was: if it was possible to bypass this Sharī'ah-based, religious, logical, and rational principle throughout the course of the Awakening, which spanned decades from 1930 until the end of the twentieth century, and throughout the course of the Jihādī Awakening for half of those decades as well – which is not a short period – then it is unacceptable to bypass it now that the New World Order has been established, changing the balances of politics and reality, and a new reality has begun in the world. But unfortunately, very few circles of the Awakening and the Jihādī current undertook such necessary reviews.

Then came the opportunity of the second phase in Afghanistan, as I indicated. There were signs of such reviews, but only the initial stages were completed, which were the acknowledgment of the existence of crises and defects, and the acknowledgment of the need for reform and changes. But destiny was swifter in September 2001. The principle still stands after a new phase of the New World Order began, the phase called the "post-September world," where the "American Century" was launched, as American extremists and their allies among the Jews and Crusaders in Europe and the world wanted.

### **The Awakening, the Jihādī Current, and the Urgent Need for Evaluation and Reform:**

There is a very pressing need today for the concerned figures among the sheikhs and leaders of the Islāmic Awakening, especially those working in its intellectual core – writers, thinkers, and scholars – to undertake these reviews, study the new

situations, analyze the causes of external and internal crises and calamities, and devise effective solutions for them according to what Allāh opens for them.

In this context, I place this chapter of my book as a contribution from the heart of the Jihādī current, to evaluate this reality and its crises, in search of a solution. I hope that Allāh will accept it with His pleasure, guide me in it to sincerity, correctness, and acceptance, and store it for me as a treasure and reward, and overlook my shortcomings and slips.

I believe it is clearer than to require proof today that the world has changed and everything has altered after September and the launch of American campaigns. I think that most of the solutions and methods proposed in the Islāmic and Jihādī Awakening are no longer realistic or viable, although large segments of adherents to stagnation and backwardness unfortunately still operate with them, until Allāh decrees a matter that was destined to be.

### **Obstacles to the Methodology of Evaluation, Review, Reform, and Development:**

This is an ancient problem, as old as human existence on this earth. Since deviation began, conditions became corrupt, and messengers and prophets were sent as bearers of glad tidings and warners to reform what people had corrupted. They called them to the clear, explicit call of truth and success, to which reason attests and to which innate disposition (fiṭrah) inclines, by saying: *{Worship Allāh; you have no deity other than Him.}*

They found the largest segment of humankind, led by the elite, their aides, and soothsayers whom their tyrants had made light of, answering them: *"Indeed, we found our fathers upon a religion, and we are, in their footsteps, guided."* The evidences in the calls of the prophets are very numerous regarding this defect

inherent in the nature of most human souls that are prone to evil, except for those upon whom my Lord has mercy.

The first dilemma, and the greatest obstacle, is the insistence of souls on remaining with what they are accustomed to, clinging to reality and the heritage of the past, and rejecting change and development, especially when it concerns an inherited belief or a methodology of action and behavior.

The second obstacle is the sanctification of men and imitation of them in matters of religion and worldly affairs, and fanaticism for their ideas, paths, and methods, and the sanctification of structures and institutions, whether they be a tribe, a people, or an organization, at the expense of truth. How many such examples have I witnessed in the course of the Islāmic Awakening, and even the Jihādī one, and how many reformers in the call have complained about it. The scholar and martyr Sayyid Qutb protested against this phenomenon and argued against it with words that should be written in gold: "The exoneration of individuals does not equate to the distortion of the methodology."

Sheikh Marwan Hadid, the Sheikh of Jihād and its founder in Syria, cried out to the leadership of the Muslim Brotherhood in Syria, who refused to wage Jihād against the Ba'athists and Nusayris, saying to them: "You have made the interest of the organization an idol worshipped besides Allāh." Sheikh Abdullah Azzam, may Allāh have mercy on him, often repeated this in the face of the Muslim Brotherhood leadership who stood as an obstacle to the youth's orientation towards Jihād in Afghanistan.

The third obstacle is the resistance of those who benefit from the existing conditions to the principle of change, reform, and review, because it will hold them accountable for the results of their actions and change situations, which will at least take away their gains and positions. So they exploit the previous two obstacles: people's love

for sanctifying heritage and its symbols, and the souls' familiarity with their current state and what they grew up and grew old with. They mobilize them to defend their positions, which ensure the continuation of failure and disasters, until the ship sinks with everyone, and sorrow engulfs all, except the captain clinging to the helm, turning its wheel in the uppermost cabin, hoping the command deck will be saved, unconcerned with most of the ship submerged by water, along with its crew and cargo.

### **Applying the Principle of Evaluation and Review to the Reality of the Jihādī Current from 1960 to the Events of September 2001:**

With all objectivity, seriousness, and brevity, I say: if we were to set aside those obstacles, especially since we, as Jihādīs, have reached the depths of crisis and disaster after September, and with complete submission to Allāh's decree and contentment with His destiny, good and bad; then if we turned to analyze our reality and the reasons for what happened to us, while believing that we carry the essence of the call to truth and its pure banner, and hundreds of our leaders, and thousands of our cadres and members of this blessed Jihādī current have offered their efforts with all sincerity and sacrifice – then why was the outcome like this? And what is our share of His تعالى saying: *{Or why [is it that] when a [single] disaster struck you [at Uḥud], although you had struck [the enemy in Badr] with one twice as great, you said, "From where is this?"} "Say, 'It is from yourselves.'"* (Qur'ān, Āl 'Imrān:165).

And to what extent is it logical and correct that we do not bear responsibility for these results? Can we, truthfully and rightly, attribute them to external factors, and repeat with relief: "Allāh has decreed, and what He willed, He did"?

And to what extent are we responsible for violating the universal laws (sunan) and for not taking the possible means?

This is not for the sake of identifying those responsible for that, trying them, holding

them accountable, demanding their resignation, imposing punishment on them, or demanding their suicide! Rather, it is for a positive action that preserves the status of the predecessors and the work of the workers, taking guidance from our Lord as a path of righteousness, as He commands us to be among the righteous: *{And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."}* (Qur'ān, Al-Ḥashr:10).

We find in the summary of our journey over forty years what can be summarized in two words: "We won many battles, but we lost the war in all fields."

The outcome of the work of the Jihādī current and its organizations was failure to achieve objectives, the breaking of the confrontation, a huge list of losses, proof of failure in achieving objectives, and futility in means. This leads us to a big question. Must we admit defeat and surrender to reality? I answer this by addressing the philosophy of the relationship between failure and defeat, and the difference between them.

I believe that failure is not achieving the goal in establishing truth, whereas defeat is abandoning the pursuit of establishing truth as a result of failure. Consequently, victory has two levels: apparent victory, which is achieving objectives in establishing truth, and inner, essential victory, which is persistence and continuation in striving to achieve truth, and diligence in pursuing it, until those whom Allāh chooses from among those treading the path coincide with Allāh's decree, and permission for apparent victory is granted to them, by guiding them to sincerity and correctness – sincerity of intentions for Him alone, Glorified is He, correctness in methodology, and success in choosing and applying the means. When destiny combines with victory, correctness of methodology, and success of means, complete, comprehensive victory is achieved, which is obtaining apparent victory in this world and acceptance of deeds in the Hereafter:

Allāh تعالى said: *{So We took retribution from those who committed crimes, and*

*incumbent upon Us was the support of the believers.}* (Qur'ān, Ar-Rūm:47).

And it is narrated in tradition: "Indeed, Allāh does not accept from a servant except what was purely for His sake and was correct." *{Those are the ones from whom We will accept the best of what they did and overlook their misdeeds, [their being] among the companions of Paradise. [That is] the promise of truth which they were promised.}* (Qur'ān, Al-Aḥqāf:16).

Thus, we now find that the people of the Islāmic Awakening, including the Jihādīs, have divided into two groups:

A victorious group, wounded but unbowed, whose determination has not broken, confronting the twenty-first century to make it the century of Islām, and it will be so, Allāh willing.

And a prostrate group, whose head has bowed, whose determination has broken, prostrating itself, crushed by the tracks of America's tanks and the boots of its soldiers, deafening its ears to the roar of its planes and missiles, from hearing the voice of Truth تعالى resounding: Allāhu Akbar... Ḥayya 'alā al-Falāḥ (Come to success)... *{So do not weaken and do not grieve, and you will be superior}* – with an important condition: *{if you are [indeed] believers.}* But it is weak in strength, its resolve shattered! These are surrendering now; they have accepted that it is the American Century. The examples of their surrender are glaringly clear.

In the Islāmic Awakening generally, as in the Jihādī current, surrenderers have appeared. And in the large segment of the Ummah, most of them are surrenderers. Therefore, and due to my knowledge of the methodology, structure, and path of the Jihādī current, after my faith in Allāh's promise, I say in short:

Yes, we Jihādīs have failed, but we have not been defeated. Even if in the outcome of our path, alongside the list of martyrs, prisoners, displaced, and tortured, there is a black entry where some defeated surrenderers from the Jihādīs have recorded their names, as happened with some leaders of the Islāmic Group in Egypt, and some "repentants" from Jihād in Saudi Arabia, and from the Syrian Brotherhood and



others.

But this does not change the overall result indicated by the stirrings of life in the body of the Ummah, which Allāh has distinguished with a glorious promise:

*{Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand.}* (Qurʾān, Ghāfir:51). For that is Allāh's decree, written by Him Who said, Blessed and Exalted is He:

*{Allāh has written, "I will surely overcome, I and My messengers." Indeed, Allāh is Powerful and Exalted in Might.}* (Qurʾān, Al-Mujādilah:21). *{And indeed, Our soldiers will be those who overcome.}* (Qurʾān, Aṣ-Ṣāffāt:173). *{Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.}* (Qurʾān, An-Nūr:55). All of this is for a great, glorious, sacred reason, summarized by the glorious slogan:

"Allāhu Akbar... Allāhu Akbar... Lā ilāha illAllāh" (Allāh is Greater... Allāh is Greater... There is no god but Allāh). And because Allāh is Greater, and because there is no god but Allāh, let Hubal be exalted – for Allāh is Higher and More Majestic.

## **Reasons for the Failure of the Jihādī Current to Achieve its Objectives (1960-2000):**

I believe the failure of the Jihādī current to achieve its objectives is due to three reasons; two are external to it, which I will mention briefly, and a third related to it, which I will detail in the following paragraphs. These reasons are:

### **1. The Ferocity of the Enemies' Attack on Jihādīs and the Glaring Imbalance of Power:**

The enemies of Islām, both internal and external, have permitted themselves all means of oppression and abuse against Jihādīs, their groups, leaders, and members, and have extended this to brutalizing their families, and tormenting their fathers, mothers, relatives, women, and children. The ruling apostate regimes in the Arab and Islāmic world have borne the largest share of this effort and affliction. Then, forces of disbelief from Crusaders, Jews, and various atheists openly joined them, after supporting them and providing them with services, tools, and military, security, media, and material support. Those apostate disbelieving rulers fought, and still fight, everyone who stood against them as a mujāhid with all means of killing, torture, and liquidation: by killing, imprisonment, displacement, pursuit, violating honor, taking relatives hostage to pressure mujāhidīn, starvation, siege, and so on, as is well known.

Since the confrontations began, the balance of power between Jihādīs and these enemies appeared imbalanced, and it remains severely imbalanced in numbers, equipment, and means, especially in light of what we mentioned in the previous chapter about the prostration of most of the Islāmic Awakening and its leadership from engaging in confrontation, the corruption of the larger segment of scholars or their suppression and cowardice in the burrows of license, and their spinelessness in the pens of hypocrisy and abandonment, except for those whom Allāh has mercy on, and they are few. This is also in light of the aversion of the Ummah and the general Muslim populace from sacrifice and devotion in these fateful battles. Thus, the overwhelming military and security campaigns, some of whose means we briefly mentioned earlier, led to an imbalance of power and the inability of Jihādīs to achieve their objectives, and this was one of the external reasons.

## **2. The Inverted Reality of the Ummah and the State of Abandonment Surrounding Jihādī Attempts:**

This inverted reality can be summarized in three aspects that collectively

contributed to the loss of Jihādīs, the vanguard of this Ummah, in all confrontations so far. This bitter reality manifests in three deadly phenomena:

**a. The Corruption of the Vast Majority of Muslim Scholars:**

Most Muslim scholars in this era are divided into two categories: either scholars of the sultan and jurists of misguidance, or scholars withdrawn into burrows of incapacity, excusing themselves with license, weakness, and lack of resourcefulness. The evidence for this is too dark to be pointed out and too numerous to be counted. We have previously alluded to some aspects of this phenomenon. What is worse than the scholars of this Ummah themselves confronting their mujāhidīn sons, testifying against them that they are criminal terrorists and Kharijites, and rebels corrupting the earth, and issuing fatwas that they are the dogs of Hellfire in the Hereafter, while in this world their ruling is to be killed, crucified, have their hands and feet cut off on opposite sides, or be exiled from the land? They testify that their pharaonic, tyrannical rulers – who legislate besides Allāh, rule by other than what Allāh has revealed, and support Allāh's enemies with spear, tongue, and heart – are legitimate guardians, Muslim believers whose obedience is obligatory, and that they are more guided than those who believed and strove in the path?

Indeed, is there anything more calamitous and devastating than treacherous Muslim scholars bestowing legitimacy upon invading occupying forces, giving them the status of those granted security (musta'minīn) and protected non-Muslims (dhimmiyyīn), or even peaceful and supportive allies? These who came with their cavalry and infantry, occupying lands, plundering people, fighting Allāh and His Messenger, and spreading corruption on earth. To the extent that the hypocritical Saudi scholar Abd al-Muhsin al-Ubaykan – may Allāh silence his mouth – said that the Americans only strike those who attack them in Iraq, and that if disbelievers appoint a ruler over Muslims, they are legitimate guardians!

The black, reprehensible evidences require many books, too voluminous to be contained in multiple volumes, of the sayings, testimonies, and fatwas of

misguidance openly declared by evil scholars and Pentagon jurists today in all countries and regions of the Arab and Islāmic world.

As for the small segment of righteous scholars among us, they are the ones silent about the truth, mute devils, أصحاب (companions) of excuses of humiliation, lack of supporters, and the license that a person is not burdened beyond his capacity.

Thus, scholars abandoned their duty of enjoining good, forbidding evil, and clarifying. They fluctuated between concealing the truth, altering it, changing it, and selling Allāh's religion and covenant for a paltry price.

This caused the scholars to recoil from leading the Awakening, and they refrained from leading Jihād. Consequently, the Islāmic Awakening went astray because of them, and then they began to criticize it for its straying! The Ummah exited the battle as a result. This deadly reason – the malfunctioning of the valve of صلاح (rectitude) and safety in the Ummah – was one of the most important causes for the enemy's ability to isolate the Jihādīs and for their loss of the battle.

#### **b. The Corruption of Most Leaders of the Islāmic Awakening Schools:**

The overwhelming majority of Islamic Awakening leaders refrained from entering the battle. Instead, they entered the arenas drawn for them by the enemy itself. Thus, the most prominent preachers of the Islamic Awakening became proponents of an Americanized version of Islām, advocating for democracy and moderation, and seeking to change curricula to eliminate violence and extremism. Regrettably, many leading figures of the Islamic Awakening became part of the institutions of the apostate, ruling infidel authorities—serving as ministers, legislators in parliaments, and guests at the tables of rulers on every occasion.

Consequently, since the late 1980s and early 1990s, particularly after the advent of the New World Order, and especially since the post-September 11th era, most leaders of the Islamic Awakening have become key pillars in perpetuating this intellectual invasion. They have supported their allies among the apostate rulers

and their regimes, and have successfully contributed to the plan of isolating the Muslim nation from supporting the mujāhidīn against these enemies.

### **c. The Immersion of the Majority of Muslim Peoples in Corruption and Their Failure to Support the Mujāhidīn**

The lives of ordinary Muslims today are characterized by distance from Allāh, immersion in frivolity, immorality, and disobedience, remoteness from obedience to Allāh, and most of them deserving Allāh's wrath and punishment. How, then, can one expect them to support the mujāhidīn or fulfill the obligation of Jihād against Allāh's enemies?

I have elaborated in the first chapter on the conditions and reality of Muslims today, which suffices to avoid repetition here.

In summary, the reality of most Muslims' lives is one of immorality, disobedience, cowardice, betrayal, and weakness—a love for this world and a hatred of death. This is due to the misguidance of their rulers, the corruption of their scholars, and the incompetence and deterioration of most of those described as leaders of their Islamic Awakening. How could they possibly ascend to the pinnacle of Islām to engage in Jihād in Allāh's path and support Allāh and His Messenger?

How can those who stay up late watching "Video Club" and "Star Academy" programs repel their enemies? How can an audience raised on satellite channels like Rotana and its ilk support the religion of Allāh? How can those who have forgotten Allāh, causing Him to make them forget themselves, stand by the mujāhidīn and make sacrifices?

Describing the shameful reality of Muslims would require many volumes. And describing the path to reform and success necessitates serious programs to rectify what has become corrupt in every aspect of Muslim affairs.

Most beliefs are corrupted. The majority of ideas are misguided. The behavior of the masses is deviant. Customs and traditions are imported from the disbelievers. Most earnings are from forbidden sources. Adultery and debauchery have become widespread, as have promiscuity, free mixing of genders, and women abandoning modest dress. The consumption of usury has been legalized, and devouring people's wealth unjustly is rampant. Deceit, fraud, vice, and ostentatious display by women have appeared. Competition in fields of frivolity and foolishness has become commonplace. Indulgence in luxury, triviality, and extravagance characterizes the lives of the affluent, while envy, malice, and hypocrisy mark most of the needy.

Those who pray among the people have become few. Most of those who fast in Ramaḍān break their fast at tables of amusement, staying up late engaging in sins, watching trivial quiz shows, and programs that promote disbelief in Allāh. Their latest invention is what they call "Ramaḍān tents," where crowds break their fast to the tunes of orchestras, the swaying bellies of dancers, artistic competitions, and prizes, continuing until near dawn. Then, they eat whatever delicacies they desire and fall asleep like corpses, starting their day by abandoning the Fajr prayer after filling their nights with transgressions. Only the fewest among them pay Zakāh. Despite having the means, only a rare few perform Ḥajj, and for most of them, it is for leisure, pride, or trade.

So where are the people called "Muslims" in relation to the reality of the testimony that there is no god but Allāh and the pillars of Islām? Where do they stand regarding the stations of faith in Allāh, His names and attributes, His angels, His books, and His messengers? What remains to indicate their faith in Allāh, the Last Day, and divine decree, both its good and its evil?

Let no one assume, nor any falsifier insinuate, that we believe in the disbelief (kufr) of such dissolute Muslims—not at all! This is merely a description of the conditions that have led to these outcomes. In general, they are Muslims, and Allāh knows best

the state of each one. They are but misguided, wicked, and unfortunate individuals; may Allāh rectify them or relieve us of them.

This, regrettably, is the condition of the majority of Muslims, something the Messenger of Allāh (peace and blessings be upon him) foretold would happen in the end times. (See *Misk al-Khitām*, at the end of this book). However painful this truth may be, and however much it is denied by evil scholars and modern shaykhs—those with white turbans and European neckties, with plucked beards, advocates of an Americanized Islām, and the public enamored by the wailings of the clean-shaven, clownish scholar Amr Khaled.

Otherwise, what more do these Muslim populations need to be stirred into action?

Do they need more hunger than they already endure to act? Hunger is typically the first thing that moves any human to revolt. Yet, these people do not go out to fight against their own hunger and the hunger of their children! May Allāh be pleased with Abū Dharr, who said: *"I am amazed at a man who goes to bed hungry and does not go out with his sword against the people!"*

Or do they need more humiliation than they already suffer? They are in a state of abasement that even the natural disposition of most animals would reject; you find animals kicking, head-butting, scratching, or biting if harmed, defending themselves. Yet, these people are not moved by their humiliation!

Do they need more violation of honor than what has occurred and is occurring? Or do they need foreign invasion and occupation? Or tyranny, injustice, and oppression? Is the Muslim nation lacking any of these to be stirred into action?

It is astonishing today that demonstrations and marches by non-Muslim peoples rejecting the occupation of Muslim lands are more numerous than those in Arab and Muslim countries whose lands have been invaded by disbelievers! In Europe, they

protest in the millions, while in our lands, they number in the thousands, or often just hundreds or tens.

Indeed, one is astounded to find clashes between tens of thousands of demonstrators in Japan, Korea, and elsewhere with their own police to prevent their soldiers from occupying us. Meanwhile, these same soldiers land in the airports of our countries neighboring Iraq, Palestine, and other lands, enjoying complete peace and tranquility, sometimes even welcomed—not just by rulers, but by some of the populace! They even enjoy our prostitutes, licensed by law and constitution.

Lest anyone be surprised, an amusing news item reported that a group of officially registered Egyptian dancers (as "artists"), numbering over 5,000, demonstrated to protest the Egyptian government allowing imported dancers from Russia and Eastern European countries to work in Egypt's cabarets due to their lower wages. Most of them, of course, are prostitutes, like the demonstrators themselves.

An Egyptian minister responded to an Islamist's protest against taxing officially registered prostitutes, saying in the Egyptian dialect: "Well, she's earning, isn't she? And our law says: every earning is taxed!"

Foreign, secular, infidel human rights organizations protest France's ban on Muslim women wearing the ḥijāb, out of concern for personal freedom. Yet, the Grand Sheikh of Al-Azhar in Egypt, the disgraced Tantawi, issues a fatwa stating that the ḥijāb ban is an internal French matter for a sovereign state, and interference is impermissible! He claims the ḥijāb is obligatory for Muslim women in Muslim countries but not in foreign lands! Then, Hosni Mubarak endorses this fatwa in his speech, asking Muslims in France to be objective and engage in dialogue! May Allāh not bless him nor his donkey of a shaykh.

We are today from a nation whose leading scholar, Ibn Baz, head of the Council of Senior Scholars, issued a fatwa permitting normalization with the Jews, to the extent



that Peres stood in the Knesset praising his moderation, while Knesset members, rabbis, and criminals applauded him!

The tragedies of the Intifada in Palestine have elicited nothing from the Muslim nation but a few demonstrations that were quickly suppressed and not repeated. The scene was then repeated with the occupation of Iraq! Before that, Bosnia was slaughtered before the eyes and ears of Muslims; more than 60,000 Muslim women were raped, 30,000 of whom bore illegitimate children from these rapes, children who were then taken by Christianizing institutions! Meanwhile, a debate raged on the pages of the Saudi newspaper *Al-Muslimoon* about whether a raped woman could strike her belly to abort the fetus, and the permissibility or prohibition of such an act! And Chechnya... and Kashmir... and Waziristan... and so on!

And now, satellite channels bring these events in full detail into every Muslim home. So, what more do these peoples need to be moved to action?

Can victory for the religion of Allāh be expected from such peoples today, so that Allāh Almighty might grant them victory, when He says:

*{O you who have believed, if you support Allāh, He will support you and make your feet firm.}* (Muhammad: 7). *{So what is [the matter] with these people that they can hardly understand any statement?}* (An-Nisā': 78). *{Then do they not reflect upon the Qur'ān?}* (Muhammad: 24). *{Or are there locks upon [their] hearts?}* (Muhammad: 24). By Allāh, most hearts today have locks and chains upon them. *{No! Rather, the stain has covered their hearts of that which they were earning.}* (Al-Mutaffifin: 14). And we seek refuge in Allāh from the causes of His displeasure.

One day, I asked a leader of the Jihād group in Egypt, during the time we were united in Jihād against the Russians in Afghanistan, "Why did Jihād fail in Egypt?" He said, "My brother, you know that among the most important elements for guerrilla warfare are the terrain and the people. Our problem in Egypt is that the

land is flat, and the Egyptian people are also a 'flat' people... So how can Jihādī guerrilla warfare be established?"

With apologies to the righteous Muslims in Egypt—and I hope they are not saddened by this example—all peoples, in Egypt as elsewhere, have proven to be "flattened" populations. Their rulers have flattened their scholars and their Islamic Awakening with the sword, the whip, and gold; and the Islamic Awakening and the scholars, in turn, have flattened their populations. Thus, no resistance emerged from them except for a few upon whom Allāh bestowed His favor.

And here is my beloved, afflicted country, Syria, the land of Sham, the heartland of Islām; the Nusayris have turned its capital, Damascus, into a brothel for fornicators under the guise of tourism, to provide recreation for lecherous fornicators arriving from all corners of the earth, especially from neighboring countries, so they do not have to endure the trouble of traveling to Bangkok and boarding Boeing jets for it. There is no need for further embarrassment!

The same can be said of Morocco, Turkey, the hotels of Dubai, the brothels of the Maldives, and others, all the way to the Indonesian island of Bali!

The truth remains as Allāh Almighty has said:

*{Indeed, Allāh will not change the condition of a people until they change what is in themselves. And when Allāh intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.} (Ar-Ra'd: 11).*

The bitter truth proves daily that for most Muslims, nothing remains of Islām but its name, and of religion, only its outward form. Among Muslims, those who adhere to what the Messenger of Allāh (peace and blessings be upon him) and his Companions were upon—those he described as the "saved sect"—are but a few. And only a small number of latter-day men and women, scattered here and there, belong to their "victorious, Jihād-waging group" that fights for this religion. They worship Allāh,

holding onto hot coals, isolated, accused, and persecuted. How then can such peoples support Allāh and His Messenger, or engage in Jihād alongside the mujāhidīn?

However, I do not forget to acknowledge the many oppressed individuals who reject these conditions, who are trapped, unable to find a way out or a path forward. They obey Allāh in their personal lives and cry out to Him against the tyranny of rulers and the siege imposed by the fatwas of misguided scholars. May Allāh relieve their distress. But what I have described is the state of the overwhelming majority.

There is a painful truth that must be pointed out: the victory of the mujāhidīn over their enemies, and the success of Jihādīs in their projects and in achieving their goals of ruling by what Allāh has revealed, is, in reality, a victory for the Muslim nation and its peoples. It is a blessing from Allāh upon them when their conditions merit it.

Do the conditions of these so-called "Islamic" peoples today merit Allāh's relief through the victory of their Jihādī vanguard, so that this blessing may encompass them? By Allāh, no!

Do the conditions of their scholars and Islamic Awakening leaders merit such relief from Allāh and His victory for this Muslim nation? By Allāh, no!

Does the reality of their apostate, oppressive, infidel, and transgressing rulers merit relief and aid? By Allāh, no!

I believe this explains our current situation, *{and your Lord is not unjust to His servants}* (Fussilat 41:46).

Thus, most Jihādīs, where Jihād was established, achieved a special victory for themselves. They were martyred and met their Lord as martyrs, *{rejoicing in what Allāh has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve}* (Āl ‘Imrān: 170). If Allāh wills.

Allāh granted the accepted and sincere among them the greatest victory. He brought them near to Him and delivered them from this wretched reality.

Visible, witnessed victory—the defeat of infidel enemies, the collapse of apostate tyrants, the rout of oppressors and transgressors, and the implementation of the Shari‘ah of the Lord of the Worlds in the Muslim nation—is a blessing that descends from Allāh upon these peoples when they deserve it. This is what the divine laws dictate and historical evidence indicates.

Calamity and ruin have become widespread. We are heading towards a time when injustice and corruption will cover the earth and those upon it, until Allāh brings forth one who will fill it with equity and justice after it had been, and is currently heading towards being, filled with injustice and tyranny. Thus, the mujāhidīn in Allāh's path stood alone in the arena of confrontation, lost their battles, and were defeated in their encounters. This description is not an excuse for anyone to say: "Then what is the use of Jihād if the Muslim nation's condition merits defeat?"

This idea is a whisper from Satan and a sign of a weak soul. Two points clarify this: First: Jihād is an individual obligation today, a personal act of worship that every Muslim must perform, whether willingly or unwillingly, just like prayer, Zakāh, fasting, and every other act of worship. One is rewarded for performing it, accountable for abandoning it, sinful for turning away from it, and an unbeliever for denying its obligation.

Indeed, confronting the aggression of disbelievers, apostates, and their allies today is more emphatic in its obligation than all other duties after affirming the Oneness of Allāh (Tawhīd), as we have previously presented the proofs in the second chapter. Second: The mujāhidīn's performance of this obligation stirs the potentials for righteousness within the Islamic Awakening sector and its grassroots, then among its leaders and scholars. Then, the path of righteousness begins to extend through immense sacrifices, a path of suffering, and the price the Muslim nation must pay.

Righteousness spreads, and the Muslim nation begins its correct steps until it becomes deserving of Allāh's victory.

And I believe, unless my Lord wills otherwise, that the Muslim nation will be granted victory, relief will descend upon it, the banner of its religion will be raised, and the Sharī'ah of its Lord will govern, merely due to the sacrifices of those who ascended to the heights of glory, those martyrdom-seekers and resisters here and there who rose to the levels of martyrdom, offering themselves as sacrifices for this religion as Allāh enabled them.

These individuals achieve an immediate, personal, intrinsic victory and pave the way for the Muslim nation's victory—when the Muslim nation moves! This will be due to cumulative action that will take a long time, along a bitter path perfumed by the blood of martyrs, watered by the tears of widows and bereaved mothers, and driven by the groans of the tormented who sacrifice for their religion and their nation.

I do not speak of the blood of thousands, nor hundreds of thousands, but rather the blood of millions of martyrs from this Muslim nation, until we deserve relief, victory, and triumph, and become worthy of Allāh's promise.

The flower of our generation's youth gave their utmost, and we, along with them, gave our utmost. Praise be to Allāh, and we ask Him for acceptance.

I recall now that when we were in Kabul during the Taliban era, I often repeated to my wife as she tearfully saw me off at the door, having brought our four children for me to kiss before I left for the grueling front lines near Kabul, where we lived and defended. The roar of bombs and the whizzing of bullets from battles could be heard from our house, only 12 kilometers from the battlefield! I would tell her:

"Your weeping is hard for me, and this bewildered look in the children's eyes breaks my heart. But I am content and my conscience is clear because I know that my going out, and that of others like me, will shorten your tears and the tears of women like

you, sparing us the tears of millions of future weeping women. This anguish in my children's eyes will, if Allāh wills, save millions of Muslim children from tasting the bitterness of orphanhood and the pain of displacement. We are bearing the burden of the Muslim nation's calamities so that perhaps they may be lessened for them."

How many times did I slip out of bed just before the dawn call to prayer to attend to my duties in training, preparation, and garrison duty? My wife would grab my sleeve, saying, "Wait, be patient a little, it's very early." I would reply, "If I knew our enemies were sleeping and would wait for us, I would wait. But they are relentless in their war against us, and we are no less than them. Our example is the Prophet (peace and blessings be upon him), to whom Allāh said: *{And [remember] when you, [O Muhammad], left your family in the early morning to post the believers at their stations for the battle [of Uhud] - and Allāh is Hearing and Knowing.}* (Āl 'Imrān: 121)."

May Allāh fight against ostentation, and I seek refuge in Allāh from pride. I only mention this among many cherished memories to motivate Muslims by informing them of our conditions and to make them yearn for such experiences. These are magnificent images, the likes of which we read about in the accounts of our predecessors, which motivated us. Then, praise be to Allāh, we lived them, and I wish to describe them for those who missed them, so perhaps they too will be motivated.

Otherwise, I am the least of the mujāhidīn I know in terms of state and effort, and whoever fabricates has failed. I only say what the mujāhid Sultan Nūr al-Dīn Zangī (the Shāmī-Ḥalabī) used to say when he saw martyrs departing around him in the Jihād against the Crusaders. He would lament and say: "If Allāh had a need for me, He would have taken me. Indeed, actions are but by intentions." How fitting this statement is for me, as most of those I knew, those I prepared for Jihād and positioned for battle, or accompanied in it, have passed on!

But I am a writer, and I have a trust to uphold. If those sincere mujāhidīn I knew were writers and men of letters, and wrote about their experiences, they would have captivated the hearts of anyone who had a heart or lent an ear while being a witness. This is not a place for pride. And what pride could there be? Can any man from this Muslim nation hold his head high with pride when young Muslim girls and women have gone out to blow themselves up against the Jews in Palestine and the Russians in Chechnya? May the eyes of cowards never sleep! May those who sit idly on their beds find no comfort! And may Allāh not allow traitors to enjoy food, drink, or offspring!

Yes, one day Ibrahim left his hiding place at night, disguised, wandering through the neighborhoods of Kufa. He and his brother Muhammad, known as "al-Nafs al-Zakiyya" (the Pure Soul)—both esteemed Imāms from the Prophet's household, may Allāh be pleased with them—had risen against Abū Ja'far al-Manṣūr, fighting his oppressive agents in Medina and Kufa. Then they went into hiding, concealed from the eyes of his agents and spies.

One night, as Ibrahim was out walking, he saw a woman rummaging through a garbage heap, taking a dead bird from it. He asked her about it, and she said she would feed it to the orphans under her care. He said to her, "You know it is forbidden dead meat." She replied, "It has become permissible for us (due to necessity)."

He (may Allāh be pleased with him) wept and said to her, "It is people like you who will cause me to come out tomorrow to have my neck struck!"

And so it was. His going out was not enough to solve the problem. He went out and was killed as a martyr, may Allāh have mercy on him.

Such incidents, and even worse, are what drove us out to have our necks struck, to be scorched by the heat of our women's tears and the deprivation of our children. We have nothing for them but the words of Allāh Almighty: *{Indeed, my protector is*

*Allāh, who has sent down the Book; and He is an ally to the righteous.}* (Al-A‘rāf: 196), acting upon His command, Glorified is He: *{And let those [executors and guardians] fear [injustice] as if they [themselves] had left behind them weak offspring whom they would have feared for. So let them fear Allāh and speak words of appropriate justice.}* (An-Nisā’: 9). And I have no words more fitting than what I have stated previously when people ask us to whom we leave our families.

But have our efforts and the efforts of those like us been sufficient to solve the problem? Nay, the accumulated problems of disbelief and injustice?

No, they have not been sufficient. The efforts of people like us have not been sufficient, and Allāh knows best, they are not adequate.

Our generation and those who come after will pay an enormous price for the consequences of inaction, regression, and the path of corruption in every aspect over the past hundreds of years, especially in this last century, until we reached the dark state we are in today—a state that pleases neither Allāh, nor His Messenger (peace and blessings be upon him), nor the believers.

Whatever the so-called reformers, deluded inactive scholars, may think or claim—that their global verbal campaigns to repel aggression will solve the problem, and that the Muslim nation can rise without Jihād and sacrifices—they are deluded. They have abandoned the requirements indicated by the evidence of the Book of Allāh, the Sunnah of His Prophet (peace and blessings be upon him), and the lessons of history, and have instead sought solutions in the labyrinths of errant thought and philosophies!

More astonishingly, they seek the victory of Allāh’s religion in arenas that incur His wrath and involve associating partners with Him—in the governmental apparatuses of sultans, in the administrations of occupying infidel invaders, and by carrying their ideas and their call! But the decision is with Allāh, before and after. And Allāh is predominant over His affair, but most of the hypocrites do not know.



Thus, three external factors converged: the strength and onslaught of the enemies, the corruption of most scholars, preachers, and their elite, and the regression in the condition of the majority of Muslim peoples. These became primary reasons for the absence of victory and relief, the failure of the Jihādī project, and the non-achievement of their goals.

That blessed cohort was let down, surrounded, and lost past battles and wars. In Allāh's promise lies hope for the days to come, if Allāh wills.

However, can we, as Jihādīs, attribute the reasons for repeated losses, defeats, and failures solely to these aforementioned external factors? No! There are internal reasons specific to the Jihādī current itself, due to shortcomings and conditions it experienced, which significantly contributed to the outcomes. This is what we will address in this chapter, if Allāh wills.

Before delving into the aspects of deficiency and the internal causes of failure within the Jihādī current, it is fitting to mention the positive aspects and achievements of this current throughout those years, rich with accomplishments and sacrifices.

## **The Positive Harvest and Achievements of the Jihādī Current Over the Past Forty Years:**

Over forty years of accumulated efforts, sacrifices, and contributions from various groups, organizations, and individuals throughout the Arab and Muslim world, Jihādīs have made great achievements and secured many victories recorded in their honorable register, even if they failed to reach the ultimate goals they set for themselves, as previously mentioned. These achievements can be categorized as follows:

### **1. Intellectual and Methodological Achievements:**

Through its scholars, leaders, and thinkers, and via collective literary and media efforts, the Jihādī current managed to present itself as a principal and distinct school within the contemporary Islamic Awakening. They succeeded in defining the features of its methodology through books, writings, and lectures, and in charting, with the ink of those scholars, thinkers, and leaders, the path for those who would follow them on that luminous way. The blood of thousands of martyrs who sacrificed their lives for Allāh in various fields has breathed life into these ideas and this methodology, establishing models and exemplars to inspire those treading their path towards Allāh's pleasure.

## **2. Da‘wah and Popular Achievements:**

By the grace of Allāh first, then due to these experiences and the sacrifices made by martyrs and those who persevered in Allāh's path, and through the intellectual heritage and the media and da‘wah efforts of Jihādīs at various levels over the past four decades, Jihādīs gained a distinct audience within the Muslim nation generally and the Islamic Awakening specifically. Their contributions became an example and a beacon for all those from the masses of this Muslim nation hastening in repentance to their Lord.

## **3. Military Achievements:**

This is the most prominent and tangible aspect of Jihādī achievements. The mujāhidīn in Allāh's path in this era, whether from the Jihādī current or from various components of the broader Jihādī phenomenon fighting external and local enemies of Allāh, at both collective and individual levels, managed to write with their blood and the suffering of their prisoners and displaced individuals, military achievements that cannot be underestimated.

Some experiences provided models for long-term, continuous revolutions, such as those in Syria, Algeria, and Tajikistan. They also presented models for qualitative

confrontations and succeeded in toppling many heads of disbelief and enemy strongholds.

The mujāhidīn were able to execute many enemies of Allāh, including tyrants, presidents, ministers, and high-ranking as well as low-ranking aides of tyrants. The mujāhidīn soldiers of Allāh were able to retaliate against aggression with commensurate force in numerous countries.

Jihādīs also played a significant role in confronting the contemporary Crusader onslaught against Muslims in several issues. Among the most important was their role in Jihād in all open fronts of confrontation with external enemies, from the Philippines to Indonesia, to Kashmir, to Eritrea, to Somalia, and currently to Iraq. Most prominent and significant was the triumphant participation of Jihādīs in the Jihād in Chechnya against the Russian atheists, where the battle still rages. Likewise, their excellent performance in Bosnia against the Serb and Croat Crusaders, backed by various global Crusader powers, where they managed to thwart the genocidal project targeting Muslims there.

However, their greatest success was their participation in the Jihād in Afghanistan, where they managed to overthrow a bloody, collaborationist communist regime. Subsequently, they brought down the great superpower (the Soviet Union), dismembered it, furlled its flag, and reduced it to a mere memory. These efforts resulted in the birth of a nucleus for a new Dār al-Islām (Abode of Islām) with the establishment of the Islamic Emirate in Afghanistan and the appointment of an Amīr al-Mu'minīn (Commander of the Faithful), despite all attempts to prevent and abort it. For six years, the Emirate and its Amīr presented a model of governance by Sharī'ah in defiance of the New World Order, and a model of a fortress where believers could take refuge and live according to their religion and their Lord's commands. Then came the unique model with which the mujāhidīn inaugurated the

twenty-first century—America's supposed century—by transferring the confrontation to its very heartland.

Then came the steadfastness of the heroic Arab-Afghan mujāhidīn in the battles of Afghanistan and the open fronts of confrontation with the superpowers and their followers across the globe in what they termed the "Global War on Terrorism."

And here are the mujāhidīn, and what followed that day, continuing in the arenas of confrontation with the Crusaders and their allies in more than one field. The Jihād arena in Iraq is ablaze, and glimmers of hope are emerging in more than one place. Tomorrow is indeed close for those who watch.

The Jihādī military contributions and achievements will continue until Allāh's promise to this Muslim nation of victory, empowerment, and the raising of this religion's banners is fulfilled, if Allāh Almighty wills.

That long path of confrontations, spanning over forty years, was filled with thousands of battles and encounters in which those heroes proved to the enemies of Allāh, both internal and external, that despite the stage of decline experienced by Muslims in general, the miracle of the Messenger of Allāh (peace and blessings be upon him)—his foretelling that a group from his Ummah would continue to be manifest upon the truth, unharmed by those who forsake them or oppose them, until the command of Allāh comes while they are in that state—is an ongoing and still realized miracle. It has its men even in the darkest stages of this Muslim nation's history. If Jihādīs truly knew the value of their heritage and the significance of their history and experiences, and if those capable among them had rolled up their sleeves to document this glorious heritage, they would have left this Muslim nation a magnificent legacy, rich with the history of experiences, lessons learned, stories of valiant heroes, and examples of devout martyrs and patient mujāhidīn.

Unfortunately, however, time has folded away those records, and many wonderful stories and unique examples have vanished over the days. May Allāh have mercy on

their authors and reward them abundantly. As ‘Umar (may Allāh be pleased with him) said when he inquired about the martyrs of the conquests, and they recounted stories of those they knew, then mentioned others whom no one knew; he (may Allāh be pleased with him) said, "It does them no harm that people did not know them, as Allāh Almighty knew them."

#### **4. Political Achievements:**

Although the ultimate goal declared by Jihādīs—the overthrow of pre-Islamic (jāhilī) regimes and the establishment of an Islamic system in their ruins—was not achieved in all the arenas where they operated, along the path to this goal and alongside these efforts, Jihādīs accomplished many political achievements. Among the most important are:

- Threatening the projects of the pre-Islamic (jāhilī) ruling systems, exposing their falsehood, and stripping them of legitimacy.
- Exposing normalization projects with the Jews and the West pursued by regimes inclined to do so, especially projects of Westernization and the propagation of Islām in a Crusader-like manner.
- Jihādīs were also able to confront the deviations of the Islamic Awakening methodologically, practically, and through media.
- And they were able, by Allāh's grace, to prove to the invading occupiers that the Muslim nation, despite its collapse, is not an easy prey.

Among the political achievements whose results will compound over time until they align with Allāh Almighty's decree is the emergence of those qualified to achieve the greatest accomplishment: establishing the nucleus of the transient Dār al-Islām, defending it, and expanding its company until the promised Rightly-Guided Caliphate, about which the Messenger of Allāh (peace and blessings be upon him) gave glad tidings, is established. It will undoubtedly be established, and it will come

through Jihād, not through dialogue, electronic forums, or parliamentary battles. For seriousness is not born from frivolity. Truth is not born from error. And virtue does not arise from paths of vice. The Messenger of Allāh (peace and blessings be upon him) spoke the truth when he said: *"I was sent with the sword until Allāh alone is worshipped. My provision was placed under the shadow of my spear. Humiliation and subservience were placed upon those who disobey my command. And whoever imitates a people is one of them."*

### **Errors, Gaps, and Negative Outcomes of the Jihādī Current Over Forty Years:**

One might ask: If you believe that the Jihādī current has achieved all these accomplishments mentioned in the preceding section, then why mention the errors? I say: It is for the sake of well-being. As Al-Mutanabbī said:

*"I have not seen among the flaws of people a flaw... like the deficiency of those capable of perfection."*

And so that we may come closer to achieving the desired goal for which the Jihādīs set out. This can only happen through correction, development, and improvement of the path, after Allāh's guidance.

An objector might argue that listing flaws and shortcomings exposes secrets and vulnerabilities that could benefit the enemy. I respond that these gaps are, unfortunately, better known to the enemy than to the members of our own ranks, who are the ones concerned with reform. Thus, there is no exposure of secrets, especially since most of them are lessons from the past, and their proponents have passed on. Praise be to Allāh, besides Whom no other is praised for adversity; the scholars of the sultans, the media of the tyrants, and international agencies have left no real or fabricated deficiency without attributing it to us to tarnish our reputation.

We mention these errors to avoid and rectify them. We mention outdated and worn-out methods in order to replace them. We also mention those erroneous concepts, most of which are new to the Jihādī current, so they may be corrected. This knowledge is obligatory even for the grassroots of the Jihādī current, let alone their cadres and seniors. This should not be whispered or kept secret.

The process of purposeful criticism must be practiced in an atmosphere of freedom, honesty, credibility, and frankness, between conscious leadership and a base that deserves to participate in knowledge because they are men—men at the peak of manhood, who made the decision to confront at a time when resolve faltered. It is not permissible to thrust them forward and sacrifice them using outdated methods that have been tried and proven to fail, or erroneous concepts that have led to failure, and sometimes even disasters.

Treating illnesses involves three essential stages, after trusting in Allāh and seeking well-being and cure from Him.

First: Acknowledging the illness and intending to seek treatment.

Second: Consulting a trustworthy, faithful, and honest physician, revealing all flaws, ailments, and shortcomings to him without fear or shame, even if they pertain to private matters one might be shy about.

Third: Taking the medicine, even if bitter, with determination, sincerity, and resolve to achieve recovery.

These stages must be undertaken by those concerned with healing the Jihādī endeavor from its ailments. This applies also at the level of the entire Islamic Awakening, school by school, group by group, and at the level of overall responsibility for the Islamic Awakening. Without this objectivity, healing will not occur—and Allāh knows best—because these are divine laws that favor no one.

What is the benefit if parents take their sick child for treatment of a debilitating disease that is about to consume his body, and when the doctor asks about his condition, they begin to list his good qualities! And when he asks them about his ailment, they do not mention it, or mention only parts of it and hide others, out of love, tenderness, and well-intentioned motives!

Such a child is destined for demise if Allāh's mercy does not intervene, because the tenderness and love practiced upon him are of the killing kind—an ignorant and backward tenderness.

Pointing out flaws and shortcomings from outside the ranks can be annoying, even rejected if it creates a feeling of ill intent. If a doctor tells you your child has scabies, you will feel pain but accept it with an open heart, ask about the treatment, and implement it. If the doctor were a family friend, it would be easier because you are sure of his affection and good intentions. This is different from a distant neighbor telling you your "son is mangy"! You will find yourself predisposed to reject the observation, and perhaps attribute the characteristic of mange back to him and his advice, and not accept it from him.

The process of presenting shortcomings and gaps must be done internally and at the level of every gathering and school.

The one needy of Allāh Almighty—and praise be to Allāh—is one of the sons of this Jihādī current. He is among the remnants of a generation, most of which has been shattered and has passed on. I ask Allāh that this is for a good He intended, for further contribution and fulfillment of the trust, and not because we have fallen from His sight, Blessed and Exalted is He, such that He did not choose us among those He chose.

I have long been, and still am, an advocate and defender, with all enthusiasm and sometimes even ferocity, of this current, its men, and its works. This is evident in confronting the attacks of adversaries from the enemies of this blessed school (the



Jihādī current), and what I have written and lectured is the greatest proof of that, praise be to Allāh. However, I am not here in that capacity. I am here in the capacity of offering internal advice and constructive criticism of our school, our work, and our method, with the intention of discerning paths closer to soundness and correctness, according to my belief. Allāh is the granter of success, and He guides to the path.

This is what I will try to extract, according to what Allāh Almighty facilitates, in the second part of this book, if Allāh Almighty wills.

We—the Jihādī community—have criticized other non-Islamic schools of action, rejected them, and adopted a stance of refusal and hostility towards them. Then, we criticized all non-Jihādī schools of the Islamic Awakening—be they da‘wah-oriented, reformist, Muslim Brotherhood-affiliated, Salafī, or others—motivated by mutual admonition and by our right as members of the general Islamic Awakening, to prove that Jihād is the solution, or as a means of repelling malicious attacks.

Now, it is our turn to place ourselves before the mirror, review our actions and their results, hold ourselves accountable before we are held accountable, and weigh our deeds before they are weighed against us. This is before Allāh Almighty holds us accountable for negligence in reviewing and learning lessons from ourselves and others, and before generations and the Muslim nation hold us accountable, especially those who come after us, for not enlightening them about the mistakes of a bygone phase, and for not imparting to them the lessons of experiences for which we paid with pure blood.

We must weigh our actions by the scale of sincerity and correctness. As for sincerity—O Allāh, Your aid—each is according to his conscience: *{Rather, man, against himself, will be a witness, Even if he presents his excuses.}* (Al-Qiyāmah: 14-15).

As for correctness, it is the scale of the Book and Sunnah, then the logic of reason

and the lessons of experience. Perhaps Allāh will grant us success in what He loves and is pleased with, and accept from us, then bring us closer to victory over His enemies.

**Types of Errors and Gaps that Occurred During the Course and Experiences of the Jihādī Current, According to My Perception, and Allāh Almighty Knows Best:**

If we imagine a man walking on a path towards a specific goal, and we find him walking and staggering, falling at times and rising at others, deviating from his goal at times and walking on the correct path at others, weakening at times and strengthening at others, and then we find him not reaching his goal in the end, our observation would lead us to identify one of three general reasons for his incapacity and poor performance:

1. Errors in the way of thinking and conceptualization of the path (intellectual flaws).
2. Errors and flaws in his physical structure and its inability to perform correctly (structural flaws).
3. Errors in the method of progression and outlining steps unsuitable for the path (methodological/operational flaws).

This is what mostly happened to the majority of Jihādī endeavors and their current over approximately the past half-century. I point out here that I am undertaking a general assessment, not addressing the experience of a specific group, organization, individuals, or a particular country's experiences. Rather, I am attempting an evaluation, considering the Jihādī current as a conceptual unit, as a school of thought and a set of experiences. I will mention the types of flaws and errors that occurred in the course of the current as a whole. It goes without saying that this does not mean that a specific organization or experience was afflicted by all these shortcomings or

some of them. However, some experiences may have possessed one, three, more, or fewer of the deficiencies I will mention.

Some (Jihādīs) might imagine they were in perfect health and not afflicted by any of these ailments, but it was just bad luck, or as they often repeat, "Allāh has decreed, and what He wills, He does." Let them then praise Allāh for the perfect health they enjoyed and bask in their positive assumptions about themselves and be at ease. I am here to present errors and problems that afflicted most schools of the Jihādī current. If I were to give examples, I would start with myself and the experiences I underwent, so no one would be saddened. But I am generalizing for the sake of benefit.

Returning to our point, I reiterate that the errors and flaws in the course of the Jihādī current were of three types:

- (1) Methodological and intellectual errors.
- (2) Structural and organizational errors.
- (3) Errors in the method of operation and course of action.

Let us enumerate, detail, and explain, as much as clarity allows, those errors with which we, the workers in the Jihādī current, have been afflicted over a blessed course that spanned nearly four decades. I ask Allāh to accept from each of us what was good and to overlook what was bad, for He is the Lord of piety and the Lord of forgiveness.

### **First: Methodological and Intellectual Errors:**

Perhaps this is one of the most important areas where flaws were generally minimal, thanks to Allāh Almighty's favor upon the mujāhidīn and the blessing of His saying: *{And those who strive for Us - We will surely guide them to Our ways. And indeed, Allāh is with the doers of good.}* (Al-ʿAnkabūt: 69).

I have previously presented the most important intellectual and methodological foundations of the Jihādī current and its various groups.

However, some Jihādī groups, organizations, and experiences have encountered some errors and flaws in the intellectual and methodological aspect, according to my belief, and Allāh knows best. Among the most important of these errors and methodological flaws that served as internal obstacles to the work are the following:

### **1. Infiltration of extremist ideas into the methodologies of some Jihādīs:**

As I previously explained, the Jihādī current generally passed through two intellectual phases:

- a. The intellectual-activist phase.
- b. The Salafī-Jihādī thought phase.

I mentioned how the second phase complemented the doctrinal and jurisprudential gaps that existed in Jihādī thought, and I highlighted the positive aspects of this integration. However, I point out here that these positive aspects were sometimes accompanied by significant negativity due to misapplication by some groups or individuals in certain experiences. This led some segments of Jihādīs to incline towards levels of rigidity and extremism in their doctrinal, jurisprudential, and politico-legal discourse. It also caused some Jihādī methodological literature to contain generalizations and doctrinal rules which, coupled with factors of ignorance, zeal, and psychological pressures among some Jihādīs, became a basis for "takfīrī" ideas (ideas of declaring others infidels) that overstepped the boundaries upon which Jihādī thought was founded. I am not saying here that Jihādī thought was mixed with takfīrī thought, no. Rather, I am saying that such propositions from certain figures of the Salafī-Jihādī current, or from some prominent scholars or students of knowledge who joined it, were either severe and extremist, or were formulated in such general terms that some later Jihādīs tended to transgress and expand in declaring others infidels.

It also allowed some affiliated with the "takfīrī current" to adopt these texts as a basis and to cite their authors in their writings. This made the margin on these topics between "Jihādī thought" and "takfīrī thought" very thin, enabling adversaries—whether intelligence agencies, scholars of the sultan, or regime media—to use them as evidence to brand Jihādīs as takfīrīs. This, as I have shown, was one of the most successful methods used to strike at Jihādīs. So how did this happen?

This occurred when there was a conflation between the Salafī creed and the contemporary Salafī methodology and its methods—this methodology which the majority of the Jihādī current adopted since the late 1980s, as I mentioned, during the first phase of the Arab Afghans—and the methodology of the contemporary Salafī current, its jurisprudence, and the style of its contemporary scholars and pioneers, especially scholars from Saudi Arabia and those educated in their school. Then, what branched off from this school, which in most cases traces its origins to the heritage of the second and third generations of scholars of the Wahhābī call.

In reality, a study of the "traditional Salafī school," its doctrines, and its jurisprudence, when compared with "contemporary Salafism," its principles, and its intellectual and doctrinal schools, reveals significant differences.

The influence of contemporary Salafism and its branches has spread throughout the Arab and Muslim world. In the last two decades, it has diversified into schools, paths, and madhhabs, whose variety, jurisprudential heritage, and an opinions of their proponents often reach the point of conflict and contradiction, all within what is known as the "Salafī current."

This is a thorny, complex, and important issue. It must be studied and scrutinized, and this requires a separate book and research, which is not its place here. I am merely pointing to the influences of this contemporary Salafī current on Jihādī thought and the course of the Jihādī current, both negatively and positively.

As for the positive aspects, they were covered in previous chapters: the activist Jihādī current of the early 1980s found its solution to its jurisprudential-activist problems, as I said, in Salafī jurisprudence and Salafī creed.

As for the negative aspects, which is the subject of the current paragraph, it led to scholarly cadres from the Salafī current, who were not activist Jihādīs, joining the activist Jihādī current that had emerged from Muslim Brotherhood and Qutbist thought. It also led to the emergence of a class of students of knowledge among Jihādīs who studied under them during the first phase of the Afghan Jihād and the subsequent period of safe havens. They adopted their methodology without having the competence for research, issuing fatwas, or tackling major issues.

Because one of the greatest afflictions of the Muslim nation in this era is the aversion of firmly-grounded scholars from Jihād, from taking stances for truth, and from addressing the major politico-legal calamities facing the Muslim nation—issues of governance, loyalty and disavowal, and their application to the reality of these governments, societies, and conditions of invasion and occupation. This was reflected in the Jihādī current and phenomenon by it being a current largely devoid of senior, firmly-grounded scholars, or even moderately knowledgeable ones, except in rare cases.

Thus, a fatal phenomenon infiltrated the Jihādī current, one that originally arose within the contemporary Salafī current, which itself was based on sound doctrine and authentic jurisprudence. However, certain practical applications led to disasters that then spread to the Jihādī current. To make matters worse, Jihādīs are generally revolutionaries and zealous in defending Allāh's religion. So, their enthusiasm, and the enthusiasm of some students of knowledge among them, was added to those undisciplined foundations of the contemporary Salafī method. This opened the door to severe storms of jurisprudential chaos at times, which manifested as extremely harsh and extremist fatwas and opinions. Whether these were erroneous or correct but formulated in a generalized manner, they could be used by ignorant members of

the Jihādī current or by takfīrīs as a basis for extremism, rigidity, and declaring others infidels without proper controls. This helped demolish a barrier whose existence is very important between Jihādī thought and takfīrī thought.

Re-emphasizing this barrier is one of the most important priorities for the restoration process within the Jihādī current in the upcoming phase, if Allāh wills.

## **2. Extremism of some later Jihādīs in sectarian adherence to their concept of "Salafism"**

This problem is a derivative of the previous one. Some circles and individuals among Jihādīs, or those who later joined their arenas from previous adherents of the Salafī current, were characterized by this problem.

The foundational principle upon which the Jihādī current was established is to mobilize the Muslim nation for Jihād in the path of Allāh and to repel various types of aggressors. Although it is incumbent upon the mujāhidīn and their leadership, as they strive to adhere to the methodology of the Victorious Group in knowledge and action, that their beliefs align with those of the Prophet (peace and blessings be upon him), his Companions, and those who followed them in excellence—our righteous predecessors whose creed and methodology we must emulate, and whose principles and methodology must be the basis for our own.

However, there is a very important point that most of those who claim affiliation with Salafism in this era—both Jihādī and non-Jihādī Salafīs who monopolize this banner and this noble designation—have overlooked. This point is that the reality of the Muslim nation, with its hundreds of millions, is not like the reality of the Companions and the best generations that followed, nor does it resemble the reality of most of Islamic history, let alone align with our standards as Jihādīs and Salafīs. We have been afflicted by a highly complex reality after the fall of the Caliphate and the Westernization and internal and external crises witnessed by the Arab and Islamic world.

The principle is that we, as Jihādīs, are concerned with accommodating the Muslim nation, the general populace, and directing them towards fulfilling the obligation of Jihād against various types of aggressors, both external enemies and their lackeys among the tyrannical governments. It is known that the religiously committed among this Muslim nation, the majority of its scholars, and the religious circles within the Islamic Awakening, are not predominantly Salafī in methodology, even though it is my methodology and I believe it to be doctrinally soundest.

Most of the committed Muslims and scholars of the Muslim nation (in its entirety as an Islamic Ummah) are overwhelmingly followers of jurisprudential schools (madhhabs) and not followers of Salafī jurisprudence. Many of them also do not adhere to the Salafī methodology in creed, with the majority being Ash‘arīs, particularly among scholars and students of knowledge. As for the religious common folk, they are imitators of these circles. This has been the state of Ahl al-Sunnah for over a thousand years. It is known that the contemporary non-Jihādī Salafī current has engaged in many doctrinal and jurisprudential debates and issues with these circles, reaching the level of Byzantine arguments over decades, even centuries.

There is no doubt that the problem of aggressors descending upon us and the obligation to repel them requires us to proceed according to the creed of Ahl al-Sunnah wa-l-Jamā‘ah in Jihād with Muslim rulers and common folk, be they righteous or wicked, knowledgeable or ignorant. The interest of uniting hearts and rallying all ranks for Jihād is undoubtedly and indisputably prioritized over the interest of raising most of these jurisprudential and doctrinal polemics, especially now in our current weakened state. This is from the core of the Salafī methodology that these individuals claim. The evidence for this is abundant.

However, some Jihādīs and their leading students of knowledge, or those who joined them later, dragged the Jihādī milieu into a state of conflict with those Islamic and religious circles. They imposed conditions that, by their standards, were prohibitive,



becoming a real obstacle in dealing with them and calling them to Jihād. This played a major role in causing the Jihādī current to lose its popularity and become elitist. It also drew many of its segments and personalities into side battles where they applied the rules of loyalty and disavowal to many Muslims, disassociating from them instead of the Jihādī current accommodating them in a single rank, or at least in a single alliance against the various types of aggressors to repel them, or at the very least, to keep them neutral.

But many Jihādīs, due to this methodological inclination, became narrow-minded. Many of them ruined relationships and interests that could have advanced the Muslim nation more effectively towards fulfilling the obligation of Jihād. This was due to not considering the reality and the jurisprudence of priorities, benefits, and harms in their activism, which was characterized by much rigidity with texts and their application out of context.

I recall engaging in many debates and discussions with some Jihādīs, including leaders and grassroots members, emphasizing the necessity of combining our Salafī-Jihādī identity and adherence to the methodology of the righteous predecessors with the need to be gentle with Muslims and engage in Jihād with them. We should call them to Jihād with us, accommodating their existing jurisprudential and doctrinal schools, which ultimately fall within the circle of Ahl al-Sunnah wa-l-Jamā'ah. But unfortunately, I often discovered that we were on one path and these brothers were on another. Indeed, in these areas, I heard accusations, disparagements, and strange ideas, and I faced hardship.

Whoever reads the writings of Sheikh Abdullah Azzam will find much about his suffering from this problem and its proponents, as they created crises with the Afghans due to issues of madhhab and creed, even with the common people.

One of the strange things I recall in this context is that one of these very Salafī Jihādīs once said to me during a discussion: "Jihād must be under a Salafī banner, its leadership must be Salafī in composition, its rulings Salafī in methodology, and

everything must be based on evidence. If we accept non-Salafis to fight with us, it is out of necessity, but they can have no share in leadership; rather, we lead them like cattle to perform the obligation of Jihād!"

I could not truly understand how we would engage in Jihād with brothers in religion and creed if our relationship with them was like that with cattle, based on pulling from one side and kicking and butting from the other!

Unfortunately, this phenomenon was not confined to narrow circles. Some Jihādīs even refused to work with us one day on a Jihādī project because I was responsible for it, saying, "How can we engage in Jihād with a man who does not raise his hands during rukū' (bowing) and prays according to innovation!" I do not know who told them that someone who does not raise his hands, based on evidence he possesses, is an innovator! Not to mention that all that was happening was that I was following the fatwa of scholars who permitted accommodating the local people in their madhhab to win their hearts, as stated by Imām Ibn 'Abd al-Barr and others. I would not raise my hands during rukū' and when rising from it when praying with the Afghans, who are known to be Ḥanafīs, most of them fanatical and ignorant. We and they were in great harmony and engaged in a binding defensive Jihād. Senior Arab mujāhidīn leaders like the martyr Abdullah Azzam (may Allāh have mercy on him) and Sheikh Osama (may Allāh preserve him) requested this and urged the mujāhidīn to do so, and they faced much hardship in this regard. These are examples to clarify the point; otherwise, the examples are numerous.

How often were prominent Imāms subjected to criticism in those circles if they engaged in some form of allegorical interpretation (ta'wīl) or other such matters, like the great Imāms of Ahl al-Sunnah such as Ibn Ḥajar, al-Nawawī, and others. How often was the sanctity of the four madhhabs and some of their Imāms violated, especially the esteemed Imām Abū Ḥanīfah (may Allāh have mercy on him) and others, under the pretext of championing the Salafī methodology and creed. Although in my own belief I follow the Salafī methodology without fanaticism or

narrowness, and I was known for this, many of our brothers would become impatient even with that.

It is known that these problems are issues of the Salafī current and not of the Jihādī current, but they spread to it. One senior Arab-Afghan mujāhid, who was very Salafī and formerly a Surūrī, even rebuked me because I said "may Allāh have mercy on him" after mentioning Imām al-Nawawī. He said, "Do not say 'may Allāh have mercy on him.'" I asked, "What should I say?" He replied, "Say 'may Allāh forgive him,' for he was not upon the Sunnah!"

Once, after one of my lectures, some of these mujāhidīn, some of whom were leaders in their groups, reproached me because I mentioned Imām Ḥasan al-Bannā, Sheikh Saʿīd Ḥawwā, and Sheikh ʿAbd al-Fattāḥ Abū Ghuddah, saying "may Allāh have mercy on them," even though they knew my criticisms of the Muslim Brotherhood's methodology. They asked, "Why do you ask for mercy for innovators?" I replied that the madhhab of Ahl al-Sunnah is to ask for mercy for any Muslim who has died and whose outward appearance was that of a Muslim. One of the senior brothers (may Allāh preserve him) responded, "Imām Sufyān did not believe in asking for mercy for one who died upon innovation!" I told him, "May Allāh have mercy on him; other Imāms of the Salaf held a different view. One must consider the innovation, its type, its level, evidence of the mistaken person's good intentions, and the context of mentioning mercy." But there was no benefit from the discussion, which, if prolonged, would have led to me being registered with them as an innovator, or even as a defender of innovations! And to Allāh belongs the command.

It was one of the simplest things for one of them to end the discussion by saying: "I have conveyed to you the requirement of the call to Tawhīd! I believe in such-and-such before Allāh and I reject such-and-such."

How many relationships were severed, and how many disputes arose between these individuals and many mujāhidīn, let alone other Muslims, because of this approach. This was one of the greatest ailments that afflicted the Jihādī methodology due to

the influence of the negative aspects of the Salafī current.

I repeat my earlier statement that the immense benefits the Jihādī current intellectually reaped from the Salafī methodology are too numerous to count. However, this was not without negative side effects, some of which have been mentioned. I truly could not imagine how these individuals, who could not even reach an understanding with other Jihādīs and Islamists, could lead a resistance that must be popular, with all that the word "popular" entails in terms of diversity and differing inclinations.

**3. One-dimensionality of the Jihādī discourse, its lack of comprehensiveness, its restriction to issues of loyalty and disavowal (al-walā' wa-l-barā') and sovereignty (ḥākimiyyah), and the narrow scope of the Jihādī current's library and literary output:**

Compared to the general schools of the contemporary Islamic Awakening and considering their comprehensive libraries, we find that the Jihādī library—the sum of its methodologies, books, and literature, even including internal bulletins of various groups and organizations, periodic statements, or other materials—is small in quantity and one-dimensional in its content. The books are few, and the publications are limited. The volume of this output does not correspond to the magnitude of their contributions and performance, the enormity of their sacrifices, and the abundance of their experiences. Much could have been written about their history, lessons, analyses, parables, eyewitness accounts, and biographies of men and martyrs. But unfortunately, the output is very meager and almost non-existent in many movements. If we look at the type of content, we find it restricted to issues of ḥākimiyyah, the principles of al-walā' wa-l-barā', and creeds. Creativity within it is scarce, mostly consisting of repetition and reiteration, and largely relying on quotations and restatements of the jurisprudence of Imam Ibn Taymiyyah, some imams of the Salafī school, and the heritage of the scholars of the Wahhābī call, may

Allāh Almighty have mercy on them.

Although contemporary issues are numerous, politico-legal and practical political fields are vast, and the need for writing in them is great—as well as in areas of jurisprudence, contemporary Jihād rulings, and related sciences like political science, administration, education, general culture necessary for a mujāhid, discussing present and future issues of the Muslim nation, and engaging with new developments and topics of dialogue in the Arab and Islamic reality—the Jihādī current in general was characterized by a scarcity of writers. Qualified leaders, symbols, and those capable of writing were preoccupied with fieldwork. Security pursuits and unstable conditions prevented them from contributing in this field. Therefore, the Jihādī library was limited either to military books and training and operational manuals, or to what I referred to regarding issues of ḥākimiyyah and matters of al-walā' wa-l-barā'.

#### **4. Weakness of educational material in the curricula of the Jihādī current:**

The field of educating the grassroots of the Jihādī current is one of the largest areas that suffered from deficiency and a decline in standards, especially after the 1990s. Since the security pursuits began, people were preoccupied with the onslaught of fear and hunger; they were afflicted by hardship, adversity, and loss of wealth and lives; and they were tossed about by migrations and refuges to the four corners of the earth.

Unlike the first and second generations of Jihādīs, who managed, before those confrontations, to achieve a reasonable level of education for their initial cadres between approximately 1965 and 1985, circumstances did not allow Jihādīs after that to implement comprehensive educational programs except on a limited scale. It is also noticeable that the Jihādī current's reliance in education was not on a contemporary library and curricula they developed according to their current needs, but rather on classical heritage texts or on some books from other Islamic

Awakening schools, which often contain material contradicting the Jihādī perspective on many issues.

After 1985, Jihādī circles—camps, gatherings, and places of activity—were dominated by educational curricula with two dimensions, as I mentioned. Either military, limited to military subjects and combat training courses, or some materials on issues of ḥākimiyyah, al-walā’ wa-l-barā’, creed, and the Salafī methodology. During the second phase of the Arab Afghans under the Taliban, I observed that the third generation of Jihādīs was increasingly characterized by ignorance and a lack of educational grounding in most of its segments. Many Jihādīs in this phase (1996-2001) showed little interest in it, despite the availability of means, camps, safe havens—indeed, very comfortable ones under the Taliban compared to the refuges of diaspora and the phase of pursuit. However, most people were active in and keen on military subjects, and did not give other educational aspects the importance they deserved. Therefore, this was reflected in that phase by many internal problems and crises, which I believe were due to the decline in levels of behavior and general ethics.

The influx of many young men from the ordinary Muslim masses, filled with emotions, enthusiasm, and sincerity, but with low levels of Sharī‘ah knowledge, religious commitment, principles of Islamic ethics and dealings, and even levels of worship, contributed to this. Many Jihādī circles were characterized by a very shallow level of qualifications in these areas. Psychological pressures, the effects of security pursuits, the general problems of Arabs and Muslims, internal problems within Islamic Awakening circles, the opposition of its leaders to Jihādīs, and the immersion of most of them in the bandwagon of sultan's scholars and tyrannical regimes' apparatuses all played a part.

All this led many Jihādī circles, in the absence of an educational methodology, to be characterized by harshness, aloofness, lack of mercy, and the absence of the exemplary figures often described in books on spiritual refinement (raqā’iq) and

stories of righteous predecessors and successors in areas of worship, asceticism, good character, gentleness towards Muslims, excusing them, showing them mercy, and guiding them.

Many atmospheres were tense, and numerous Jihādīs exhibited behavior closer to a neurotic state than to the conduct expected of a qualified mujāhid, educated in knowledge, character, worship, and behavior.

This was a reflection of the weakness of the educational methodology in terms of material and application. Allāh is sufficient for us, and He is the best disposer of affairs.

Thus, I used to observe that many Jihādīs had reduced Islām, its beliefs, and its rituals to the obligation of Jihād, thinking it was the entirety of religion. They reduced Jihād—with its rulings, etiquettes, behaviors, and characteristics required by its status as the pinnacle of Islām—to mere fighting. And they reduced fighting—with the patience, perseverance, preparation, and ethics it demands—to merely witnessing battles. Even during the witnessing of battles, one would notice a lack of patience, perseverance, and endurance of long garrison duty. They had reduced the concept of fighting to simply firing weapons.

I, along with many veteran brothers, noticed that the atmosphere within Jihādī circles in the late twentieth and early twenty-first centuries began to indicate an impending trial and tribulation that would descend to restore those sincere, good souls to their purity, their need for their Lord, and the ethics and educational components of their religion. This is what came with the events of September and their subsequent repercussions.

*{But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allāh Knows, while you know not.}* (Al-Baqarah: 216).

## **5. Absence of the impact of understanding contemporary realities (fiqh al-wāqi‘) in the politico-legal methodology of many Jihādīs:**

This, in my view, was caused by the weakness or absence of educational materials and studies that would aid in this understanding. Consequently, there was an imbalance in determining who is with us and who is against us, and confusion between the circles of enemies, neutrals, and supporters, as well as their rights and how to deal with them.

During the last decade of the twentieth century, the realities in the Arab and Muslim world, and indeed the entire world, became complex in all their political, economic, social, and cultural dimensions. All fields of human activity in these worlds witnessed enormous complexity, development, and diversification.

Societies in the Arab and Muslim world are, unfortunately, generally lagging in keeping pace with levels of civilizational knowledge, to a regrettable extent.

The Islamic Awakening in general, being a phenomenon emerging from that reality, was characterized by many influences of that general backwardness and a lack of awareness of the era it was in. While Islamic parties and groups from the school of political Islamic Awakening, along with many of their leaders and cadres, advanced in fields of knowledge and understanding of reality due to political awareness and practice, the remaining schools of the Islamic Awakening—the da‘wah-oriented, reformist, and what is termed Salafī, as well as the Jihādī school—were characterized by a low level of knowledge, civilizational awareness, and understanding of reality. The non-political schools were so due to their isolation from living reality, and the Jihādī current because the majority of its members were young people who, due to their youth in most cases and difficult security conditions, did not get their share of civilizational knowledge and understanding of reality, except in rare cases within some groups, cadres, and personalities.

Considering that today's battle is managed not only in the military and security fields, where Jihādīs and Islamists in general can perform well, but also in the fields of politics, media, and economics, and even in military and security confrontations, the level of knowledge and science has become crucial. Therefore, the low general



level among the majority of Jihādīs in understanding contemporary realities with all its data and dimensions was reflected in their methodologies, literature, media, the content and style of their discourse, and its delivery. This resulted in an imbalance in priorities, understanding of realities, and confusion between what general texts require and what reality necessitates. There was also confusion in classifying segments of people—who is with us and who is against us—and disarray in determining battle priorities.

Given the weakness of the institutional structure in the Jihādī current generally, the narrow scope for consultation and utilization of cadres, and the preference of many amīrs for yes-men, this ignorance combined with that flaw to produce a tragic result manifested in a weak level of battle management, failure in determining methods of confrontation, and poor alignment between intellectual methodology and military, political, and media action. The impact of reality was absent in issuing rulings and making political, military, and fateful decisions. It is well-known that the validity of a fatwa depends on two necessary pillars: knowledge of the Sharīʿah and understanding of reality. Assuming the existence of correct Sharīʿah understanding in many cases, the absence of understanding reality led to decisions closer to being crippled than being described as on a straight path.

## **6. Failure to adopt the concept of Jihād against the external aggressor and entering the vortex of confronting regimes:**

This was initially triggered by the provocations of the regimes. Then, a methodological principle was adopted as a result of a literal understanding of Allāh Almighty's saying: *{O you who have believed, fight those adjacent to you of the disbelievers}* (At-Tawbah: 123), and applying it to the ruling apostate regimes. This led to entering conflicts whose nature and course were determined by the enemy, resulting in losses drawn from the Muslim nation's reserves without tangible benefit or desired outcome.

The Jihādī current originally emerged due to the crisis of confrontation with the pre-Islamic ignorance (Jāhiliyyah) weighing upon the chests of Muslims, represented by apostate ruling systems. The matter evolved, as we explained, from abstract Jihādī thought to practical application.

Jihādī organizations were established and clashed in many arenas with those ruling systems. This trend was supported by Sharīʿah ruling and an existing reality. The existing reality was that the hardship and punishment inflicted upon Muslims in general, Islamists in particular, and Jihādīs specifically, came from the ruling regimes and their security apparatuses, which rationally and logically necessitated confrontation. Likewise, the Sharīʿah ruling and the command for Jihād are derived from many texts, including the saying of Allāh Almighty:

*{O you who have believed, fight those adjacent to you of the disbelievers}*. Based on this jurisprudence and this reality, Jihād organizations operated for nearly thirty years (1960-1990).

However, with the rise of globalization in everything alongside the launch of the New World Order, the evolving level of external invasion, the strong alliance between global and local apostate ruling infidel powers and international forces, and the hypocritical forces linked to them, and with the development of confrontation arenas and methods of pursuing Jihādīs from local to regional to global levels, Jihādīs should have realized this and developed their methodologies and operational style, and not remained stuck in vicious circles drawn by international Jewish-Crusader powers and their allies, leading to a futile war of attrition. But the rigidity of methodologies and understanding within most of the Jihādī current did not permit the shift necessary to give the jurisprudence of confronting aggression its due consideration. The basis remained the command to fight those disbelievers nearest to them, as if this meant the nearest security officer or the nearest apostate government in the Jihādīs' area of operation. This involved a narrowness of perspective, whether in understanding the interpretation of the text

or in understanding the operational Sunnah that clarifies it, derived from the Prophet's (peace and blessings be upon him) wars and his heading to fight the Romans while disbelievers closer to him were around. There was also ignorance of explicit statements by scholars about the non-binding nature of this command in its literal sense. This methodological rigidity was reflected in the resistance of most Jihādīs to moving towards global Jihād and globalizing the confrontation when it was proposed by a limited segment of Jihādīs in the late twentieth century.

## **7. Inability to define the Shari‘ah-based and operational content of several fundamental concepts:**

The contemporary Jihādī project introduced a number of fundamental terms and designations upon which the organizational structure and operational conduct of Jihādī groups were based. However, these created problems that Jihādīs could not resolve and clarify, including:

**The Jihādī Group:** What is it? What is its definition? What is the nature of its relationship with surrounding groups? What is the legitimacy of the multiplicity of such Jihādī and non-Jihādī groups? What is the extent of its powers and scope in relation to the general Muslim community? What are the justifications and legitimacy for its existence?

**Emirate, Consultation (Shūrā), and Decisions:** What are the limits of the amīr's authority in his relations with the grassroots, leadership, and institutions of the group? Consequently, what is the method of decision-making in the group? What is the nature and bindingness of shūrā? Is it a private or public emirate?

**Pledge of Allegiance (Bay‘ah), Hearing, and Obedience:** What is the nature of this bay‘ah? What is the content of its contract? Consequently, what are the mutual rights and duties between the amīr and the individual, or between the individual and the group? How is it dissolved? Based on what?

What are the consequences of breaking it? When is it legitimate and when is it

forbidden? And so on, for these issues that were not precisely defined in the Jihādī current and differed from one organization to another. While most Jihādīs in their methodologies considered their group to be one of the Muslim groups and an emirate of Jihād, and that the bay‘ah was limited to those duties, the reality was that some of these groups practically behaved as if they were the Muslim community in their country. Some senior figures in the Jihādī current declared their group to be the sole legitimate group in a particular country, and consequently resisted, by various means, the emergence of other groups or the continued existence of previous ones. Some even went as far as seeking fatwas permitting the Jihādī group to unify the ranks of Jihād by force and violence to eliminate other groups! Some deviants were found who issued such fatwas, among those students of knowledge who joined the Jihādī current and took leading roles in issuing fatwas due to the absence of scholars. Some groups also established prisons, punishments, and organizational courts without defining these limits and powers, which created real problems within the organizations. Secrecy and security conditions added an abnormal situation that complicated these matters.

I asked some students of knowledge from the Jihādī current (may Allāh preserve him) about the legitimacy of an individual leaving a group if the path did not suit him or if he saw its futility after joining. He told me it is not permissible unless he sees clear disbelief (kufr bawāḥ) for which he has proof from Allāh!

Consequently, he extended the rights of the supreme Imām to the amīr of the group! When I asked him what if one sees clear futility, clear chaos, or clear bankruptcy, and becomes certain that what he sought by joining that particular group will not achieve his goals? Should he continue like this for his entire life? Is it not permissible for him to switch to another group or strive to form a new one? The man was at a loss for an answer when he considered the dimensions of the problem.

If the group can expel a member from it, why does he not have the right to separate himself and withdraw? And how, in this case, do we resolve the issue of the secrets

he possesses? And so on for these issues.

There were real problems in codifying this and issuing fatwas on it, and in operating on undefined bases.

These are problems not present in the general Muslim community in its natural form. The Commander of the Faithful cannot expel a Muslim from the Muslim community, even if he does not pledge allegiance to him, unless he rebels against him. Nor can an individual member of the Muslim nation withdraw from it. Nor do the rights and duties incumbent upon him by virtue of his general pledge of allegiance and obedience to the Commander of the Faithful equate to those incumbent upon a member of a specific Jihādī or other group.

The problem of the absence of the supreme Imāmate and the demise of the political structure of the Muslim nation opened up many issues. When groups arose to solve this problem and were forced into secrecy due to the regimes' brutality, other insoluble problems emerged. This was one of the manifestations of the Muslim nation's predicament due to the absence of Dār al-Islām, the Imāmate, the Sharīʿah, and their consequences. These problems were some manifestations of the flaws and inadequacy of the proposed methodologies, not only in the Jihādī current but at the level of all Islamic Awakening organizations.

### **Secondly: Errors and Flaws in the Organizational Structure and Frameworks of the Jihādī Current:**

The second type of errors and ailments that appeared in the operational methods of the Jihādī current are flaws and shortcomings in organizational structures and the nature of frameworks. This produced problems, chief among them the major issue whose dimensions became apparent in the last decade of the twentieth century after the launch of the global campaign against terrorism. Reality proved the impossibility of continuing Jihādī work with the existence of this structural problem, which is that

all Jihādī organizations and groups built their structures on the basis that they were (secret - hierarchical - country-specific) organizations.

### **1. Problems Arising from Secrecy:**

Choosing clandestine methods was an obligatory and logical response to tyrannical, oppressive, and unjust powers whose pharaohs and their aides showed no regard for pacts or kinship with believers. I am not here to criticize the principle of secrecy in Islamic work; it is a Sharī'ah principle with its evidence and historical precedents, starting from the Prophetic biography and passing through many experiences throughout Islamic history. Nor am I objecting to it operationally, because it was a compulsory method we practiced during a period of necessity, as is well known. However, I am here to mention the major problems that arose from it due to the nature of things and the shift in the levels of security confrontation to a point where apostate regimes and the global infidel powers behind them became so savage that these problems made continuing with that method a form of insistence on futile failure in the end. These savage methods led to Jihādī groups becoming deeply immersed in secrecy. This generated problems for them in education and preparation, in recruitment and expansion, in the weakness of public outreach and broadening their audience, and in the limited scope of activity for production and contribution.

It is known from the history of the call to Islām since its advent and throughout Muslim history that the methodology of education was primarily based on the relationship between the educator and the followers, which relies on direct contact. This is the primary means of transmitting knowledge and learning, explaining the methodology, presenting an example, demeanor, and behavior, and conveying various areas of influence. Thus was the Messenger of Allāh (peace and blessings be upon him) to the Companions, the Companions to the Tābi'īn (Successors), and these to their followers among the scholars and inheritors of the prophets, and then

these to their students and their public, down to the common people.

However, clandestine operational methods do not permit this. So, how is cultivation to occur? And if cultivation becomes impossible, how can the work continue with cadres who have not been trained according to the methodology or preparation programs? Clandestine cells rely on the leader of a given cell meeting with his followers to prepare them in the various necessary areas of religious, intellectual, methodological, and political knowledge, as well as military and security training, and so on. This meeting is periodic, often weekly, but becomes less frequent with heightened security tensions, sometimes ceasing altogether. Thus, the initial vanguards of Jihād were prepared to a high standard because they were developed before the phase of covert operations, in mosques or in public or semi-public Islamic groups. Their Jihādī performance was consequently high, commensurate with the levels of cultivation these cadres had received.

However, with the attrition of the first and subsequent generations of cadres – as the path of Jihād consumes its personnel through martyrdom, detention, and emigration from the arena – unqualified cadres and cells join the ranks. These are often from the common people and a younger generation that has typically not been previously cultivated within an Islamic movement. This is especially so since Islamic movements from other schools of thought often immunize their members against joining Jihādī work, because their own leaderships have not entered it.

This tragedy has recurred in all Jihādī experiences. Cadres were quickly depleted, and organizations were forced to rely on new, unqualified personnel, particularly some who proved courageous and effective in combat on the ground. Thus, the group loses its standard and then its identity due to the discontinuation of the cultivation project. This problem and its catastrophic results are sufficient affliction to prove the futility of the entire method. Unfortunately, this was not the only problem.

Security pressures and enforced secrecy also impose conditions that do not allow for widespread recruitment. Most Jihādī groups built themselves and their entities before the confrontation and the outbreak of battle. They formed their structures and recruited most of their members. Then, the confrontation usually began before preparations were complete, either due to intelligence agencies discovering the initial stages of preparation, or due to situations exploding as crises worsened. The Jihādī organization finds itself compelled either to enter the battle and continue preparation and building amidst it, or to be liquidated by security campaigns without resistance. So, they enter the battle. With this entry, the consumption of cadres and members begins. The organization needs recruitment, and recruitment requires propaganda, mobilization, and a popular base. It also needs, to be effective, to monitor potential recruits and study their eligibility and circumstances. However, secrecy and security problems do not permit this, so recruitment weakens, and numbers dwindle. After being fragmented, the organization transforms into disjointed, gang-like cells, gradually consumed by the battle, unless the organization succeeds in developing guerrilla warfare, moving it from one stage to another until recruitment expands. Yet, what happened in all previous experiences, without exception, was that the preparation of Jihādī cadres and members was limited. It did not expand due to many reasons, the most important being the security challenge and the method of secrecy.

For example, the number of active *mujāhidīn* in Syria, the longest attempt (around ten years), did not exceed 1,500 at its peak, not including local supporters. This was in a country with a population of approximately 12 million at the time. In Egypt, the Jihād Organization did not exceed 2,000 members, and the Islamic Group perhaps had double that number of active members, excluding general mosque attendees. This was from a nation that numbered over 60 million people. In Libya, the number of *mujāhidīn* did not surpass a modest figure from a population that was itself



limited, not reaching 4 million. In some countries, like Tunisia, the number did not exceed the dozens, and so on.

As for weak propaganda, a shrinking popular base, and the consequent poor mobilization due to secrecy, this requires little explanation, as clandestine methods do not provide what is necessary for mobilization, which fundamentally relies on connecting with the masses through public means.

## **2. Problems Arising from Hierarchical Structure and Security Issues**

All political and Jihādī Islamic organizations, and similar groups, were built using a hierarchical method. Often, the call begins with a few individuals who define the foundations of their methodology, their objectives, and their program of action. They pledge allegiance to one among them as their leader (emir), forming the initial core of his leadership and consultative council. Thus, the top of the pyramid begins. Recruitment and mobilization operations continue, with each of these individuals becoming responsible for a department, cell, or group, and the system perpetuates. From this collective, what is known as the organizational pyramid is formed.

This method of movement construction possesses strength in terms of control and command, as orders are issued, programs are decided, and they descend from top to bottom. The method is then followed to some extent, and reports, advice, proposals, and so on, return in the opposite direction with flexibility and speed.

However, such a structure is characterized by security weaknesses and a lack of resilience against intelligence and security confrontations. This is especially true after security agencies and tyrannical governments, followed by the disbelieving forces warring against the Jihādī phenomenon, demonstrated their readiness for all forms of brutality, physical and psychological torture, and even the use of drugs and medications to extract information. Consequently, most detainees did not hold back from confessing most or all of the information they possessed, or even adding to it

to satisfy the ravenous wolves among the torturers, eager to extract every shred of information from the depths of the detainee's memory, even from under his fingernails if necessary, or by flaying his skin if that did not suffice.

Thus, in every experience, a few hours were often sufficient to extract a quantity of information that was quickly disseminated to security agencies, widening the circle of arrests. This cycle was repeated again and again, so that security campaigns encompassed the greater part of the clandestine organization within short periods.

The organizational pyramid thus became like an inflated plastic bag containing liquid; puncturing it from any side would lead to its contents emptying, sooner or later. Jihādī organizations that engaged in confrontations attempted to develop their operational methods with something called a linear or cluster structure, where operatives work in separate clusters of cells. However, collectively, these are forced to transform into a collection of organizational pyramids, re-establishing the features of the main pyramid through communication channels.

The problem was not resolved within a single country. This, especially where most countries did not offer rugged geographical terrain allowing organizational leaderships to secure themselves to manage their operations, led to further issues. Even when such terrain was available, they were forced to communicate with active cells that also operated using the same method. Then, Jihādī organizations, like all gangs and secret groups, were compelled to have their leaderships migrate to safe havens in neighboring countries. These havens, by virtue of the old margin of regional conflicts between states, provided them a secure refuge from which they managed their affairs. However, security cooperation, as we previously explained, and its transition from the regional to the international sphere, narrowed and then eliminated these havens. The hierarchical problem remained unsolved amidst operations of brutality, torture, kidnapping, and rendition. This, combined with

other factors, led to the erosion of organizations, ultimately providing all the elements for decline and disintegration.

### **3. The Problem of Regionalism**

Most, if not all, Jihādī organizations and groups forming the Jihādī current that operated during the latter half of the last century were regional in their field of operation and their movement's objectives. This was a result of the prevailing political, social, and practical circumstances before globalization permeated all aspects of human activity, including Jihādī groups themselves.

Few were those countries that possessed a vast area, aided by geographical ruggedness and diversity, in addition to a large population and expansive borders and access points, such that they had the various factors to create the conditions for a Jihādī guerrilla war that could progress through stages to success. The Western colonial partition plans, enacted during what can be considered a new wave of Crusades, fragmented the Islamic and Arab world into entities, most of which were small, incapable, and lacking geographical, human, or economic prerequisites.

However, Jihādī organizations planned their work within the confines of confronting their own particular tyrannical regime, within the context established by Sykes-Picot at the beginning of the twentieth century. Thus, most Jihādī organizations found themselves facing realities that did not, in fact, allow for the success of a revolution or the launch of comprehensive guerrilla warfare in most countries. What can a Jihādī organization achieve at the level of Bahrain, Qatar, Tunisia, Jordan, Syria, or Libya, given these regional constraints? Even large countries like Egypt and Saudi Arabia were not provided by their national circumstances with sufficient factors for the success of clandestine confrontations by hierarchical organizations within their borders. The final outcome, resulting from the confluence of these

reasons, was commensurate with these realities. All such attempts, without exception, were liquidated over 40 years and through dozens of experiences.

Following these three fundamental problems of structure and framework, there were other structural issues, the most important of which include:

#### **4. The Problem of Non-Field Leadership**

As mentioned, the main leaderships of the organizations, the emir and his senior aides, were forced to leave their countries and emigrate under the pressure of security campaigns. They settled in nearby or distant havens, far from the sites of their cause, and dealt with it through messengers or external communications: couriers, telephones, fax machines. This method created vulnerabilities for the organizations and points of penetration for intelligence agencies.

This automatically created active military field commanders, while the external leaderships transformed into political and media leaderships. This reality quickly generated countless problems. I personally witnessed a number of experiences where this issue was at the forefront of what contributed to the ruin of Jihādī causes. The "Jihādī Revolution in Syria," which I experienced from within, was a model of this problem. The political leadership of the Muslim Brotherhood settled in Baghdad, Amman, and neighboring areas of Syria. They began to lay down plans and programs for a political, military, and security reality inside Syria about which they knew very little. Soon, conditions changed, their knowledge of developments diminished, and they began to draw up plans in a vacuum. The field commanders found themselves forced to act and maneuver, but they were constrained by two strong tethers: the pledge of allegiance and the duty to hear and obey the leadership abroad, and the desperate need for the funds sent along with the orders.

I also witnessed a number of Jihādī causes through my interaction with their members and leaders in several Arab countries, and I found they had the same

problem. Those leaderships should have transformed into popular symbols that move the masses and political-media leaders, leaving military action and field decisions to the field commanders. However, they clung to the details of decisions and did not trust young field commanders. In some cases, they were right to do so, but this did not eliminate problems that found no solution and were, by the nature of things, inherent to organizations operating with such methods in such circumstances.

## **5. The Problem of Funding**

Jihādī organizations were limited in number, elitist, and not mass-based in most, if not all, cases. Consequently, their bases or popular support did not provide them with sufficient financial resources. They were forced to resort to external sources, which created significant problems. Ultimately, these resources, from entities not intrinsically committed to these causes, could not meet the needs that ballooned with the launch of operations and the escalating costs of military and security expenses, as well as the needs of the families of martyrs, the pursued, and prisoners, and so forth.

Jihādī organizations relied either on the support of political groups and organizations that were forced into confrontation due to regimes expanding the circle of conflict out of their own stupidity and tyranny (as happened in Syria), or on exploiting a revolution in which young men would die and *mujāhidīn* would be martyred, and which would require ready-made leaderships to assume power, according to dreams of the collapse of those regimes that ultimately did not collapse.

Alternatively, Jihādī organizations relied on the support of some Islamic groups from other countries or some philanthropic individuals who supported Jihād, usually in countries other than their own. This was the case for most benefactors of

Jihādī groups from the primary source for most of these movements: the Gulf Cooperation Council states, especially Saudi Arabia and Kuwait.

Or, they found themselves forced to accept aid from some governments and regimes with their own special agendas for providing such support.

I do not wish to elaborate on the many problems caused by this situation and by Jihādī groups operating under the banner of "Charity for the sake of Allāh."

However, the outcome was that programs to dry up funding sources, and the irregularity of those sources even before these programs were implemented, led the organizations, whose expenses had expanded, to practical bankruptcy. This was one of the primary reasons for failure.

#### **6. The Problem of Consultation (Shūrā), the Absence of Institutionalization, and the Impossibility of Establishing It Amidst Security Challenges**

The issue of consultation (shūrā) and the method of decision-making was one of the biggest problems that accompanied the work in most Jihādī organizations. It often led to splits and divisions within organizations and the spread of the phenomenon I have termed "amoebic organizations," which divide and divide, and soon divide again.

Most Jihādī organizations adopted the principle of non-binding consultation, where the emir is authorized to choose what he deems appropriate after reviewing the opinions of his leaders and aides. A few adopted the principle of binding consultation, where the emir is obliged to accept the opinion of the majority of the leadership or consultative council on a given matter. This is a matter whose explanation and delineation of the pros and cons of each method would be lengthy, and this is not the place for expansion and detail. Some Jihādī organizations addressed these issues by making consultation of two types: binding for general and important strategic decisions, and non-binding for the tactics of implementing those

strategies. However, all these classifications and administrative efforts, amidst security storms and the dispersal of Jihādī organization leaderships – either in hideouts within their countries or in various havens in neighboring countries, openly or secretly – meant that everyone eventually went into hiding and moved frequently, making it impossible to practice any form of consultation. The general emir and sub-emirs issued whatever necessary orders were feasible, relying on Allāh in extremely tragic circumstances. Institutions and administrations collapsed and devolved to a few officials responsible for subsidiary matters, acting according to the exigencies of de facto necessities. Work was forcibly reduced to day-to-day management on all levels.

## **7. The Problem of Weak Internal Security in the Jihādī Current**

The principle of operating in clandestine organizations that take the form of gangs using security-conscious methods is a principle and operational model foreign to Arab and Islamic societies. Due to their historical and social components, these societies have operated in ways entirely contrary to the principles of this method, to which we were compelled by repression. Arab and Islamic societies are open societies. Cultivation within them relies on contact with the public, and mobilization relies on oratory, public proclamation of the call, and influencing people. News circulates in our societies through a system of rumor; the love of spreading news is an old social heritage. Public confrontations, duels, encounters, and displays of heroism are likewise historical and cultural legacies. Wasted time, freedom of movement, and a Bedouin culture of spontaneity still characterize our societies despite industrial and urban transformations.

Thus, the methods of concealment, gangs, and secrecy; the modus operandi of mafias; precise appointments and brief meetings; strict, concise orders; and literal execution without expansive independent judgment; punishment for mistakes, even the elimination of troublemakers in the operational system of gangs – all these are

methods that did not find acceptance in our societies. Organizations were unable to prepare more than a very limited number of cadres within their structure to perform according to these methods. General social characteristics and inherited flaws imprinted themselves on the work of these organizations and led to disasters due to the lack of harmony with this approach.

At the forefront of these problems was the lack of security awareness and the impossibility of elevating most active elements and grassroots members to the necessities of this method. I observed that most of the heroic *mujāhidīn*, many of whom I knew, and whose splendid performance I witnessed in open field confrontations and on fronts in Afghanistan, were among the least effective performers when entrusted with clandestine tasks or forced into security-conscious movement after becoming fugitives.

Rumor-mongering, narrating secrets, excessive chatter, imprecision in movement, and disrespect for the security of various communications – movement, telephones, faxes, and later the internet, and so on – were incurable diseases that could not be resolved and destroyed many cells throughout various experiences. I almost became certain that this method does not suit our people, and that we must find for them a method that unleashes their energies according to their capabilities and temperaments, without requiring methods that I have seen few able to work with and adopt.

### **Thirdly: Mistakes in Operational Methods and Confrontation Management**

In mentioning these mistakes, I will rely on enumeration for brevity and because they are clear and do not require much explanation or detail, and Allāh, the Exalted, knows best. Among them are:



1. Inability to develop operational strategies due to the unavailability of the necessary data, for reasons either external or internal, leading to work devolving into a series of daily routines and sometimes haphazard decisions.
2. Opening side battles with segments of the Islamic Awakening schools, unnecessarily embroiling various sectors of the populace and its political or social components. These side battles included doctrinal, creedal, and political problems, and a failure to maintain a unified direction of the battle against the primary enemy, represented by tyrannical governments and their allied external aggressors.
3. Becoming entangled in long-term confrontations with government security agencies, which turned into a war of attrition where both the killer and the killed, the rightful and the wrongful, the just and the unjust, were drawn from the nation's reserves. Governments had no difficulty in throwing the sons of the people from the security and army forces – most of whom were either ignorant or coerced – into this endless battle. Meanwhile, the forces and interests of the external aggressor remained unharmed, indifferent to these battles consuming our sons for long years. Thus, the game was played on fields defined by the greater enemy, using methods he designed, and in which he achieved his objectives. The Jihādīs exhausted their strength in it to no avail.
4. Failure, in most cases, to identify keys to the conflict and slogans for confrontation around which people could be mobilized against the governments faced by the Jihādīs. The issue was confined to the details of God's sovereignty (ḥākimiyyah) and its slogans. This was a losing battle due to the difficulty of the content being presented, the opposition from scholars

of the authorities, and their success in undermining its fundamental basis, which is proving the disbelief of the ruler and the obligation to rebel against them. They managed to prove to the populations the rulers' Islām and the obligation to obey them, and that we were a group of Kharijites, dogs of Hellfire, corrupters on earth, and criminal rebels. The Jihādīs were generally unable to raise banners highlighting popular, easily understandable keys to the conflict that would arouse public support. There were very important issues around which the populations could have been mobilized to support the Jihādīs, such as problems of hunger and injustice, squandered dignity, the occupation of holy sites, colonial plunder, and political and economic occupation. These and other slogans were skillfully exploited by nationalists, pan-Arabists, leftists, and even some schools of the political Awakening, turning them into popular currents. All these are fundamentally legitimate issues from a Sharīʿah perspective and can be presented in an Islamic and Jihādī manner. However, the Jihādīs, especially after the intermingling of intellectual data from the so-called Salafī current into their methodology, chose the one-dimensional presentation of problems related to sovereignty (ḥākimiyyah) and allegiance and disavowal (walāʾ wa-l-barāʾ). These are topics, as I mentioned, that require an elite understanding and are difficult for the common people to digest.

5. The style of discourse of most Jihādīs was not populist. Communication methods were generally limited and underdeveloped, both in type and quantity. Jihādīs relied on leaflets, communiqués, and, in very limited cases, some cassette tapes. Many Jihādī groups had no media message at all. Indeed, many populations in some countries knew nothing about the Jihādīs within them, nor why they were fighting and being martyred, nor what their

objectives were.

Furthermore, the discourse of most of them, especially after mixing with non-Jihādī Salafī thought, was characterized by arrogance and harshness, lacking heart-softening reminders, emotional appeals, and elements that evoke mercy, compassion, and sympathy. They adopted an approach of shunning people and distancing themselves from them in everything, which isolated the Jihādīs and helped media campaigns to paint a repulsive caricature of the Jihādī personality, a portrayal confirmed by the actual practices of many of them.

#### **Fourthly: Other Mistakes, Problems, Obstacles, and Types of Dysfunction in the Operational Method of the Jihādī Current**

These too I will mention briefly as bullet points. Due to their variety, I will list them without intentional order. Among them are:

1. The Jihādī current's lack of scholars to lead its course, who could fill the gap in cultivation, religious edicts (fatwā), writing, and guidance, and serve as popular symbols to mobilize the masses. This contributed to the emergence of the phenomenon of the "young muftī," or what they loosely termed "a brother who has knowledge" – a term that could apply to anyone with any knowledge, as no Muslim is without some knowledge.
2. A general decline in the level of religious knowledge within the Jihādī current at all levels. This even led to the formation of Jihādī groups in some countries in later stages by young cadres characterized by extremely modest levels in this fundamental field for an Islamic fundamentalist Jihādī current.

3. A decline in the levels of devotional, behavioral, and moral cultivation among many of the later young men who joined the Jihād. Due to the absence of cultivation programs, regrettable phenomena appeared in some Jihādī groups. Anyone who lived through the first generation of Jihād and whom Allāh decreed should see these types from the later Jihādīs could observe the vast difference.
4. The spread of general ignorance across various fields of knowledge, in addition to human ignorance and low levels of behavioral cultivation. Many who later joined Jihādī groups were characterized by superficiality and ignorance of political, security, and scientific realities, and most aspects of contemporary developments. Indeed, the modest or even poor levels that characterized many of the common young men who joined the Jihād extended to become the condition of some who assumed leadership and administrative roles in some nascent Jihādī groups at the end of the twentieth century.
5. The restriction of cultivation and preparation curricula on open fronts and fields like Afghanistan in both phases to almost purely military training programs. Programs for religious scholarly preparation, political guidance, intellectual qualification, and behavioral cultivation were absent from these curricula, despite the availability of favorable conditions such as sanctuary, security, and material resources. The majority adopted "Janissary-style training" and a "cannon culture" in the Ottoman style. This method, and those who supervised it, contributed to cultivating ignorance and producing individuals who did not belong to the Jihādī current we knew two decades earlier, except in emotion, enthusiasm, and sincerity – virtues whose positive outcomes were largely negated by these deficiencies.

6. The emergence of the phenomenon of excessive adherence and extremism in the later stages of the Jihādī current, after the mid-nineties. General conditions – pursuits, oppression, suppression, injustice, the ailments of the Islamic Awakening, the tribulation of palace scholars, the tyranny of governments, invasions by external enemies, and the calamities befalling the Ummah, along with most of its people turning away from their religion – led to reactions that imbued many Jihādī grassroots with fanaticism, a love for extremism and excessive adherence, expressing religiosity through extremism, and commitment through violence and extremism in the simplest rulings and matters. Some veteran Jihādīs and I, after Allāh decreed that we see some of these later models, observed that the gap between these models and the societies from which they had detached themselves had become so vast that they were fit only to fight these societies, and could not find any common ground with the components of the vast majority of the peoples of our lands.
7. The spread of a "yes-man" spirit and a decline in levels of creativity. The emergence of the phenomenon of active elitist management in every group, with the rest becoming followers separated by a large gap in capabilities and qualifications from the limited elite in the inner circle of some Jihādī groups.
8. A decline in the spirit of enjoining good and forbidding evil, a scarcity of purposeful self-criticism, and a diminished ability to rectify defects within Jihādī groups except in a very limited circle. The absence of achieving consultation in general circles, and its confinement to the elite in most groups, contrary to how it was in the Prophetic Sunnah and the methodology of the righteous predecessors.

9. The spread of the phenomenon of the "Jihādī on his own terms" among later Jihādīs. This is one of the effects of the "they were men, and we are men" approach, especially in Afghanistan in both its phases: no school of thought, no group, no emir, no methodology, no controls; absolutely free, unaffiliated, a rebel who cannot be controlled, and has no point of reference.
10. The spread of the phenomenon of "Jihādīs who have not engaged in Jihād," yet who came to the fore as symbols, guides, and muftīs for Jihādīs. This appeared among followers and supporters of the Jihādī current who were very fanatical about its methodology and symbols in words, but did not actually engage in Jihād, especially among Awakening circles in Western countries, and other circles.
11. The spread of the phenomenon of those who wanted preparation but did not want to go forth for Jihād, contrary to those who, if they had wanted to go forth, would have prepared for it. But these prepared and did not go forth. Thousands of trainees were of no benefit; their fate after receiving advanced training is unknown. The reason is that they were trained, but those who trained them did not cultivate them nor instill in them any combat doctrine.
12. Working for the benefit of others in issues of intersecting international and regional interests, and the inability of interim leaderships to create an autonomous project, as happened in the first Afghanistan experience and the Bosnia experience.
13. Forgetting the prisoners: This is one of the catastrophes of the Jihādī current. Prisoners accumulated by the thousands in the prisons of tyrants, among them scholars, preachers, senior Islamists, Jihādī leaders, and their best

cadres. Then, hundreds of prisoners also accumulated in the prisons of America and Western countries. Yet, the Jihādī current showed no movement towards carrying out operations aimed at their release, as if they were completely forgotten.

14. Loss of the ability to "deter" various kinds of enemies, to the point where we became the ones instilled with fear, even though they call us terrorists.

And so on.

An important historical phase of one of the most significant schools of the Islamic Awakening, and one of the most impactful on the reality of Muslims, has concluded. This is the school of the Jihādī current, whose experiences and contributions spanned approximately four decades. In these two chapters, the sixth and seventh, I have attempted to record a summary of its trajectory and characteristics, and the lessons from its experiences. I presented a summary of its positive harvest and great achievements, as well as the internal and external reasons that led to the failure of those attempts to achieve their ultimate goals, by the decree of Allāh.

With the conclusion of this chapter, the first part of this book ends. It has dealt with the roots of the events we are experiencing, and a summary of this Ummah's history of conflict with the Romans – this Ummah's eternal affliction and ordeal.

It also presented a summary of the course of its Islamic and Jihādī awakening, and the experiences and lessons it abounded with, which must be known and whose lessons must be drawn upon as we enter the twenty-first century and step into the post-September world – the world of the great Zionist-Crusader campaigns against our vast Islamic world.

This century, which they want to be American-Zionist, where "nations have conspired against us as diners conspire over a bowl of food," just as the truthful, confirmed Prophet (peace be upon him) informed us.

This century, we must inaugurate by launching global Islamic resistance against this aggressor targeting our religion, holy sites, lives, honor, property, and all the foundations of our existence as a Muslim nation.

This resistance cannot proceed with guidance and insight without knowledge of the roots of this conflict, its history, and its experiences, for which the preceding chapters were written to fill some of its gaps.

This resistance, which must be launched on foundations of guidance, insight, and integrated principles, building upon past lessons and morals, and proceeding according to a methodology and methods suitable for the current stage, in light of the constants of this religion and the combative Jihādī creed of this Ummah, and the foundations of a disciplined movement methodology appropriate for the new calamities and circumstances that have befallen us.

This is what I will attempt to lay some groundwork for in the next part of this book. And Allāh is the Giver of success, and He [is the one who] guides to the right path.



# **The Jihādī Methodology and Creed**

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## Introduction to Second Part of the Book

All praise be to Allāh, Who is deserving of all praise and commendation. Praise be to Allāh, Who is praised in the Earth and the heavens. Praise be to Allāh, Who fulfilled His promise, aided His servant, strengthened His soldiers, and alone defeated the confederates. Praise be to Allāh, Who commanded His Messenger, may Allāh bless him and grant him peace, with a command that encompasses every believer in his nation, may Allāh bless him and grant him peace. The Almighty, the Speaker, said:

*{So fight, [O Muḥammad], in the way of Allāh; you are not responsible except for yourself, and incite the believers [to fight]. Perhaps Allāh will restrain the might of those who disbelieve. And Allāh is greater in might and stronger in punishment.}* (Al-Nisā' 4:84)

And may prayers and peace be upon His beloved and His chosen one from His creation, our Prophet, our master, our leader, and our beloved – the smiling warrior, the Prophet of Mercy and the Prophet of the Fierce Battle. He, may Allāh's prayers and peace be upon him, said: *"I have been sent with the sword just before the Hour, so that Allāh alone is worshipped. My provision has been placed under the shadow of my spear, and humiliation and disgrace are for those who disobey my command. Whoever imitates a people is one of them."* The Messenger of Allāh, may Allāh bless him and grant him peace, spoke the truth.

And now, to proceed:

Before delving into this important part – for which the first part, despite its length and all it contained, was but a series of foundational premises and supports, whether Sharī'ah-based, historical, political, intellectual, or methodological, for what this section will encompass, if Allāh wills – and before that, I wish to introduce the chapters of this section with a number of points that will pave the way for it and aid in its further understanding, if Allāh wills.

## **First: The Fixed and the Variable in Jihādī Thought and the Theories of the Call for Global Islamic Resistance**

Al-Mubārakfūrī, in his valuable book *Al-Raḥīq al-Makhtūm* (The Sealed Nectar), in which he summarized the biography of the Messenger of Allāh, may Allāh bless him and grant him peace, presented a summary of the following account:

"The Messenger of Allāh, may Allāh bless him and grant him peace, moved with his army to reach the waters of Badr before the polytheists and prevent them from seizing it. He encamped in the evening by the nearest water source of Badr. Here, al-Ḥubāb ibn al-Mundhir, may Allāh be pleased with him, stood up as a military expert and said: 'O Messenger of Allāh! This encampment, is it a place that Allāh has commanded you, so we can neither advance nor retreat from it? Or is it a matter of opinion, warfare, and strategy?' The Prophet replied: '*Rather, it is a matter of opinion, warfare, and strategy.*' Al-Ḥubāb said: 'O Messenger of Allāh! Then this is not the [ideal] place to encamp. Lead the people until we reach the water source closest to the enemy – Quraysh – and encamp there. We should then render unusable the wells behind it, build a cistern over it, fill it with water, and then fight the enemy. We will drink, but they will not.' The Messenger of Allāh, may Allāh bless him and grant him peace, said: '*(You have indeed offered a sound opinion).*'"

This profound account contains great wisdom through which the Messenger of Allāh, may Allāh bless him and grant him peace, teaches us significant benefits, including:

1. The Muslim's etiquette with the religion of Allāh: what is revelation, we neither advance beyond nor fall short of.
2. The necessity of *ijtihād* (independent reasoning) in matters of "opinion, warfare, and strategy."

3. The soldier's etiquette when presenting views to his commander.
4. The commander's etiquette with his aides when *ijtihād* and innovative ideas are presented to him.
5. The obligation to present opinions without hesitation, regardless of the commander's rank and knowledge. We have before us an example where an opinion was presented to the greatest teacher, the Messenger of Allāh, may Allāh bless him and grant him peace.
6. Clarity and decisiveness in presenting an opinion after confirming it falls within the scope of *ijtihād*: "(Then this is not the [ideal] place to encamp)."
7. The leadership's adoption of what is proven correct, and not disregarding an evident truth, irrespective of the perceived low status of the one who uttered it.

Among these, we note a point relevant to this introduction: it established a golden rule for the fixed and the variable, upon which dynamic Jihādī thought and the jurisprudence of action and movement in the entire Islamic Awakening should be based. Indeed, I believe that this rule is the foundation for all aspects of a Muslim's activity and movement throughout his life.

This point divides the rules and laws subject to thought and action into two categories:

- Fixed principles: These are fundamentals of the religion, creed, and firmly established methodological rules. The required approach here is: "a station Allāh, the Exalted, has appointed for you, from which we are neither to advance nor retreat."
- Variable elements: These change according to circumstances and events. This is the arena for competing intellects, understandings, expertise, and

experiences, and the domain for innovation therein. It encompasses matters of "opinion, warfare, and strategy."

The second important wisdom from the jurisprudence of this great account is teaching the leader, the led, and everyone who came after the Messenger of Allāh, may Allāh bless him and grant him peace, and his noble Companions, how to deal with the fixed and variable aspects of belief, action, and application. Every individual must employ the intellect Allāh has blessed him with, making it the basis of accountability in every matter he faces, and he should ask and seek clarity if he does not know. He should ask those of knowledge about matters he encounters: Is it from the fixed tenets of belief and established Sharī'ah rulings? If so, his stance should be submission and compliance (he neither advances nor retreats). Or is it a matter of *ijtihād* in opinion, warfare, strategy, and similar aspects of human activity?

If it becomes clear to him that it belongs to the latter category, he should present his opinion, expertise, and *ijtihād* with full conviction, decorum, and responsibility, just as that esteemed Companion, may Allāh be pleased with him, did. And every leader whom Allāh has tested with decision-making must allow scope for this, listen, and encourage the led to bear the responsibility of thinking, proposing, and innovating. This is what the Messenger of Allāh, may Allāh bless him and grant him peace, did, though he, unlike those after him, was independent of all that due to revelation. Indeed, it extends to yielding to the opinion of the expert who reasons correctly, and to say in response what the Prophet, may Allāh bless him and grant him peace, said: "*You have indeed offered a sound opinion*)," and even to submit to that opinion.

These represent two schools of leadership! One school accepts proposals in the domain of opinion, warfare, and strategy, and encourages innovators through consultation (*shūrā*); "*You have indeed offered a sound opinion*)."



The other is the school of Pharaoh, about whom Allāh, Blessed and Exalted is He, informed us: *{Pharaoh said, "I do not show you except what I see, and I do not guide you except to the way of right conduct."}* (Ghāfir 40:29). His entire basis for this was his claim: *"O my people, does not the kingdom of Egypt belong to me and these rivers flowing beneath me? Then do you not see?"}* (Al-Zukhruf 43:51).

This led him, when Satan inflated his ego, to the outrageous claim: *{And he said, "I am your most exalted lord."}* (Al-Nāzi'āt 79:24). This is not the place to elaborate on the treasures within these magnificent divine texts and noble prophetic traditions that stir the soul and invite the pen to expound. What has been briefly mentioned suffices for our current purpose.

What I will present in the following theories I offer as a step, among the initial steps that must be taken today, before it is too late, within the Jihādī current and the field of practical thought in the glorious Islamic Awakening. This is so we may open the door for correction and development through our strategic, faith-based decision for steadfastness – steadfastness on the path of Jihād.

Most of what I present consists of ideas related to matters of "opinion, warfare, and strategy," especially those concerning the practical application of Jihād in the post-September world as I perceive it.

There is also an aspect that belongs to the realm of fixed principles, by virtue of our belief in the fundamentals of our upright religion, our religious tenets, and their established Sharī'ah rulings. These are methodological constants for us, inherited within this blessed Islamic Awakening and the glorious Jihādī current over successive decades, from trustworthy and proven leaders, scholars, and working mujāhid shaykhs. Most of these constants that I convey are interspersed throughout this book in the chapters dealing with thought, methodology, fighting creed, and the

fixed fundamentals of Shari‘ah-based politics when we address the political theory of resistance, in addition to religious educational aspects.

The reader can easily distinguish this. I will indicate them in their place to differentiate what is a fixed religious belief or a Shari‘ah ruling, our stance towards which is that we neither advance beyond nor retreat from it, but rather; we hear and we obey.

There are also jurisprudential choices we have adopted, and these are subject to the golden rule summarized by the esteemed jurist Imām Mālik, may Allāh have mercy on him, in the great saying: "Every person's words may be accepted or rejected, except for the occupant of the noble grave, may Allāh bless him and grant him peace." Thus, these are theories put forth for dialogue, discussion, experimentation, and application, in order to launch a call and a method of action and resistance that I believe the arena of Islamic work and the blessed Awakening are in dire need of.

I have named it "The Call for Global Islamic Resistance." To launch it, I have laid foundations in various aspects and components of the movement, through its eight theories which constitute the eighth chapter, occupying most of the space in the second part of this book, and which is its core and objective.

I present these theories after they have, according to my current belief, reached a sufficient level of maturity. The repercussions of the post-September world, the realities of the new American-Western Jewish-Crusader campaigns, and their comprehensive objectives targeting all civilizational levels and fields have convinced me and increased my faith in the correctness of most of what I had arrived at in developing these theories over fourteen years, from 1990 until today.

I ask Allāh for guidance to the truth, to inspire me with sincerity, to guide me to what is correct, and to bless me with acceptance. Any success in reaching correctness is from Allāh, the Exalted. Any error is from my deficient self and from

Satan. Deficiency is characteristic of the work of the son of Adam. I seek forgiveness from Allāh, the Mighty, and I repent to Him.

## **Second: The Theories of the Call for Global Islamic Resistance are Practical Theories**

In my book, *The Jihādī Islamic Revolution in Syria*, which was my first work in 1987, I mentioned in the third chapter of the first part some important definitions of what I termed "practical theory." I wish I had the book with me to quote that paragraph here.

I wrote therein, in essence, that there is a fundamental difference between "theoretical theories" and "practical theories." Theoretical theories are intellectual conceptions formulated by their authors from their own ideas and intellectual or philosophical flights of fancy, for reality to later prove them right or wrong. Such theories are often characterized by their detachment from reality, remaining confined to the ivory towers where their authors reside, especially when their theories address fields far removed from their practical experiences and real-world expertise.

As for practical theories, they are theories of action born in the field of movement and application by their proponents, who generate them through the practical process itself, in order to correct it and steer it towards the better, ultimately achieving objectives, especially in the context of Jihād and battle.

Practical theories can be defined as: theories born in the battlefield and confrontation, formulated by Jihādī thinkers active on the ground and scholars working in the arena of battle. They are penned by Jihādī writers in the field. They are not handed down from above, neither from a sedentary leadership nor from scholars whose joints may have been stiffened by air conditioners during sessions of intellectual luxury at lavish tables after a rich dinner full of pleasures.

This is because the sincere among those writers – if they exist and are sincere – can write on the jurisprudence of Jihād and its rulings, merely re-pasting old texts, rewriting them, and stamping them with their names preceded by titles like Shaykh, Professor, Doctor, and Thinker. Then they market them in elegant editions on expensive paper, to be read by an audience no less indulgent than themselves. Perhaps believers, moved by the wisdom therein and by other horizons of wisdom, might benefit from it on the battlefields.

Indeed, practical theories of Jihād are born by their proponents in the field of Jihād, confrontation, and the arenas of battle. They emerge and are born after digesting the experiences of the past and reviewing the exorbitant prices paid for a series of failed experiments, in an effort to correct and develop, through the strategy of steadfastness and its deliberate choice, as I mentioned earlier. Those with knowledge among people are few, and those who act among them are fewer still. And the knowledgeable who act are rarer than precious stones in these sprawling chains of rubble and dust. The sincere among these are a small group from the early generations and a few from the later ones. We ask Allāh, by His beautiful generosity, to make us among them.

Practical theories are the task of those who have shouldered the trust of the sword and the pen, and whom Allāh has granted the understanding of the wisdom of experiences and lessons.

Seventeen years ago, if memory serves me correctly, I said in that book, in essence:

Victories in confrontational experiences are few when measured against failed experiments. However, the lessons from failure are more enriching than the lessons from victories, and their price is far heavier. With their benefits, they guide the actor towards victory and success.

The lessons of failure are doubly beneficial because they teach us the moral of the experience and they produce for us the experienced individual. If those experienced individuals are destined to remain steadfast, they become qualified by virtue of those lessons for great victories, by Allāh's permission.

In this context, I say:

The theories of the Call for Global Islamic Resistance that I include in this book are, after the success [granted by Allāh], the product of two things:

First: Direct field experience over nearly a quarter of a century, closely following and being informed by the experiences of the Islamic Awakening, and from fieldwork within the Jihādī current, involved in many of its aspects and interacting with many of its pioneers, leaders, and elements.

Second: Their generation through careful study and deliberate review of the past experiences of the Islamic Awakening in general, and Jihādī attempts in particular. This involved examining their literature, history, and publications, and direct accounts from their participants where written material was unavailable. Then, adopting the principle of correction and development of those experiences, after embracing the choice of steadfastness as a Shari'ah-based religious and creedal foundation, and as a strategic operational basis.

Thus, these theories emerge within the Jihādī current and the Islamic Awakening as practical theories.

These theories have taken – by Allāh's help – thousands of hours of reading, contemplation, thinking, comparison, and meticulous daily monitoring of various media to keep abreast of the latest developments in the reality of Muslims and the plans of their enemies. An equivalent amount of effort and time was spent in dialogue, study, and discussion with various levels within the Jihādī current and

other figures of the Awakening, especially among thinkers, callers, and Jihādī leaders with experience.

Allāh facilitated, after these many hours of study and dialogue, the birth of many illuminating ideas. Perhaps some were gleaned from the mouths of ordinary, simple mujāhidīn relating their experiences and opinions, or from experienced, active leaders who were not interested in authorship or capable of writing. I formulated them in my style, placed them in their context, and assembled them as a jeweler does with precious gems.

Perhaps a dialogue with some individuals would spark in my mind a chain of thought from a proposed idea, which would then develop and its intellectual ramifications would unfold to take their place in the context. Much of the credit for what appears creative and innovative in these theories goes to dozens of men, callers, and active mujāhidīn with whom I dialogued. Thus, I can claim that they are practical theories and prove it. From this, I believe these theories derive their value. This is why I mention these stages in their generation, and I ask Allāh for sincerity.

### **Third: The Mechanism for Generating Theories through the Methodology of Steadfastness, Correction, and Development**

I have spoken sufficiently about this methodology – the strategy and choice of steadfastness, the importance of correction, its reliance on the principle of presenting and studying the ailment without embarrassment, and the principle of reviewing methods of action, addressing them without sanctification because they are tools and means, and developing, abolishing, or innovating what suits the time from methods not previously experienced – at the end of the sixth chapter and the beginning of the seventh of the first part.

This led me to review the harvest of experiences from the Jihādī current with complete openness and freedom, and with the jurisprudential understanding of a

self-critical methodology aiming for noble goals. And is there anything nobler than earnestly searching for a path of Jihād through which we hope to achieve victory and lift this Ummah from the mire of defeat?

I addressed the aspects of that harvest in the seventh chapter, after a brief history of the experiences in the sixth chapter, which is one of the longest chapters in the book. However, here I refer to the mechanism of generating theories after conducting a review of the flaws and errors of those experiences and methods, most of which were not mistakes but rather methods that became outdated and surpassed by time. Meaning, they were not wrong then, but are no longer correct. One of the most beneficial sections for the search for presumably correct theories was the discussion of the internal, inherent reasons for the failure of Jihādī projects, the errors in methodology, structure, and path, and the errors in the mode of performance, which I presented in the seventh chapter.

After that, I undertook the process of searching for what is correct or appropriate to counter what I believed to be erroneous or no longer suitable.

And just as the sum of errors equated to failure in outcome, or constituted the most important causes of failure, the set of hypotheses of correctness formed "The Theories of the Call for Global Islamic Resistance," in the manner illustrated by this representative outline:

- **Assumed Error:** Methodological errors.
- **Assumed Correction:** Correct methodological conceptions.
- **New Theory:** The Theory of Thought and Methodology in the Call for Resistance.
- **Assumed Error:** Educational errors.
- **Assumed Correction:** Correct methodological conceptions.

- **New Theory:** The Theory of Education in the Call for Resistance.
- **Assumed Error:** Political application errors.
- **Assumed Correction:** Correct political conceptions.
- **New Theory:** The Political Theory in the Call for Resistance.
- **Assumed Error:** Errors in military methods or outdated methods.
- **Assumed Correction:** Suitable military conceptions.
- **New Theory:** The Military Theory for the Call for Resistance.

And so on, in the remaining areas of the theories of the Call, which I endeavored to make comprehensive and integrated, starting from the creedal, intellectual, and political foundations, through the appropriate educational methodology, and ending with the practical methods of military action, and the necessary preparation, training, organization, and financing, without forgetting the appropriate methods for da‘wah (calling to Islām), media, and incitement.

#### **Fourth: Adopting the Approach of Mobilizing the Ummah for Resistance Without Compromising Methodological Constants**

The validity of a theory can only be established by proving the error of what contradicts it in its field. This is what I termed in some of my old lectures the "principle of demolition and construction." It is a principle adopted in all calls.

The foundation of the call of Islām is based on this:

*{So whoever disbelieves in Ṭāghūt and believes in Allāh has grasped the most trustworthy handhold.}* (Al-Baqarah 2:256). Belief in Allāh cannot be built except upon the demolition of belief in Ṭāghūt (false deities/tyranny) and disbelief in it. This principle extends to lower levels of contradiction, from the realms of truth and



falsehood to the realms of error and correctness, which are particularly matters of *ijtihād* in the fields of action and movement.

Thus, it is not possible to prove that Jihād is the solution to emerge from our crises except by proving that parliament is not the solution. The same applies to the various methods proposed in the marketplace of the Islamic Awakening.

When it comes to reviewing and evaluating experiences, the matter becomes highly sensitive. Experiences are calls, and calls are ideas and methodologies. Criticizing them provokes the sensitivity of their proponents. Even more sensitive is that calls are associated with individuals, symbols, and the actions of activists. Criticizing them provokes even greater sensitivity, indeed, it evokes a sense of aggression and provokes a response.

Here, it is necessary to return to the principles of disagreement and the etiquette of disagreement according to the rules of Islām. The theories of "The Call for Global Islamic Resistance" stand before two levels of opposition when dealing with the various segments of the presumed war front to be mobilized in this Ummah against its enemies: a level of difference and a level of dispute.

When addressing what touches upon our creedal, intellectual, and methodological constants, we and those who hold different views – including some components and movements of the Islamic Awakening, its methodologies, schools, and media – are in a domain of dispute; a dispute of opposition. For example, the difference between us and the "parliamentarian and democratic" Islamists is a domain of oppositional dispute, not an acceptable difference of variation.

I believe this glaringly problematic example clarifies similar methodological problems.

As for what concerns methods of action and mechanisms of confrontation within the Jihādī current and schools of Islamic work, we are in domains of possible, and perhaps beneficial, difference of variation. It is a difference in means of remedy.

Here, perhaps, the sensitivity is less, or at least it should be.

Despite the revolutionary nature of such ideas presented in this book, I have been keen to mitigate all repercussions of this dispute and difference, because we are in a state of confronting an aggressor whose repulsion is the most obligatory duty after affirming the Oneness of Allāh (Tawhīd). Ranks must be closed and hearts united, despite the difficulty of the matter. Souls are naturally inclined to sanctify ideas and individuals, which is one of the greatest dilemmas that faced the Prophets and those after them from among their followers and inheritors of their calls.

However, I have strived, and will continue to strive, so that the seriousness of the discourse, its profound revolutionary nature, and its regenerative dimensions do not affect my intention of mobilizing for resistance. For I am here in the process of establishing theories for a call, not laying down rules for an organization or a movement-based gathering that competes with others in the field of action and struggles with them over the human and material resources for work, as has unfortunately happened and continues to happen in the arena of the Islamic Awakening and the Jihādī current.

Indeed, in this proposal, I have gone further than that in closing ranks and attempting to unite the Ummah. This is because the domains of dispute and difference become domains of contradiction and enmity when we move outside the circle of the Islamic Awakening to the various intellectual, cultural, and political segments and components of the Islamic Ummah, in its human totality and its complex cultural and civilizational makeup. Examples include currents with imported ideas such as nationalist and secular patriotic currents, and others which –

to be fair – despite our contradiction with their ideas and our enmity towards the deviation and misguidance they contain, include a broad sector of honorable people who sincerely want to participate in resisting our same enemies. They intend – though they have not been guided to correctness – the salvation of this Ummah and hope for its victory and elevation. They have shared with us, as Islamists, many of the burdens of hardship under tyrannical regimes and the colonial powers behind them.

So, even with this sector, I have been keen in the theories of resistance – without transgressing what is permissible by creed and the sacred constants of religion – to win over those hearts as much as possible. I have sought to enter through the gates of areas of agreement with them, relying on their sense of honor, dignity, zeal, and Islamic sentiment where present, aiming to win them over to be on the right side of the resistance war front against America, Israel, and their apostate and hypocrite allies. If not an alliance for the victory of truth, then at least neutrality towards us.

This is one of the most important duties of those who take the lead in the process of mobilization: mobilizing the Ummah for resistance. This is what I have striven for as one who hopes to stand in this rank.

I hope that all hearts will be accommodating as they review what I could not avoid criticizing in some matters, or where I might not have used the most appropriate style in addressing them. This is especially true for my brothers in creed and arms from the Jihādīs, or my brothers on the path of the Awakening and service to Islām from the Islamists, or those with whom we share a noble goal, honor, and zeal in striving towards its achievement.

## **Fifth: Characteristics and Features of the Theories of the Call for Global Islamic Resistance**

1. The Call adopts a methodology of renewal in the methods of Jihādī action and the operational thought of the Islamic Awakening.
2. This is due to the radical changes in our surrounding circumstances since the establishment of the new world order, the launch of the Zionist-Crusader campaigns, and their reliance on an alliance with apostate regimes and forces of hypocrisy in our lands. This is especially true after what became known as the post-September 11th world, and then the unveiling of the programs of the American Zionist-Crusader campaigns against our Islamic world, and their comprehensive civilizational projects for our world, which they termed the "Greater Middle East," and upon which they launched military, political, cultural, and all-encompassing assaults. The radical nature of the renewal was necessitated by the radical nature of the transformations arising from these campaigns and the composition of the enemy front.
3. The fundamental characteristic of the Call – despite its comprehensive methodology – is that it is primarily a call for Jihādī resistance against the external enemy.
4. Most schools of the Islamic Awakening, especially the political ones, and particularly the Jihādī ones, were established to overthrow, politically or through Jihād, regimes ruling by other than Allāh's law, and to establish Islamic rule in their place. This was the goal of the Awakening in all its schools. Because of this goal, the characteristics of the methodologies and methods of movement were determined, and they were as they were.
5. However, the goal for which the Call for Resistance is established is different now. It is specifically to repel the aggression of the external enemy. Even if our success in achieving this goal automatically leads to the same comprehensive goal of the Islamic and Jihādī Awakening – which is the

establishment of the state of Islām and the implementation of Allāh's Sharī'ah – the current strategic, interim goal imposed by reality is not to establish an organization or organizations to overthrow local governments, whether through secret organizations or (legal) political parties. This is because the calamity now is greater, and confronting it is more urgent and more emphasized.

6. The goal of the Call for Resistance is:
7. To resist the aggression of the invading Zionist-Crusader campaigns led by America and its Jewish and Crusader allies from external forces of disbelief, and the local forces of apostasy and hypocrisy collaborating with them. With the change of the old strategic goal, which was confronting governments, the parameters of the required methodologies and suitable operational methods also change.
8. No one should understand from this that it is not among the goals of the Call for Resistance to "establish the rule of Allāh's Sharī'ah" – Allāh forbid! Can anyone be a believer if this is not his goal? However, we consider this ultimate goal to be a result of the success of the resistance in repelling these campaigns and bringing down the superpower, America.
9. We have shown sufficiently in the first part what the old methods, whether Jihādī or political, led to in the struggle against existing governments, while leaving the hidden powers that supported them. This led to internal warfare and revolving in vicious circles. Fortunately, and so that the battle may be clear, those powers have now come to us openly with their cavalry and infantry, praise be to Allāh. Repelling them will automatically lead to the fall of their apostate and hypocrite allies, and those among them who insist on

apostasy by allying with the invading enemies and do not turn to join the resisting masses of the Ummah.

10. By the nature of things, the victorious political and Jihādī forces in the resistance, if Allāh wills, will be automatically nominated to fill that vacuum. And will they fill it, after that entire Jihādī path of sacrifices, with anything other than the implementation of Allāh's Sharī'ah and the establishment of the state of Islām? And will new, obscurantist local forces dare to stand in the way of that goal then, with the absence of the major international powers – which planted the parties of disbelief and hordes of collaborators in our lands – and with humanity resting from their evils?
11. The victory of the resistance project and the fall of America, by Allāh's permission, will change the balance of power and make the earth different from what it was. Then, nothing will rule us except Allāh's Sharī'ah. It is for this goal that we must work now.
12. So, the strategic goal of the resistance is to repel the campaigns and unite the Ummah for that purpose, under the banner of Jihād and the methodology of Islām, in a comprehensive, integrated educational call. It will, by Allāh's permission, give birth to a generation, indeed generations, that will not be satisfied with anyone other than Allāh as Lord, other than Islām as religion, other than the Qur'ān as book and constitution, and other than our Prophet Muhammad, may Allāh bless him and grant him peace, as Prophet, Messenger, leader, and Imām.
13. The theories of the Call for Global Islamic Resistance carry, in many of their aspects, dimensions of Sharī'ah-based politics.
14. Sharī'ah-based politics (al-siyāsah al-shar'īyyah), as is apparent from the composition of this term, is the product of:

15. (Sharī‘ah + Politics). Sharī‘ah consists of fixed rulings and broad guidelines that define the domains of politics, so that it proceeds according to divine guidance for managing reality.
16. Reality is dynamic, based on human movement, and behavior is variable, relying on the art of the possible, and hearts are fluctuating, held between the fingers of the Most Merciful, Majestic and Exalted is He, Who turns them as He wills.
17. Therefore, the Call for Global Islamic Resistance must operate within these horizons, governed by the controls of Sharī‘ah-based politics, with the stability of its constants and the variability of its variables, with a dynamic fluidity that suits the immense renewal and fluctuation in circumstances and givens. For one of the characteristics of practical theories is the ability for renewal and keeping pace with changes, by the actors themselves, and the continuity of the chain of those who proceed with insight from their religion, after choosing the strategy of steadfastness and continuity with Allāh’s help.
18. The Call for Global Islamic Resistance is a call to organize the collective effort by highlighting the role of the individual.
19. It is inspired by the saying of Allāh, the Exalted:
20. *{So fight in the way of Allāh; you are not responsible except for yourself, and incite the believers [to fight]. Perhaps Allāh will restrain the might of those who disbelieve. And Allāh is greater in might and stronger in punishment.}* (Al-Nisā’ 4:84).
21. The Call for Resistance is a call established so that the individual, as an individual, and the small group, however limited its capabilities, can perform the individual obligation (farḍ ‘ayn) of Jihād to repel the aggressor, in a manner suitable to its situation, conviction, and ability to gather and organize.

As Allāh, the Exalted, said: *{So fight}, {you are not responsible except for yourself}*. It thus unleashes the individual to act if he finds no one to join his effort. If he finds someone to assist him and join him, then that is excellent.

22. This is not fighting for just any principle! Rather, *{So fight in the way of Allāh}*. And the way of Allāh is, in short, regulated by the Sharīʿah of Allāh. It is a religious creed and Sharīʿah rulings, which produce behavior and a methodology.

23. As it tasks the individual, every individual however insignificant his status and capabilities – excluding those with legitimate Sharīʿah excuses, not the excuses of the sedentary and the hypocrites – it tasks him with fighting. It also adds another obligation to everyone according to his general ability: *{and incite the believers}*. Thus, it specifies those of knowledge, scholars, men of thought, and people of opinion, adding to them another obligation, which is to undertake incitement for resistance: *{and incite the believers}*. So, he must incite and call for resistance, in addition to his duty to fight.

24. The domain of incitement is for the believers, those who have believed, all who fall under the designation of "Lā ilāha illā Allāh, Muḥammad Rasūl Allāh" (There is no god but Allāh, Muhammad is the Messenger of Allāh). They are the general circle of incitement.

25. All of this is for a goal whose realization is in the hand of Allāh, the Exalted, in terms of timing and manner. We are obligated to strive for it. All that effort, resistance, and fighting is so that: *{Perhaps Allāh will restrain the might of those who disbelieve}* – restrain their might and aggression. Then, every mujāhid must believe with creedal conviction, as a fundamental of faith, in His saying: *{And Allāh is greater in might and stronger in punishment}*.



26.They will be defeated by Allāh’s might and will end up in His punishment in this world and the Hereafter.

27.And the good end is for the God-fearing. *{Allāh has written, "I will surely overcome, I and My messengers." Indeed, Allāh is Powerful and Exalted in Might.}* (Al-Mujādilah 58:21). *{And indeed, Our soldiers will be victorious.}* (Al-Şāffāt 37:173).

28.And as he, peace and blessings be upon him, said – and this is sufficient as a driving moral impetus: *"This religion will surely reach what the night and day reach."* So, there is no god but Allāh, Muhammad is the Messenger of Allāh, Allāh is the Greatest, and to Allāh belongs all praise. There is no might nor power except with Allāh, the Most High, the Most Great.

And now to the eight theories of the Call for Global Islamic Resistance, beginning with the most important and its cornerstone, as is the foundation of every call and method: the theory of confrontation (Methodology and Fighting Creed).

## **The Jihādī Methodology and Creed**

### **The Fighting Creed**

It is the set of ideas and beliefs that a fighter carries in his mind, heart, and soul, and is motivated by them to fight for their sake. This creed instills in him steadfastness in bearing the costs of this fighting, which demands all he possesses and the dearest of what he owns: his self, his wealth, his children, his family, and his entire being. It also includes the ethics, behaviors, rules, and rulings that are binding upon him during his combative journey.

This fighting creed is what has moved armies, fueled conflicts, and established states throughout history. Because of it, men have risen, and heroes have stood firm in the fields of battle. Motivated by it, the steadfast have persevered through the hardships of the path to reach their goals in every time and place, and in every nation, religion, and sect. With it, every vessel has exuded its contents since ancient times.

In modern times, states, military leaderships, ideological organizations, revolutions, movements, and parties that carried principles, as well as leaders and chieftains, have been keen to indoctrinate their soldiers with a fighting creed that drives them to sacrifice and give, and to exert effort and patience on the battlefields, to convince them, rightly or wrongly, of the justice of their cause and the loftiness of the principles for which they fight, whether it be religion, belief, love of homeland, or devotion to the nation.

Thus, in every army in the world today, there is an important department within the military command and armed forces called the "Department of Training and Moral Guidance," or its equivalent. Specialists such as scholars, writers, thinkers, and psychologists work there, preparing programs and curricula of lectures and lessons to instill ideas, maintain the soldiers' conviction in their fighting creed, and preserve their values and morale.

These materials often occupy more than half of the general training hours and preparation programs. In some revolutionary movements and ideological organizations, it can reach more than 80% of the time allocated for work and preparation among followers and soldiers.

Religions and religious beliefs have been, and still are, from ancient times to the present day, the primary and most influential motivator in creating this fighting creed and morale among fighters. Even in societies and states that adopted atheism

and secular doctrines – most of which are collapsing today – the world is witnessing a return to religiosity and religious zealotry.

Alternatively, they attempted to compensate for religions with these materialistic secular doctrines, creating man-made creeds that held the awe of religion and the sanctity of belief for their adherents.

### **The Difference between a Combatant/Warrior and a Mujāhid/Ideological Soldier**

Studies concerned with the fighting creed and its importance in modern armies have extensively clarified this difference. A combatant or warrior fighting without a cause, without a belief, and without a sacred, lofty goal – such as thieves, highway robbers, and mercenary soldiers – shares all the characteristics of a fighter with any ideological soldier or mujāhid fighting for a noble goal and a sacred creed, except for the creed itself. They share in all aspects of preparation, and in all combat movements and military actions.

They train, master the use of weapons, combat tactics, and the necessary auxiliary arts. Gang members, mafias, criminals, thieves, and highway robbers may even surpass the most capable soldiers, security personnel, and intelligence agents in mastering combat techniques and the technical knowledge necessary for all forms of fighting. They might even surpass them in courage, initiative, combat experience, and persistence. However, there are fundamental differences between these individuals and the ideological fighter. These differences quickly become evident with prolonged confrontation and harsh conditions, especially in cases of defeat and successive sacrifices.

One who does not fight for a creed and principle does not endure defeats, nor does he endure prolonged suffering. He quickly becomes susceptible to selling his integrity and conscience to his enemy. He might even work for his enemy if it

provides him with the same worldly goals, or more than what was previously provided, such as various worldly pleasures like money, women, status, reputation, leadership, and so on. He then turns traitor and betrays, or at least surrenders and withdraws into his private life, preferring safety and content with what he has gained, happy to escape if he achieves nothing else.

But the ideological fighter stands firm. He does not betray, does not turn, and does not become an agent for his enemy. He does not surrender unless overwhelmed and surrounded, and he tries to break free from his enemy and continue his efforts. He perseveres and seeks reward from Allāh for his hardship. The peace of his conscience or his conceptions of his ultimate fate serve as a deterrent for such patience and steadfastness. Even if he falters and becomes inactive for a period due to necessity, his soul remains eager, and his conscience torments him, pushing him to resume Jihād for his lofty goals and values. There is a vast difference between a mere warrior and an ideological fighter.

Educators of every religion and sect have realized the impact of this, so they have given the fighting creed its due place in preparation and training curricula. Libraries are replete with educational materials, methodologies, and specialized studies in this field.

### **The Jihādī Creed among Muslims, its Impact and Status**

We Muslims call fighting our enemies "Jihād in the way of Allāh." Consequently, the appropriate term synonymous with "fighting creed" for others is the term "Jihādī creed." The status of the Jihādī creed among us is evident and clear, overflowing in the texts of the Noble Qur'ān and the purified Sunnah, and in a heritage that has a beginning but no end, of the sayings of scholars, the wisdom of sages, and the literature of poets and prose writers throughout the successive centuries of our glorious history.

Our Jihādī creed is distinguished from other fighting creeds in that it contains, in addition to what all those creeds contain of inciting motives of zeal for homeland, land, and honor, the wellsprings of manliness, honor, and pride, and the horizons of noble character and lofty merits, it has linked the mujāhid in the way of Allāh to what He has promised him of empowerment and honor in this world, for him or for his brethren and co-religionists who come after him – a definite promise from Allāh of empowerment if they persevere on the path of Jihād, patience, steadfast endurance, and guarding the frontiers against the enemies of Allāh. And it has promised him what is loftier, more precious than that, and dearer to himself: the reward in the Hereafter from Allāh, of recompense, Paradise, and Allāh's pleasure, in return for his effort, patience, and the trial of flashing swords above his head. Thus, Paradise is made obligatory for him for standing in the ranks as a mujāhid for a few minutes – the time it takes between milking a she-camel and the milk returning to her udder (which is the duration between milking a she-camel and the milk returning to its udder). It is narrated from the Messenger of Allāh, may Allāh bless him and grant him peace, that he said: *"Whoever fights in the way of Allāh for the duration of milking a she-camel, Paradise becomes obligatory for him. Whoever sincerely asks Allāh for martyrdom in His way, then dies or is killed, he will have the reward of a martyr. Whoever is wounded in the way of Allāh or suffers a calamity, it will come on the Day of Resurrection as profusely as it was, its color like saffron and its scent like musk. And whoever develops an abscess in the way of Allāh, he will bear the stamp of the martyrs."* (Narrated by Abū Dāwūd).

And if he is killed in the way of Allāh, he is promised the reward of a patient martyr, such as no eye has seen, no ear has heard, and no human heart has conceived.

The texts of the Qur'ān and Sunnah are replete with what makes hearts leap from chests with longing, senses dance with joy, and souls fly with desire to meet Allāh and His promise of the details of that bliss. And what Allāh has prepared for him

beyond that: the companionship of His beloved Chosen One, may Allāh bless him and grant him peace, along with those whom Allāh has favored from among the Prophets, the truthful, the martyrs, and the righteous. Then the greatest bliss: the pleasure of the Lord of Might, seeing Him, and His smiling at him and absolving him at the Reckoning.

The Jihādī creed has provided the Muslim mujāhid with intricate details about everything: about his creation, his origin, his path in this world, and his return in the Hereafter. It has left no question unanswered within the recesses of his soul.

Detailed creeds, codified laws, harmonious regulations, and spiritual elevations. Glorified is He Who did not create us in vain and did not leave us neglected.

If any creature were destined to be bewildered in its affair, and for the horizons of its soul to constrict upon it, Allāh has saved the believer and the mujāhid from this torment in this world and the Hereafter. So, while the soul of the atheist wanders in confusion and stammers, repeating the words of the wretched Christian Arab poet, whose poetry was sung by a similarly wretched singer, and to whose tunes the wretched, lost souls of this Ummah swayed, when he said:

I came, not knowing from where, but I came... And I saw before me a path, so I walked.

How I came, where I am going, I do not know...

Indeed, the believer, and especially the mujāhid, knows and understands. So, glory be to Allāh Who taught us His saying:

*{[All] praise is [due] to Allāh, who has sent down upon His Servant the Book and has not made therein any deviance. [He has made it] straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward.}* (Al-Kahf 18:1-2). The Book of our Lord, as He, the

Exalted, described it: *{And We have sent down to you the Book as clarification for all things.}* (Al-Naḥl 16:89). And in the field of Jihād and the Jihādī creed:

Islām has clarified for him why he engages in Jihād, whom he fights, how he fights, for what purpose he fights, and what the conduct of the mujāhid and the ethics of Jihād should be. It has clarified for him the laws and rulings concerning blood, wealth, and honor, and the details of rulings on killing, captives, and spoils of war. It has equipped him with what aids in piety and adorns him with patience and steadfastness, and what cultivates within him the wellsprings of courage and initiative. It has taught him the etiquette of humility towards believers and sternness towards disbelievers, and commanded him to wage Jihād against disbelievers and hypocrites, and that they should find harshness in him. It taught him that he is a soldier for the religion of mercy and the Prophet of mercy, and so on, as filled the books and enriched the Islamic library of this great religion.

If we were to attempt to enumerate some of that here, it would take too long and deviate from the intended purpose. So, glory be to Him Who blessed us with His saying: *{This day I have perfected for you your religion and completed My favor upon you and have approved for you Islām as religion.}* (Al-Mā'idah 5:3).

Because of this Islamic creed in general, and the Jihādī creed in particular, we have had in history exemplary models to be emulated, and it has produced for us a caravan of role models and exemplary men, at the forefront of whom was he about whom his Lord, Glorified is He, said:

*{There has certainly been for you in the Messenger of Allāh an excellent pattern for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often.}* (Al-Aḥzāb 33:21). History has also preserved for us glorious stories of when that fighting creed was present in the souls of its believing adherents, of the victory of

the small band of believers over the multitudes of their enemies when that creed was ascendant in them.

And bitter stories and painful news of what befell them when generations came in whose souls the ember of that Islamic creed and Jihādī spirit had faded, or when love of worldly gain dominated them during times of confrontation. These were horrifying pages of the opposite, when their multitudes were defeated, their fortresses demolished, their castles fell, their palaces plundered, their nobles killed, and their women taken captive in scenes of the Tartar invasions, the Crusades, the fall of Andalusia, and others throughout history, leading to similar events in our contemporary history, which is full of pain and tragedies. Yet, even here, some bright spots emerge from examples of the patience of the steadfast and the Jihād of the mujāhidīn, who openly declare their lofty Jihādī creed.

### **Aspects of the Jihādī Creed among Muslims**

- The first thing our Jihādī creed teaches us, the Muslim community, is the reality of "Lā ilāha illā Allāh, Muḥammad Rasūl Allāh" (There is no god but Allāh, Muhammad is the Messenger of Allāh), and the beliefs, rulings, and requirements of this religion that branch from it. We worship none but Allāh and obey only what Allāh has commanded, in the manner revealed to His Messenger and beloved, our leader and beloved, Muhammad, the Messenger of Allāh, may Allāh bless him and grant him peace.
- Among what our fighting creed commands us is His saying, the Exalted, that we fight our enemies and whoever violates the sanctities of our religion or its believers, until the religion is entirely for Allāh: *{And fight them until there is no fitnah and [until] the religion, all of it, is for Allāh. And if they cease - then indeed, Allāh is Seeing of what they do.}* (Al-Baqarah 2:193). It teaches us and fills us with faith that judgment belongs to Allāh alone:



- *{Legislation is not but for Allāh. He has commanded that you worship not except Him. That is the correct religion.}* (Yūsuf 12:40). And that the Sharī‘ah of Allāh came to rule and prevail, and to regulate the lives of Muslims: *{Indeed, We have revealed to you, [O Muḥammad], the Book in truth so you may judge between the people by that which Allāh has shown you. And do not be for the deceitful an advocate.}* (Al-Nisā’ 4:105). It teaches us that turning away from this causes us worldly disgrace, the convergence of enemies, punishment in the Hereafter, and Allāh's wrath.
- Our Jihādī creed clarifies for us who our believing allies (awliyā’) are and commands us to ally with them, and who our disbelieving enemies are and commands us to disavow them and wage Jihād against them as much as we are able.
- It teaches us that whoever allies with the believers is a believer, and whoever allies with our disbelieving enemies is one of them, and like them in ruling in this world and the Hereafter, and it commands us to fight them.
- Our Jihādī creed clarifies the obligation to work for the implementation of Allāh's Sharī‘ah, to appoint a Muslim Imām, and to establish the state of Islām.
- Our creed commands us to fight those who ally with our enemies and fight under their banner. It details for us the rulings concerning their various types and forms, including loyalists, the ignorant, and the coerced.
- Our fighting creed equips us with the traits and morals that aid in this, such as faith, patience, generosity, courage, steadfastness, mercy, worship, devotion, and sacrificing one's self, wealth, parents, and children in the way of Allāh.
- The mujāhid in the way of Allāh is disciplined with the ethics of mercy, justice, fairness, and all aspects of praiseworthy morals and manners.

- It also teaches us the etiquette of dealing with the enemy himself, and the rulings concerning that on the battlefield, or in a state of treaty, truce, or reconciliation. It teaches us the rulings of *dhimmah* (covenant of protection) and *isti'mān* (granting security) as Allāh commanded, not as promoted today by the sycophantic court scholars, the allies of the disbelievers.
- The Jihādī creed teaches us obedience to Muslim authorities. It also teaches us that there is no obedience to one who disobeys Allāh, and that obedience is in what is good. It teaches us to advise them, support them, and assist them in righteousness and piety, not in sin and aggression. And to be patient with their slips and mistakes, and even their injustice, even if they flog backs and seize wealth. And to overlook all of that unless it reaches the level of the most corrupt corruption and the most wicked transgression. It taught us this with a decisive Qur'ānic text: *{O you who have believed, obey Allāh and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day. That is best and most Dhimmah appropriate in result.}* (Al-Nisā' 4:59). It clarifies for us who are the authorities "among us" – as long as they uphold the laws of Islām. It also clarifies for us, with a decisive text, that if our rulers ally with our enemies, they are no longer "among us." Allāh, the Exalted, said:
- *{O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you – then indeed, he is [one] of them. Indeed, Allāh guides not the wrongdoing people.}* (Al-Mā'idah 5:51). The scholars of Islām said: "(one) of them" means [they are disbelievers like them].
- At that point, our creed teaches us that the obligation is to revolt against the leaders of disbelief, the allies of Allāh's enemies, and to oppose them due to

the clear, explicit disbelief we have witnessed, for which we have proofs from Allāh.

- Our Jihādī creed teaches us the obligation of repelling the aggressor from the religion, honor, self, wealth, and land – even if the aggressor is a Muslim, so what then if he is an invading disbeliever?
- It teaches us that a Muslim is the brother, ally, supporter, and helper of another Muslim, and has the right to his support and assistance, even if he is a transgressor, sinner, or negligent. And that a disbeliever is the brother and ally of another disbeliever, and whoever allies with him and supports him against Muslims and aids him in aggression is like him, even if he claims faith and Islām, fasts, and prays.
- Our Jihādī creed teaches us mercy, compassion, and cooperation in righteousness and piety, and the prohibition of cooperation in sin and aggression. And that we fulfill every covenant for its covenanter. And that no bearer of burdens will bear the burden of another, by the command of Allāh, the Exalted. It teaches us: *{O you who have believed, be persistently standing firm for Allāh, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allāh; indeed, Allāh is Acquainted with what you do.}* (Al-Mā'idah 5:8).
- And it teaches us the saying of our beloved Chosen One: *"Whoever revolts against my Ummah, striking its righteous and its wicked, and does not spare its believer, he is not of me and I am not of him."*
- It teaches us everything that falls under noble ethics and prohibits its opposite, and so on, from what these integrated creeds and detailed Shari'ah rulings teach us.

- And it teaches us what was narrated from Ibn Zayd ibn Aslam, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Jihād will remain sweet and verdant as long as rain falls from the sky. And a time will come upon people when reciters among them will say: 'This is not a time for Jihād.' Whoever lives to see that time, then it is indeed an excellent time for Jihād." They asked, "O Messenger of Allāh, will anyone say that?!" He replied, "Yes, one upon whom is the curse of Allāh, the angels, and all people." (Al-Sunan al-Wāridah fī al-Fitan - 371).*
- And the Messenger of Allāh, may Allāh bless him and grant him peace, spoke the truth. Upon them be the curse of Allāh, the angels, and all people!

### **The Impact of the Absence of the Jihādī Creed among Muslims**

Among what our fighting creed teaches us and warns us against is that which the days have come to confirm and prove as a miracle within an endless series of prophetic miracles.

Abū Dāwūd narrated from Thawbān that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"The nations are about to flock against you from all sides, just as diners flock to a bowl of food." A questioner asked, "Will it be because of our small number on that day?" He replied, "No, on that day you will be numerous, but you will be like the scum carried down by a flash flood. Allāh will remove the fear of you from the hearts of your enemies and will cast Wahn into your hearts." A questioner asked, "O Messenger of Allāh, what is Wahn?" He replied, "Love of the world and hatred of death."*

This is what we are clearly experiencing today.

This noble Ḥadīth and profound narration has shown, with miraculous brevity by one who does not speak from inclination but whose words are revelation revealed,

the impact of the absence of the Jihādī creed on Muslims and its causes in what has befallen their hearts.

So, when the ember of creed fades in the Muslims' souls over time, as has happened many times, the result has always been the same: nations converge upon them like hungry, ferocious wolves upon their prey. They dismember it, desecrate its sanctities, take its lives, violate its honor, occupy its land, and plunder its wealth and resources. And the cause has always been one.

When the ember of faith weakens in their souls, they stray from living the reality of their religion's rulings and laws. They compete for the world and its pleasures, which drag them into rivalry, mutual hatred, envy, and fighting over it and for sovereignty within it. This pushes their criminal leaders to ally with their enemies for its sake and betray their Ummah in pursuit of it.

When this occurs, and corruption spreads among their righteous, and knowledge and religion are professionalized by those who sell them for a paltry price, then Wahn fills their hearts, about which he, may Allāh bless him and grant him peace, informed: "love of the world and hatred of death."

At that point, the natural, automatic result occurs: Allāh removes the fear of them from the hearts of their enemies, and terror of their enemies befalls them. The outcome is what we have seen throughout ages and generations, as preserved in the books of history.

Read, if you wish, about the state of the Ummah during the Tartar invasion, as well as during the Crusades, and what we know about the fall of Andalusia.

And why go far when our recent history is replete with living evidence of the absence of the Jihādī creed from the hearts of most of this Ummah? Our recent history tells us:

The new Roman Crusader campaigns were launched. They toppled the Caliphate in 1924. Then the Sykes-Picot agreements tore the Ummah, its lands, and its peoples into pieces, turning them into conflicting, fragmented states, emirates, and kingdoms. They occupied their sacred sites and plundered their wealth, and settled the Jews in their heartland. What we have narrated briefly in previous chapters is a part of this. For those who do not know history, and whose knowledge and understanding fall short of studying it, here is our present reality with the new Jewish-Crusader campaigns, led by America and its NATO allies from Western countries, and their plans for the Greater Middle East, to occupy it from end to end, and to recruit its rulers to kill the elite youth of their peoples, and to use Muslim armies to slaughter Islām and Muslims. Then, to create programs for the war of ideas, imposing on us changes to the curricula of thought, upbringing, and education in our schools, even the Friday sermons and religious lessons in our mosques, and dictating to us the Qur'ānic verses that we must not print, study, or disseminate.

This is a sample of the consequences of the absence of the Jihādī creed. All of this is from what we witness of the disbelief of rulers, the corruption of most scholars, the misguidance of the majority of the common people, and the Wahn that has possessed everyone: love of the world and hatred of death!

Indeed, matters portend worse: the emergence of generations that sanctify the creeds of the new invading occupier, and call for its ideas, systems of rule, lifestyle, culture, and followers in everything. And behold, the earth proceeds as if preparing to receive the Dajjāl (Antichrist) – multitudes wandering aimlessly, not recognizing good nor denouncing evil.

The enemy has identified the ailment and has begun to plant and nurture it: the war of ideas, drying up the wellsprings of resistance, and eliminating the creeds of Islām, most importantly, aspects of its fighting creed. This is the disease, and its cure is the

opposite. There must be adherence to the religion and a replanting of the Jihādī creed in the youth of this Ummah.

## **The Jihādī Creed in the Jihādī Current of the Contemporary Islamic Awakening**

After the fall of the Caliphate, and during its final days and decline, the early signs of the Islamic Awakening were born. They were calls for comprehensive reform, and the Jihādī creed aspect was present in most of them. A prime example is the famous slogan in the mother of Islamic movements and its heart, the Muslim Brotherhood, and the movements that emerged from it in the Arab and Islamic world. The slogan at that time stated: "Allāh is our goal... The Messenger is our role model... The Qur'ān is our constitution... Jihād is our way... And death in the way of Allāh is our highest aspiration."

I find no expression in the literature of any contemporary writer or orator of this Ummah more comprehensive of the components of the Jihādī creed than this slogan, which encapsulates the entirety of religion, its fundamentals, and its branches. The Awakening proceeded under this banner in its early period. But what happened thereafter on the ground? Corruption crept into that Jihādī creed. Many movements ended up with parliament as their goal, the West as their role model, democracy as their constitution, elections as their way, and achieving participation with tyrants in their governments as their highest aspiration. This is the stark reality, however painful it may be and however much its exposure may be a slap in the face to its proponents.

Indeed, the situation deteriorated further. Most Muslim scholars, leaders, and symbols of their Awakening are today moving to adapt the creeds of Islām to the whim of the new invaders under claims of moderation and respect for the other.

One of their top priorities today is to comply with the war of ideas by cutting the roots of the fighting creed. The Jihādī creed has become terrorism, an terrorist ideology that must be fought. Future generations must forget it. If they were to succeed – Allāh forbid, and they will not succeed, by Allāh's permission, because they wish to extinguish Allāh's light with their mouths, but Allāh will perfect His light, even if the disbelievers detest it –

I say, if they were to succeed, generations would be born, most of whom would not know the religion of their Lord nor the history of their Ummah, nor even the language of their fathers and grandfathers. They would be generations without a Jihādī creed to protect this Ummah from demise and defend its survival and the foundations of its existence.

I say quite simply – however painful the truth may be – the Jihādī fighting creed in the schools of the Islamic Awakening has gradually faded since the early sixties. It has only been preserved and nurtured by what has come to be known as the "Jihādī current" – groups and individuals here and there.

We mentioned a part of that history in the fifth, sixth, and seventh chapters of the first part. We showed how most schools of the Awakening, especially the politicized ones, in order to pay the price of entering the realm of "legal legitimacy" for political practice under governments, gradually abandoned their Jihādī fighting creed.

Indeed, many of their symbols and leaders turned to fight those of their own sons who adhered to that creed. They expelled them from their organizations and put pressure on them, not to mention fighting the Jihādī current through da‘wah, intellectually, and in the media, and even in terms of security at times, where some callers undertook to inform security services about the intentions of Jihādīs!

The Jihādī current, through its organizations and the literature of its thinkers, writers, and media, carried that creed in accordance with the initial slogan of the



Awakening, in word and deed. Various Jihādī groups and organizations were established on those foundations, and their contributions and the clarity and rootedness of the details of that creed in their methodologies varied.

Overall, it can be said that most Jihādī organizations adopted the Jihādī creed and had a written Jihādī thought and methodology, and consequently, they had their educational program that entrenched that Jihādī creed in the minds of their members. All those organizations went through two stages from a methodological and educational perspective and in training members accordingly.

The stage before the clash with authorities in their countries, and the stage after the clash. In general, those organizations and groups were able to cultivate, during the preparation stage before the clash, a good cadre in quantity and quality based on that creed and methodologies, and mature, exemplary models of ideological mujāhidīn emerged, carrying a firm and clear Jihādī creed. They are the first and second generations in almost every Jihādī movement and organization. However, most of those groups, after opening armed confrontation, were unable, for the reasons mentioned earlier, to cultivate subsequent layers of followers. Although the methodologies were known and documented, the quality and level of education declined thereafter.

When those organizations migrated, they tried to resume their course and were able to build some of that, especially through the Afghan Jihād stage in its first and second phases.

In general, the members of Jihādī organizations represent the best model of the ideological mujāhid who carries a Jihādī creed in the phenomenon of the contemporary Islamic Awakening.

In the experience of the Afghan Jihād, first phase, the gathering of Arab Afghans was heterogeneous. The largest segment did not belong to any organization, group, or

amīr (leader). The open public training camps were almost exclusively limited to military training. The few simple methodological lessons given there could not be described as an educational program that instills a fighting creed, with the exception of some valuable and few lessons delivered by Shaykh ‘Abdullāh ‘Azzām, may Allāh have mercy on him, to the first layer of the Arab mujāhidīn gathering before he became preoccupied and then was snatched away by the hand of fate, may Allāh, the Exalted, have vast mercy upon him. Shaykh ‘Abdullāh, may Allāh have mercy on him, left a huge legacy containing many aspects of the Jihādī creed. His legacy is still unjustly neglected and needs someone to extract its pearls.

Despite the gathering of more than 40,000 Arab and Muslim mujāhidīn in the first phase of the Arab Afghans, which constituted a rare opportunity to educate that group or its vanguards on a Jihādī fighting creed to face the impending events and Crusader campaigns threatening the Ummah, that opportunity was lost.

The primary reason, in my belief, was the failure of the supreme leadership of the Arab Jihādī gathering at that time to realize the importance of that Jihādī creed. I believe that many of them, at that stage, did not possess that Jihādī creed themselves, nor did they give it any weight. Rather, they were acting out of religious emotion and limited, specific Jihādī convictions. Indeed, some of them held ideas that fundamentally contradicted the requirements of the Jihādī creed, bearing the imprints of non-Jihādī methodologies they were raised on.

Were it not for the grace of Allāh and the presence of Jihādī callers, some scholars and thinkers, and Jihādī organizations whose members carried that Jihādī creed, the gathering would have assembled and dispersed, leaving behind nothing but the echo of battle shots and training courses that quickly faded, after America's need and purpose from that gathering were fulfilled, without its members knowing and without having benefited the course of Jihād in any way for our own account as Muslims and mujāhidīn.

However, that conscious, understanding cohort sowed the seeds of Jihādī thought and was able, through the camps and guesthouses of Jihādī organizations, and through some lessons and lectures delivered by some thinkers and students of knowledge conscious of their Jihādī creed and its importance, in addition to the spread of literature carrying Jihādī thought, to achieve some impact.

But success in implanting the Jihādī creed among those tens of thousands was shallow and faced fierce resistance from Saudi circles that controlled most of that gathering through many institutions. The weak outcome of that group and its lack of contribution to subsequent events proved the utter failure of the project to educate those mujāhidīn. A rough statistic clearly demonstrates this:

The Arab gathering consisted of about 40,000 mujāhidīn who frequented Peshawar, training camps, and battlefronts between (1985 - 1992). Undoubtedly, more than two-thirds of them received reasonable military training, more than half of them entered battlefronts, and at least a quarter of them actively participated in real battles, making them fairly proficient fighters.

The approximate percentages of nationalities in that group, as far as I could ascertain, were:

Saudi Arabia: about 20,000 mujāhidīn

Yemen: about 5,000 mujāhidīn

Egypt: about 4,000 mujāhidīn

Algeria: about 2,000 mujāhidīn

Morocco: about several hundred mujāhidīn

Libya: about several hundred mujāhidīn

Palestine: about several hundred mujāhidīn

Arab Gulf Emirates: about several hundred mujāhidīn

As for Tunisia, Iraq, Syria, Lebanon, Mauritania, and Somalia, from each came numbers ranging between hundreds and tens of mujāhidīn. The same applies to other countries of the world.

This is in addition to tens of thousands of Pakistani mujāhidīn who attended and participated through independent gatherings and camps or directly with the Afghans.

Let us remain within the framework of the Arab mujāhidīn. Except for a few hundred who were already wanted in their home countries, most of those many thousands returned to their countries as the new world order was launched, the Arabian Peninsula was occupied, Iraq was destroyed and besieged, the Intifada ignited, Russia advanced into Chechnya, Serb massacres occurred in Bosnia, and the tragedies of Muslims continued horrendously as the twentieth century neared its end, with the media bringing into every home what would ignite oppression and anger in the conscience of any Muslim.

So, what was the role of those thousands of mujāhidīn who were prepared, trained, mastered the use of light and heavy weapons, and learned the use of explosives and all kinds of arms? What was their impact on that raging battle everywhere in general, and in the Middle East – the Arabian Peninsula, Iraq, and Greater Syria – in particular?

Almost nothing. Except for some individual Jihādī operations, most of which were carried out by those who had no connection to that gathering at all, and except for some who joined the Bosnian and Chechen fronts in the same Afghan manner, those multitudes did not contribute to the battle.

Their conduct ranged from some cases of turning against Jihād and the Awakening altogether, as happened in Yemen with Jihādī cadres joining Yemeni intelligence

services and the army – among whom were close associates and aides of Shaykh Usāmah bin Lādin himself! – to cases of complete return to the worldly life they had left for Jihād, then returning to immerse themselves in it completely as if there had been no Jihād or preparation!

This is in addition to some cases of deviance, intellectual aberration, and falling into the labyrinths of extremism, *takfīr* (declaring Muslims as disbelievers), and frustration resulting from zeal without a sound Jihādī creed!

So why was that?

The reason is very clear: it was because those multitudes did not receive any guidance or training in the field of the Jihādī fighting creed. They received nothing of Sharī‘ah-based creedal lectures, neither in the field of politics and understanding of reality, nor in the scope of operational thought and Sharī‘ah-based political awareness.

Military training, military training, sports, weapons, sessions of chanting, fighting, battles... only that.

Some leaders of the Arab mujāhidīn gathering resisted any discourse of Jihādī thought and political awareness.

This had its reasons, which I may address if I write about the history of that period; this is not the place for it here.

But I point to the results of the absence of proper and sufficient education and awareness in the field of Jihādī thought and creed, and I give a glaringly clear example:

The largest gathering of Arab mujāhidīn was those from the Arabian Peninsula who came from the Gulf Cooperation Council countries and Yemen, headed by Saudi

Arabia. They numbered about 25,000 mujāhidīn, perhaps more, plus several thousand who went to Bosnia, Chechnya, and other open fronts.

They returned to their countries during the second half of the nineties to live under a state of semi-overt occupation by America, and its launch with its NATO allies from their lands to kill Muslims in Iraq, and to support and kill Jews in Palestine. This was in addition to the persecution, imprisonment, and investigations they faced at the hands of intelligence agencies in their countries, especially Saudi Arabia. So, what was the reaction to all of that? Simply nothing!

Where are the scholars? Where are the orators? Where are the callers who filled the world with enthusiasm for Jihād and martyrdom? There was no effect whatsoever!

From 1991 to 2001, over a decade, American forces on the land of the Arabian Peninsula were subjected to only two isolated operations, in Riyadh and Khobar. If we accept most indications that the Khobar operation was the work of followers of Iranian intelligence and the Shiite Hezbollah, only one operation remains: the bombing of an American residential compound in Riyadh in the Olaya district, in which four Americans were killed! This, in ten years! This shames any nation whose land is occupied by hundreds of thousands of soldiers, and then this is the extent of its resistance! It is a shameful matter!

This, in a country where the enemy occupies the heartland of Islām, which contains their Ka‘bah and the mosque of their Prophet, may Allāh bless him and grant him peace, and even their treasury, which pumps more than a billion dollars daily into America's coffers every time the sun rises and sets!

During the investigation, it was proven that the four mujāhidīn who were executed, may Allāh have mercy on them, in that incident were among those who deviated from the norm of the gathering and had received Jihādī thought and creed from some Jihādīs from Jihādī organizations, and had spent time with them in

Afghanistan. The effect of Jihādī thought and creed was clear on them through their confessions and what Saudi television broadcast of interviews with them.

In the final days of the second phase of the Arab Afghans, the general picture began to become clearer and clearer to everyone. America's audacity and its onslaught, and the explicit support of Arab and Muslim rulers for it and for the Zionist project, began to play a fundamental role in the spread of the Jihādī creed. The scandals and hypocrisy of the Sultans' scholars entered a deplorable stage that their admirers could no longer patch up. The features of the picture began to clarify, and the foundations of the Jihādī creed began to present themselves spontaneously among the Ummah in general, and the atmosphere became ripe for a promising revolutionary Jihādī thought.

Then came the events of September and what followed, then the occupation of Iraq and its aftermath, and the events of the Intifada and what is happening there, to make the choice of Jihād, and the discourse of the Jihādīs, the most popular and logical discourse within the Islamic Awakening, and even among various segments of the Ummah with all its components. Here, the need becomes very urgent to represent the foundations of the Jihādī creed and its details in a popular style suitable for the stage.

### **The State of the Jihādī Creed in the Ummah, the Awakening, and the Jihādī Current Today**

The state of the Jihādī creed among the various segments and strata of the Ummah, despite fervent emotions, is passing through a real crisis. The Ummah cannot rise to confrontation and resistance without starting to reform it.

This is a field and a front that is one of the most important fields and most dangerous lines of confrontation in the war that the Ummah is waging today, a war whose intensity increases day by day. This field is the responsibility of the scholars,

thinkers, writers, literati, intellectuals, politicians, and media figures in this Ummah, especially and specifically the figures of the Islamic Awakening. And even more specifically, those who will carry the trust of Jihād and the direction of the resistance and the Jihādī current in two stages: the current dangerous upcoming stage, and the stage to come.

#### A Dangerous and Important Paradox:

The enemy has realized that this line of war is the most important and most dangerous line of confrontation. They realized that they surpass us on all other lines of war: militarily, technologically, scientifically, culturally, in media, politically, in security, and economically. The Jewish-Crusader enemy, led by America and its allies today from among the disbelievers, apostates, and hypocrites, surpasses us overwhelmingly, beyond comparison, in all those fields and aspects, which provides them with the material means of victory on all these fronts of confrontation. That is why they invaded us at this time. But they also realized that we surpass them on the front of the Jihādī creed and moral values, overwhelmingly and beyond comparison as well. That is why the Zionist Crusader Rumsfeld, America's Secretary of Defense, declared that the confrontation with "terrorism," as they call it, has entered the stage of a war of ideas, and that it is one of the most important stages of the "preemptive war strategy." America's declared war on Muslims since the Clinton era in the mid-nineties has passed through several stages. Then, the accursed Bush maintained its strategy and added new aspects to it.

America's war with Muslims and its Crusader campaign under the guise of combating terrorism (meaning Muslims) was based on the foundations I detailed in the sixth chapter, which are:

1. Drying up the financial and material sources of terrorism.
2. Assassinating the leaders and resisters, or capturing and imprisoning them.



3. Eliminating elements through kidnapping and rendition to their countries or international detention centers.
4. Eliminating safe havens for terrorism by forcing countries to deport or eliminate mujāhidīn.
5. Media distortion.
6. Security pursuits in cooperation with the governments of Muslim countries.

Then Bush Jr. added to that, stating and declaring several axes, which are:

7. Direct military advance under explicit Crusader-Jewish banners into Muslim lands, through what he called the "preemptive war strategy."
8. Forming an international military alliance to participate in this advance under American leadership.
9. Transferring security pursuits to the international domain under direct American supervision.
10. Applying the principle of preemptive war to cells of the Islamic and Jihādī Awakening, which they called "aborting terrorist attempts before they arise."
11. And finally, what concerns us in this chapter, which is what Rumsfeld announced and called: the "war of ideas." The hag Condoleezza Rice, National Security Advisor in the American administration, participates in theorizing this war, in which even the Shaykh of Al-Azhar and the Imāms of the Two Holy Mosques participate!

### **Some Tactics of the American "War of Ideas"**

This war has involved tremendous media and intellectual momentum. This included the launch of several radio stations in Arabic and Muslim languages, directly guided and funded by the American government.

Then America entered the field of satellite channels in Arabic with a professional Arab media team of hypocrites, apostates, and collaborators, launching the "Al-Hurra" channel.

America also compelled Arab and Islamic governments to change education and upbringing curricula, and to impose strict censorship to delete anything that would foster a spirit of resistance in the Ummah. American orders were also issued to our governments to adhere to a list of directives that include besieging mosques, lessons, sermons, and religious education, and which contain details of cancellation, restriction, distortion, and falsification.

The calamity of calamities is that America uses many sectors of scholars and symbols of the Islamic Awakening due to government pressure. It uses this professional Islamic sector in the battle of ideas to distort religion and destroy the foundations of resistance and Jihād within it through collaborationist, distorted fatwas under the name of combating terrorism and extremism, and by spreading ideas of submission and dissolution into American thought and civilization, under many names, including: moderation, centrism, cooperation, and dialogue with the other, and other claims of callers at the gates of Hell who wear our clothes and speak with our tongues from among our own kinsmen.

Amidst these overwhelming, oppressive tribulations, the state of the fighting creed among Muslims can be summarized by observing it in three segments:

- The Jihādī fighting creed among the general Muslim populace.
- The Jihādī creed among schools and sectors of the Islamic Awakening.

- The Jihādī creed among Jihādīs today after the events of September, Iraq, and newly emerged circumstances.

We will address this briefly, then I will move to the core of the first part, which is:

The Theory of the Jihādī Creed and Methodology in our Call: The Call for Global Islamic Resistance.

**Firstly: Regarding the Fighting Creed among the Sectors of Arab and Islamic Peoples Today:**

Due to successive decades of policies of oppression, fear, and induced ignorance, and the war against Islām and the suppression of its laws – practiced by governments through media and educational curricula that rely on corruption and secularization, and the elimination of what remains of the components of religion and creed among their peoples in the vast majority of Muslim countries – little remains of the Jihādī creed among most segments of the Ummah.

And because of the Wahn (love of the world and hatred of death) that has settled upon the hearts of the majority, little remains of the Jihādī creed among the various strata of the Ummah, except for emotions and some traces of what remains of the creed of Jihād among a very small minority of the Ummah.

However, America's campaigns against us for a decade, its successive provocations, what it did in Iraq, then Afghanistan, then Iraq again, and what it proposes today of programs of occupation and aggression on all levels, targeting everyone – rulers and ruled, states and groups, ruling parties or oppositions – and its unlimited support for Israel, and what the Palestinian cause and its developments have stirred, especially since the Intifada:

All this has caused the fundamentals of the Jihādī creed to return to the Ummah. The ordinary man in the street is witnessing a natural, instinctual awakening, which is

only prevented from generating actions and deeds by policies of oppression, fear, and police states everywhere.

But the glad tidings appear greater, by the grace of Allāh, then by the folly of America and its Crusader allies, and behind them the forces of the sons of Zion. These glad tidings are tangible everywhere today.

Contrary to what America thinks, its campaigns to change curricula and the principles of upbringing and education, and to fight religiosity, have brought about a tremendous backlash, even within the ranks and circles of secularists, who today find no substance or identity for confrontation driven by motives of honor and dignity, except Islām, its banner, and its identity. It is the plan of Allāh.

The spirit of the Jihādī creed is seeping into the Ummah in a way that inspires hope, indeed, a belief in the proximity of movement towards victory. The masses are stirring.

America has plundered their worldly life, which they were afflicted with loving, and has made death dearer to them as a state preferable to the conditions of life it promises them. Thus, America is solving for us the complex of love of the world and hatred of death!

America is helping us today to detest the world and love death. We should thank them:

So may Allāh not reward them with good, and may He give us power over them with a swift death.

When this sentiment becomes widespread among the masses, they will cast off their weakness. Matters will then proceed in a reverse manner. At that point, awe of us will return to the hearts of our enemies, and we will no longer be worthless, like the flotsam carried down by a torrent. Instead, we will be believing masses, propelled

by the driving force of "There is no god but Allāh, Muḥammad is the Messenger of Allāh."

Secondly: Regarding the state of the Jihādī fighting creed within the Islamic Awakening:

Over successive decades and on the path of politicization, the various non-Jihādī circles within the Islamic Awakening, despite their differing schools of thought, have practically shed all the essential components of the Jihādī creed. However, since the rise of the New World Order, and particularly after September and the declaration of Crusader campaigns following the occupation of Iraq against the "Greater Middle East"—which is, in practice, the Islāmic world—the non-Jihādī Islamic Awakening has been witnessing a state of acute polarization and division.

A righteous minority of good people—scholars, leaders, and prominent figures of the Awakening—were provoked by the onslaught, which revived in them a defensive stance and a sense of honor. They leaned towards resistive thought, albeit hesitantly. This is an awakening within the Awakening that bodes well.

Unfortunately, the majority are transforming, whether they realize it or not, into hypocritical pawns in service of Rumsfeld's program for the "war of ideas."

To demonstrate this and to identify the names, organizations, and individuals launching this assault on Islām from within its own ranks, it suffices to trace the various media outlets—internet, satellite channels, newspapers, magazines, and publications. One can then follow the torrent of activity by this battalion waging war against Allāh and His Messenger, the resisting vanguard in this Ummah, under the slogans of dialogue, moderation, centrism, and renouncing terrorism.

The assault and its venom have reached every aspect and principle of this religion: permitting the forbidden, forbidding the lawful, and waging war against Allāh and

His Messenger. Thus, "mosques of harm" are built according to the planning of Rumsfeld and Condoleezza.

Indeed, the mosques of harm and hypocrisy are rebuilding their prayer niches and raising their minarets anew, as an outpost for those who waged war against Allāh and His Messenger, to fight the people of the Qubā' Mosque, who founded their structure on piety from Allāh and His pleasure from the very first day.

The internal battle rages today and will be fierce against Rumsfeld's turbaned vanguards—those with neatly trimmed beards and bulging bellies, filled with illicit dollars out of desire, and terrified by the whips and threats of rulers out of fear.

This has produced for us the likes of the devil among scholars, 'Abd al-Muḥsin al-'Ubaykān; the puffed-up Imām of the Ḥaram, the corpulent scholar, 'Abd al-Raḥmān al-Sudays; and the Sheikh of al-Azhar of the Ṭanṭāwiyyāt—and their counterparts in every Muslim country.

As for the state of the Jihādī creed within the Jihādī current after September:

The situation heralds much good, but there are problems that require a great deal of effort and work.

The good tidings are that the American aggression has tipped the scales in favor of Jihādī propositions and broadened popular support for resistance. This facilitates the Jihādī call in its mobilization efforts.

As for the problems, they are several:

The first and most dangerous is that America's war on Afghanistan, and then on the Jihādī current in its entirety, has inflicted severe human losses on the Jihādī current, through death or imprisonment. Most of its core cadre have perished in the path of Allāh, as previously indicated. Only a very small fraction of those who carry its banner and call, especially its writers and theorists, remain. Upon their shoulders

rests the task of reviving the call to Jihād, spreading the principles of the Jihādī creed, and republishing its methodologies.

Furthermore, the written Jihādī heritage, scarce as it is, in addition to the intellectual heritage of the Islamic Awakening that constitutes an intellectual and jurisprudential reference for Jihādī thought—such as the works of Sayyid Quṭb, may Allāh have mercy on him, and others like the works of his brother, Professor Muḥammad Quṭb, and some writings by others from the 1960s and 1970s—is today under attack and subject to confiscation from libraries and publishing houses. It is also being slandered and distorted.

Similarly, the thought of Sheikh Muḥammad ibn ‘Abd al-Wahhāb's call and the scholars of the Najdī school, and the heritage of sincere callers from the Land of the Two Holy Sanctuaries built upon it, are all currently subject to confiscation, suppression, slander, and distortion.

Indeed, the matter goes further. The attack today has reached the heritage of figures like Imām Ibn Taymiyyah, Ibn al-Qayyim, and their school, and other works at every level that could provide material for the Jihādī creed.

They are even pursuing certain Qur’ānic texts in elementary school books. They have stated in some of their studies that they will not allow the teaching of the Sūrah that says, *{Say, "O disbelievers, I do not worship what you worship..."}* because it concludes with *{For you is your religion, and for me is my religion}*. This, they claim, encourages terrorism. How? The answer is simple: today, there is only one religion, the religion of Bush, who wants to impose himself upon the world as one, singular lord, accepting no partner. May this cur be abased.

And the people must decide: either with him or against him. So has the criminal decreed.

Thus, the Jihādī creed within the Jihādī current is threatened by the absence of its pioneers on one hand, and by the suppression of its literature and supporting materials from the Islamic library on the other.

There is a third problem: Jihādī thought was built on the principle of Allāh's sovereignty (ḥākimiyyah) and the principles of separation from all pillars of pre-Islamic ignorance (jāhiliyyah), in order to launch elite Jihādī organizations that fight regimes. It had its jurisprudence and literature, a heritage that must be preserved, but with attention to an important matter:

Our battle today is different. It is a battle to repel the aggression of infidel enemies and their allies, through an internationalist approach and a global Islamic popular resistance. This is a field about which little has been written, and today it needs its thought, theories, jurisprudence, rulings, and literature.

So who will undertake this, when swords have claimed the men of the Jihādī current, and they have gone to their Lord as martyrs? And when chains have dragged thousands, tens of thousands, of mujāhidīn to America's Guantanamo and the many "Guantanamos" in European, and even Arab and Islāmic, countries?

The gap is vacant. We ask Allāh to appoint its knights. This is where the beginning lies. A Jihādī creed suitable for the stage of resistance must be put forth.

After these introductions and clarifications, we will delve into the heart of the subject.

## **The Fundamentals of Jihādī Creed, Thought, and Methodology in the Call for Global Islamic Resistance**

To begin, we state that creed is an indivisible whole. This academic division is only to facilitate understanding, distinguish between parts of the creed, and clarify the interconnectedness of these parts.



The "fighting Jihādī creed" is a branch of the whole, which is the "Islamic creed." This briefly includes all the pillars of Islām and faith (īmān), submission to the rules of Sharī‘ah and religion, obedience and compliance with the judgment of Allāh and His Messenger, and everything that arises from this compliance and submission—from belief in the heart, affirmation by the tongue, and action by the limbs, and the conduct, thoughts, and feelings that follow. All of this is part of the creed, as is the consequent striving to do what is commanded and abandon what is forbidden, with contentment and submission.

When I intended to introduce the Jihādī creed with an overview of creed in its comprehensiveness, I decided to excerpt from the writings of Sheikh ‘Abdullāh ‘Azzām. It is my methodology in writing that if I arrive at a concept, or write something, and then find that a predecessor has summarized it well, I suffice with their summary.

Our esteemed Sheikh and professor, Abū Muḥammad ‘Abdullāh ‘Azzām, may Allāh forgive him and have vast mercy upon him, defined it in his concise and valuable booklet, *Creed and its Impact on Building the Generation*, saying:

"Creed is the faithful regulator that governs actions and directs behavior. Everything that emanates from the self—words, movements, even the fleeting thoughts that stir the heart, the feelings that work in the soul's recesses, and the notions that cross the imagination—all depend on the extent of its precision and soundness. In short, creed is the brain of behavior. If a part of it malfunctions, it causes great corruption in behavior and a huge deviation from the straight path..."

He then said: "Based on this, all the deviations we suffer from in our behavior, as individuals and groups, are entirely due to deviations in creedal perception. People these days need to rebuild their creed and correct their conceptual understanding of belief. Allāh, Glorified and Exalted be He, must be singled out for divinity. The

greatness of Allāh, Mighty and Majestic, must be established in the depths of the soul, and love for Him must fill hearts. There is no escape from hearts living while sensing His awe and majesty. This religion is founded upon:

1. The reality of Divinity.
2. The reality of Servitude.
3. The connection between the servant and his Lord.

These are three matters that must be established in the souls:

- Knowledge of Allāh and His measure.
- Knowledge of the servant and his limit.
- And the connection between the Creator and the created.

Therefore, it is futile to pursue the branches of Sharī'ah and demand them from a person in whose heart the reality of this religion is not firmly rooted, and in whose being the greatness of Allāh, which dominates every stillness, whisper, and movement in this universe, is not established. The truth is that the reality of this great religion has become absent from people. Many of them—even those who perform acts of worship—are like a blind man who has grasped the tail of an elephant and thinks he holds the entire elephant in his hands..."

He further stated: "It has become commonplace today to see a person who regularly performs acts of worship while simultaneously engaging in actions that remove him from the framework of this religion, such as mocking an established Sunnah of the Messenger of Allāh, peace and blessings of Allāh be upon him, or an obligation mentioned in the clear revelation. He does not know that by mocking, he is mocking and ridiculing the commands of Allāh. The people of knowledge in this Ummah have agreed that this means the apostasy of the mocker and his exit from Islām. Cursing

the religion, or cursing Allāh or His Messenger, falls into this category; whoever does so is judged to have apostatized..."

Then he said: "I return to affirm the great truth: people do not know the reality of this religion and mix various methodologies in their lives. A small portion of their life's methodology is from the religion of Allāh, while most of the methodology that directs their lives is of their own making or the making of other humans. *{Have you seen him who has taken as his god his [own] desire? Then would you be responsible for him? Or do you think that most of them hear or understand? They are not except like livestock; rather, they are [even] more astray from the way.}* (Qur'ān, Al-Furqān: 43-44).

Therefore, I believe that focusing on secondary matters of Sharī'ah for people is illogical; rather, it is a futile attempt to plant seeds in the air. One can never form a tree with roots deeply embedded in the earth by merely gathering fresh branches together in the air.

We must follow the divine methodology that Allāh has ordained for this creation. The seed must be planted in the soil, then nurtured until it stands firm on its roots, then extends its branches and boughs. So too with the rest of this great religion; we must follow the path that Allāh has ordained for this being to carry this religion. The foundation must be built by planting the seed deep in the earth, meaning, planting the creed deep in the heart.

Creed is the firm foundation upon which all branches of this religion rest. It is futile to attempt to erect a massive structure without a foundation. Hence, attempting to meticulously follow the branches of Sharī'ah with detailed explanations is to be preoccupied with the less important at the expense of the more important. Such an attempt cannot yield the desired outcome or the hoped-for fruits. It is more fitting to follow the divine methodology in building this religion within the human soul, by

first instilling the creed deeply, then demanding of the soul all the commands of Sharīʿah. For the divine methodology in nurturing the soul is part of the creed itself.

We must not forget that the caller to the Lord of the Worlds must fully embody the divine methodology. He must be a Qurʾān walking on the earth; when he moves, the Qurʾān moves with his movement. The caller is required to adhere to the entire Sharīʿah. However, at the same time, he does not demand the branches of Sharīʿah from people before teaching them this religion, drawing their attention to its complete and comprehensive framework, and after they have formed a complete picture in their minds. Then he enters with them into the framework to teach them the details and branches of this religion. This is how Islām was first established in human souls, and this is how it is established every time one attempts to build these souls with Islām. There is no avoiding this path, and no escaping its adoption. Just as these commands and prohibitions are an obligation from Allāh, and following them is a binding duty upon us, so too is following the divine methodology in building the soul an obligation. Any attempt to establish this religion without this divine methodology is doomed to fail, because this religion is and will only be as Allāh intended, and it will only be built by the same methodology ordained by the Lord of the Worlds. Any human methodology we use to convey the truth of this religion to people is inevitably flawed; it is futile, a diversion, and a game.

We must follow the valuable divine methodology ordained by the Lord of the Worlds and trodden by the master of humanity, Muḥammad, peace and blessings of Allāh be upon him, to convey the religion of Allāh to human hearts. We must begin with creed: by introducing people to their true God, the reality of their existence on this earth, and the mission entrusted to them during their passage through this world. Who is responsible for them? Which methodology should govern them? Man's connection to the universe around him, this being's place in the universe—in

short, establishing the majesty, awe, and dominion of Allāh in the depths of the human heart and the way to attain His pleasure.

Therefore, at this time, I do not see the point in pursuing the minutiae of this religion in people's behavior, such as drinking with the right hand, abstaining from smoking, or drinking while seated, and other such details that can only be borne and consistently maintained by souls built upon creed and molded by the greatness of faith. We must begin with the human soul as it is, picking it up from the abyss into which it has fallen. Then we walk with it upwards, giving it faith dose by dose. We accompany it in its growth, forgive its stumbles, guide it from here, and refine it from there, until it stands firm on its pillar, solid, unshaken by earthquakes and storms. Only then do we ask of it all that Allāh wants from it, and it implements it willingly, submissively, and contentedly, certain that all good lies in what it has implemented, because all good is confined to the methodology of Allāh, and all evil lies in deviating from the methodology of Allāh.

*{Then if there comes to you guidance from Me, then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]. And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind.}* (Qur'ān, Ṭā Hā: 123-124, the author cites 126/124, but the standard numbering for this passage is 20:123-124).

I reiterate that the souls who present Islām to people must inevitably be a Sharī'ah treading the earth, adhering to the highest standards. They must be clear mirrors reflecting the reality of this religion, its principles and branches. Their flesh and blood must be this religion to which they call, and the methodology they urge people to adopt. *{This is [Qur'ān] a notification for mankind that they may be warned thereby and that they may know that He is but one God and that those of understanding will be reminded.}* (Qur'ān, Ibrāhīm: 52)..."

He also says:

"Creed represents the foundation for the structure, and a massive building requires a firm foundation and a solid base for the structure to rest upon. Here, another factor emerges from this truth: the foundation must be built before starting to raise the building, otherwise the entire building will collapse. We must begin with any soul we call to this religion or wish to nurture on the basis of Islām, with faith first and foremost, especially in this era where the concept of creed has faded in the souls of this generation affiliated with Islām. We must follow the same path that the Messenger of Allāh, peace and blessings of Allāh be upon him, followed: establishing creed in the soul, then demanding the branches from it. We must introduce people to their Lord, His greatness, and His dominion over the universe. He is the Owner of Dominion, in His hand is the sovereignty of all things. He is the Subjugator over His servants, to Him all matters return, and He is the Creator, the Provider... We must start here. As for starting by demanding they apply the branches of Sharī'ah while they do not know the Owner of creation and command, this is futile and an attempt to plant seeds in the air."

This concludes the quotation from his words, may Allāh Almighty have mercy on him.

Now, after quoting at length to introduce the subject of Jihādī creed with these words, through which our martyred Sheikh expressed what I wished to express with the best articulation, carrying within them the spirit and style of the martyred teacher Sayyid Quṭb—may Allāh have mercy on him—whose writings are filled with these meanings and terminologies. What I wish to add here is to connect the branch to the root; that is, to link the "fighting Jihādī creed," which is our concern in this chapter, to the comprehensive creed, which is the "creed of Islām" in its totality and perfection.

I contend that this connection between the root and the branches is understood by the enemy in this age more than most adherents of the Islāmic faith realize. When the enemy embarked on invasion and occupation, he knew there would be "resistance"—this is self-evident. He also knew that the most important, formidable, and intractable resistance is that which stems from the "fighting Jihādī creed" among Muslims in general, Islamists in particular, and Jihādīs specifically.

Because this contemporary enemy is intelligent and has been a professional aggressor for decades and centuries, and because he bases his actions on strategic studies and expert opinions, he has understood this simple equation profoundly—an understanding that, unfortunately, eludes most Muslims, even most leaders of the Awakening and scholars of this era among Muslims.

This equation, understood by the enemy, is simply:

Resistance is born of a Jihādī creed, and the fighting Jihādī creed is a branch of the tree of the comprehensive Islamic creed.

Therefore, the enemy works today to prevent the fruit of resistance from ripening by drying up the branch of Jihādī creed, and this is done by severing the roots of the comprehensive creed as a system of belief, action, and feeling, and as a methodology of thought and movement among contemporary adherents of the Islāmic faith.

So Bush and his Secretary of Defense announced what they called the "war of ideas" and "preemptive intellectual warfare" after the preemptive military war. They came to us with projects for "curriculum change," modifying methods of education and teaching (both general and religious), and controlling mosque discourse and methods of upbringing therein. This was followed by a project summarized by American strategists in over 1000 pages, titled "The Greater Middle East Project," which lays down the rules for comprehensive change in the Arab and Islāmic worlds at all levels: political, economic, cultural, religious, historical, linguistic, social,

artistic, and all components of our civilization as an Ummah—peoples, rulers, and ruled.

From here, we must realize—and this is what I alluded to in the introduction to this second part of the book, as well as in the introduction to the first part concerning "Axes of Resistance and Levels of Resistance"—and I reiterate here what is relevant to this paragraph:

For the resistance we aspire to achieve, there must be growth in the fighting Jihādī creed. This cannot sprout except in souls filled with faith in the comprehensive aspects of the Islamic creed, the foundation of which is complete submission to the meaning of "There is no god but Allāh," according to the specific understanding of the meaning of "Muḥammad is the Messenger of Allāh." Thus, one becomes prepared to build one's life methodology with complete submission, compliance, and contentment with the meaning of this testimony, fully realizing the meaning of His, the Exalted's, saying: *{It is not for a believing man or a believing woman, when Allāh and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allāh and His Messenger has certainly strayed into clear error.}* (Qur'ān, Al-Aḥzāb: 36). And His, the Exalted's, saying: *{But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.}* (Qur'ān, Al-Nisā': 65).

The scholars of the Ummah and the leaders of the Awakening must work to consolidate the foundations of the complete and comprehensive creed to impel Muslims to adhere to the fundamentals of their religion, in belief and conduct, and to highlight and nurture the features of their Jihādī creed.



For the sake of the integration we are pointing to between the root and the branch, I will first refer to the various aspects of the creed. Then I will focus on the aspect we are concerned with, which is the "fighting Jihādī creed" and related matters of creed, Sharīʿah-based politics, and other educational principles. With Allāh's help, I will address this as follows:

- (1) A summary of the general aspects of the Islamic creed of Ahl al-Sunnah wa al-Jamāʿah.
- (2) The general aspects of the fighting Jihādī creed for the call of Global Islamic Resistance.
- (3) Some detail on fundamental points of the Jihādī creed for the call of Global Islamic Resistance.

### **First: A Summary of the Fundamentals and General Aspects of the Creed of Ahl al-Sunnah wa al-Jamāʿah**

This summary is based on foundational works such as *Creed and its Impact on Building the Generation* by Sheikh ʿAbdullāh ʿAzzām, the *Explanation of al-ʿAqīdah al-Ṭahāwiyyah* by Ibn Abī al-ʿIzz al-Ḥanafī, and the *Explanation of al-ʿAqīdah al-Wāsiṭiyyah* by Imām Ibn Taymiyyah, with the commentary by Ibn ʿUthaymīn.

It is reported in the authentic Ḥadīth narrated by Muslim, may Allāh have mercy on him, from ʿUmar, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said when Jibrīl, peace be upon him, came to him asking: "*Islām is to testify that there is no god but Allāh and that Muḥammad is the Messenger of Allāh, to establish prayer, to pay zakāh, to fast Ramaḍān, and to perform Ḥajj to the House if you are able to find a way.*" He (Jibrīl) said: "Tell me about Imān (faith)." He (the Prophet, peace and blessings of Allāh be upon him) said: "*It is to believe in Allāh, His angels, His books, His messengers, and the Last Day, and to*

*believe in divine decree (qadar), both its good and its evil."* He said: "Tell me about Iḥsān (excellence)." He (the Prophet, peace and blessings of Allāh be upon him) said: *"It is to worship Allāh as if you see Him, and if you do not see Him, then indeed He sees you."*

This Ḥadīth has encompassed the essence of the pillars of Islām, the fundamentals of faith, and the levels of excellence and gnosis.

Muslim scholars, past and present, have detailed sufficiently in the chapters of creedal sciences and Tawhīd. The creed of Ahl al-Sunnah wa al-Jamā'ah has been established upon fundamental principles, a summary of which, reflecting my own beliefs, is presented here:

The Creed of Ahl al-Sunnah wa al-Jamā'ah and the Saved Group, by Allāh's permission:

1. We testify that there is no god but Allāh, alone, without partner, and that Muḥammad is His servant and His Messenger.
2. We believe in Allāh, His angels, His books, His messengers, the Last Day and the resurrection after death therein, and we believe in divine decree (qadar), both its good and its evil.
3. We affirm the Tawhīd of Allāh in His Lordship (rubūbiyyah) and believe that He is the Creator, the Provider, the Originator, the Returner, the Owner of Dominion; there is no lord for the universe besides Him.
4. We affirm the Tawhīd of Allāh in His Divinity (ulūhiyyah) and believe that He is the God truly worshipped; there is no deity worthy of worship besides Him, Majestic is His Glory.
5. We affirm the Tawhīd of Allāh in His Most Beautiful Names and Lofty Attributes. We believe in what He, Glorified is He, has described Himself with

in His Noble Book, and what has come through the tongue of His trustworthy Messenger, may Allāh bless him and grant him peace, without distortion (taḥrīf), denial (taʿṭīl), asking 'how' (takyīf), or likening (tamthīl). He, Glorified is He, is as He described Himself: *{There is nothing like unto Him, and He is the Hearing, the Seeing.}*

6. We adhere to the doctrine of the Companions and those who came after them from the righteous predecessors (Salaf) regarding belief in the Names and Attributes of Allāh. They knew those Names and Attributes and consigned the 'how' and the true nature to Allāh, Mighty and Majestic. They believed in Allāh according to Allāh's intent. They believed that He, Glorified and Exalted is He, is described by these attributes in reality, not metaphorically, in a manner befitting the Majesty of Allāh, to Whom there is nothing comparable. We believe in this as Imām Mālik, may Allāh Almighty have mercy on him, summarized the methodology of Ahl al-Sunnah wa al-Jamāʿah and the Saved Group, when a questioner asked him about the meaning of Allāh's Istiwāʾ (istiwaʾ - rising over) upon the Throne and its modality, he said: "Istiwāʾ is known, the 'how' is unknown, belief in it is obligatory, and asking about it is an innovation." So we believe that Allāh Almighty has, as He affirmed for Himself, a Hand, Sight, and Hearing befitting His Majesty, not like our hands and sight. We believe that Allāh Almighty descends to the lowest heaven in a manner befitting His Majesty, without our knowing how that is. And that He, Blessed and Exalted is He, laughs in a manner befitting His Majesty. And that He, Blessed and Exalted is He, is transcendent above limits, extents, parts, limbs, and instruments. We believe in the Throne and the Kursī (Footstool) and Allāh's self-sufficiency from them, and that He, Exalted is He, encompasses all things and is above them.

7. We believe that He, Exalted is He, is established over His Throne, distinct from His creation, above the seventh heaven, while affirming His transcendence, Glorified and Exalted is He, from being confined by time or space. We believe He is with His creation through His Hearing, His Sight, and His Knowledge.
8. We believe in the angels, and that they are a creation from Allāh's creation, entrusted with their tasks which Allāh, Glorified is He, has assigned to them. Among these are protecting humans, safeguarding them, and recording their deeds. We believe in what is established in the authentic Sunnah regarding their actions, detailing what is mentioned in the Qur'ān. Among them are those entrusted with revelation, those entrusted with taking human souls, those entrusted with rain, and those entrusted with mountains. They attend gatherings of remembrance and raise deeds. Among them are the guardian angels who are with humans.
9. We believe in the books of Allāh mentioned in the Qur'ān and the established Sunnah. We believe in the Scrolls of Ibrāhīm, the Torah revealed to Mūsā, the Zabūr (Psalms) revealed to Dāwūd, the Injīl (Gospel) revealed to 'Īsā, and the Qur'ān revealed as the final message to the seal of the prophets, our Prophet Muḥammad, upon him and all prophets of Allāh be peace and blessings. This belief includes two important matters:
  - 10.A. That the books preceding the Qur'ān were revealed from Allāh, then underwent distortion and alteration at the hands of humans, by rabbis and monks, except for the Qur'ān, which Allāh Almighty preserved as the final book and Sharī'ah. *{Indeed, it is We who sent down the Dhikr [i.e., the Qur'ān] and indeed, We will be its guardian.}* (Qur'ān, Al-Ḥijr: 9).

- 11.B. That the Qur'ān came abrogating what preceded it and as a guardian over it, and that the Sharī'ah of Islām came with the creed of Tawhīd, which is the creed of all prophets, and with the final Sharī'ah abrogating what came before it.
- 12.*{And We have revealed to you, [O Muḥammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allāh has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allāh willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allāh is your return all together, and He will [then] inform you concerning that over which you used to differ.}* (Qur'ān, Al-Mā'idah: 48).
- 13.*{And whoever desires other than Islām as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.}* (Qur'ān, Āl 'Imrān: 85).
14. We believe in all of Allāh's prophets and messengers. The faith of one who denies the message of any one of them is not valid: *{The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allāh and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."}* (Qur'ān, Al-Baqarah: 285).
15. So we believe in them, love them, and send peace and blessings upon them all.
16. We believe in the Last Day, the Day of Resurrection, when Allāh will resurrect the first and the last from after their death for reckoning. The believers will

proceed to Paradise, and the disbelievers to Hellfire. We believe that Allāh has forbidden Paradise to the polytheists, and that disobedient believers will either be forgiven by Allāh through His mercy and pardon, or they will be punished for their sins as Allāh wills, then they will proceed to Paradise by Allāh's mercy.

17. We believe in the divine decree (qadar) of Allāh, both its good and its evil. We believe that Allāh has decreed everything and written everything, and that no soul will die until it completes its provision and its predetermined, allotted term. We believe that if the entire Ummah, jinn and men, were to gather to benefit or harm someone, they could not do so except by what Allāh has written. The pens have been lifted and the pages have dried, as stated in the texts of the Qur'ān and the authentic Sunnah. The believer must be content with Allāh's decree, both its good and its evil. Whoever is content will receive contentment, and whoever is discontent will receive discontent, as reported from the Messenger of Allāh, may Allāh bless him and grant him peace.

18. We believe thereby that Allāh created us and created our actions, although the servant has free choice in his actions and will be held accountable for them. We believe that Allāh is Able to do all things, All-Powerful, Doer of what He wills; nothing occurs in this universe except by His command and decree. Our creed—the creed of Ahl al-Sunnah wa al-Jamā'ah—is a middle path between the Qadariyyah, who attributed actions to servants, denied divine decree, and made the created being a creator of its own actions, good and evil; and the Jabriyyah, who denied free will for the servant and made him compelled in his actions, good and evil, by decree.

19. We hold the creed of our righteous predecessors, that faith (īmān) is speech with the tongue, belief in the heart, and action with the limbs and pillars, and that it increases with obedience and decreases with disobedience.

20. Regarding the sins and transgressions of believers, we hold a middle creed. We do not declare those who commit major sins to be disbelievers, as the Khawārij did, nor do we say that sin does not harm faith, as the Murji'ah said. Nor do we place them, as the Mu'tazilah said, in a state between two states, between faith and disbelief. We hope for mercy and grace from Allāh for the Muhsin (good-doer), and we believe that the sinner among believers will ultimately face either Allāh's pardon or His punishment. If He wills, He will punish him for his sin, and if He wills, He will forgive him by the mercy of Allāh, the Forgiving, the Merciful.
21. We believe in the virtue of all the Companions, and we do not exaggerate in [praising] any of them. We ally ourselves with all of them, seek forgiveness for them, love them, mention their good qualities, and refrain from [discussing] their faults and what transpired between them. We acknowledge their virtue and that they are all trustworthy and upright, may Allāh be pleased with them. We believe that the best of the Companions are Abū Bakr, then 'Umar, then 'Uthmān, then 'Alī, then the rest of the ten promised Paradise (Sa'd, Sa'id, Ṭalḥah, al-Zubayr, Abū 'Ubaydah, and 'Abd al-Raḥmān ibn 'Awf), then the people of Badr, then those of the Pledge of Riḍwān, then the rest of the Companions, may Allāh be pleased with them all. We love the family of the Messenger of Allāh, may Allāh bless him and grant him peace, and ally ourselves with them, without exaggerating about them, and we recognize their virtue and kinship. We love the Mothers of the Believers, the wives of the Messenger of Allāh, may Allāh bless him and grant him peace, and ally ourselves with all of them, may Allāh be pleased with them all.
22. We do not declare any of the ahl al-qiblah (people of the qiblah, i.e., Muslims) a disbeliever for a sin unless he deems it permissible, or commits an act that can only be interpreted as disbelief, such as one who denies something

necessarily known in the religion, or deems permissible something unanimously forbidden, or forbids something unanimously permissible, or commits an act that can only be interpreted as disbelief, such as cursing Allāh Almighty, or His Messenger, may Allāh bless him and grant him peace, or wearing a cross, or desecrating the Qur'ān. We follow the way of Ahl al-Sunnah wa al-Jamā'ah regarding the disbelief of one in whom the conditions [for declaring disbelief] are met and impediments are absent, as detailed by the established scholars among the righteous predecessors of the Ummah.

23. We believe in the karāmāt (miracles) of the awliyā' (friends/saints of Allāh), and that all believers are awliyā' of Allāh. The closest and most honored of them to Him are the most pious and the most adherent to the Book and the Sunnah. If someone experiences a karāmah, we examine his adherence to the Book and the Sunnah. If he is upon them, it is a karāmah; otherwise, it is a form of istidrāj (being led gradually to ruin) from Allāh Almighty, as happens to some sorcerers and charlatans, as a trial for them and for those enticed by them.

24. We believe that none knows the unseen except Allāh Almighty, Who informed His prophets, peace and blessings of Allāh be upon them, of some of His unseen through His revelation. Whoever among jinn or men claims knowledge of the unseen has fabricated a lie against Allāh. We do not consult soothsayers, diviners, or sorcerers, nor do we believe them.

25. We believe that those who commit major sins among the monotheists (muwaḥḥidīn) will not abide eternally in Hellfire as long as they do not associate partners with Allāh. They are subject to Allāh's will and wisdom: if He wills, He will forgive them by His mercy, and if He wills, He will punish them by His justice.



26. We believe in the validity of prayer behind every righteous and unrighteous leader and common Muslim. We pray over those of them who die and eat their slaughtered animals. We believe that whoever prays our prayer, faces our qiblah, and eats our slaughtered animal is a Muslim. We do not testify that any Muslim is a disbeliever, hypocrite, or polytheist, unless evidence of such appears from them, and we entrust their inner secrets to Allāh Almighty. We dislike the people of innovation and disavow their innovations and misguidance.
27. We believe in the trial of the grave, its bliss and its torment, and in the resurrection of people for reckoning on the Day of Resurrection. We believe in what is mentioned in the Qur'ān and the established Sunnah regarding the setting up of the scales and the spreading of the records on the Day of Resurrection. We believe in the ṣirāṭ (bridge) that will be set over the brink of Hell, over which people will pass at speeds according to their faith and deeds.
28. We believe in the Ḥawḍ (basin) of the Messenger of Allāh, may Allāh bless him and grant him peace, and in his intercession. We believe that Paradise and Hellfire are real, existing, and will not perish. We believe in the believers seeing their Lord on the Day of Resurrection, without being harmed in their vision of Him.
29. We believe that the Qur'ān is revealed from Allāh, the speech of Allāh, uncreated. From Him it began and to Him it returns. He revealed it to His servant and Messenger Muḥammad, may Allāh bless him and grant him peace, through the trustworthy Jibrīl, the spirit.
30. We believe that seeking help from servants, created beings, the dead, and graves, and believing that they can bring benefit or harm, is shirk (polytheism). Seeking means of nearness (tawassul) through any of Allāh's

creation is not permissible. We consider building graves contrary to the Sunnah, erecting domes over them, raising flags, and taking them as shrines to be innovations forbidden by the Sharī‘ah, the manifestations of which must be removed by enjoining good and forbidding evil, as long as this does not lead to a greater evil, when one has the ability to do so.

31. We believe that Jihād continues until the Day of Resurrection; neither the tyranny of a tyrant nor the justice of a just ruler prevents it. It is with the generality of Muslims and their leaders, righteous and unrighteous. It is generally a communal obligation (farḍ kifāyah); if some undertake it, it is lifted from others, except in three situations where it becomes an individual obligation (farḍ ‘ayn):
  - 32.A. When the enemy's ranks meet the believers' ranks, Jihād becomes obligatory, and withdrawal is forbidden.
  - 33.B. When the legitimate Imām, ruling by what Allāh has revealed, who allies with the believers and is hostile to the disbelievers, calls to mobilize, it is obligatory to respond and go forth for Jihād in the path of Allāh with him.
  - 34.C. When the invading enemy enters Muslim lands, or threatens their religion, lives, honor, or property, Jihād becomes obligatory and an individual duty, as is the case these days.
35. We believe that supporting believers is a religious duty, regardless of their sins and shortcomings in religion, due to the right of creed and the brotherhood of Islām. *{If they seek your help in religion, then you must help.}* We believe that the believer is the ally of the believer, and that the disbelievers and hypocrites are allies of one another. Whoever allies with disbelievers, apostates, and hypocrites is one of them, as He, the Exalted, said: *{And whoever is an ally to them among you - then indeed, he is [one] of them.}*

Supporting disbelievers against Muslims is disbelief in the religion of Allāh. Whoever resides among polytheists without compulsion or necessity has sinned, and the Messenger of Allāh, may Allāh bless him and grant him peace, has disavowed him.

36. We believe that Tawhīd of ḥākimiyyah (sovereignty of Allāh in judgment and legislation) is a fundamental part and a strong pillar of Tawhīd al-ulūhiyyah (Tawhīd of worship) and the duties of servitude. Whoever legislates without Allāh, contrary to what Allāh has revealed, has disbelieved, apostatized, and exited the fold of Islām. All rulers who govern by other than what Allāh has revealed, as He, the Exalted, described them: *{So those are the disbelievers}, {the wrongdoers}, and {the defiantly disobedient}*, have all these attributes and their consequences. They are apostates, even if they claim to be Muslims, because of their involvement in legislating without Allāh and ruling by other than what Allāh has revealed.
37. We believe that repelling the invading disbelievers who attack Muslim lands and transgress against Muslims, as well as the apostates who legislate without Allāh and rule Muslims by other than what Allāh has revealed, and repelling them from Muslims today, is an individual obligation upon every Muslim. Every Muslim must wage Jihād against them; Allāh does not burden a soul beyond its scope. Whoever wages Jihād against them with his hand is a believer, whoever wages Jihād against them with his tongue is a believer, and whoever wages Jihād against them with his heart is a believer, and that is the weakest of faith. There is no excuse for anyone to refrain from Jihād, except for those excused by Allāh due to legitimate Sharīʿah reasons, such as the blind, the lame, the sick, those who find nothing to spend, and the oppressed who cannot devise a plan nor find a way, provided they are sincere to Allāh

and His Messenger; there is no blame upon the good-doers. Every person is accountable for himself, and Allāh is watchful over him.

38. We believe in everything that has come in the Book of Allāh and is authentically reported from the Messenger of Allāh, in general and in detail.

We are content with Allāh Almighty as Lord, with Islām as religion, with the Qurʾān as Imām (guide), and with our master Muḥammad, may Allāh bless him and grant him peace, as Prophet and Messenger. I seek forgiveness from Allāh, the Great, and I repent to Him.

Before leaving this section in which I have summarized the creed of Ahl al-Sunnah wa al-Jamāʿah—which is my creed by which I worship Allāh Almighty, and to Him alone is due all grace and favor, and I ask Him for steadfastness upon what pleases Him—I would like to highlight a critical issue that has long troubled Muslims throughout the history of Islām. It is one of the major problems that profoundly affects the unity of Muslims in the face of their enemies, as well as the issue of the "fighting Jihādī creed" and its fundamental principles, which we will discuss later, Allāh willing.

This thorny issue is the divergence of Ahl al-Sunnah wa al-Jamāʿah into two schools regarding some matters of "creed" and two opinions regarding the issue of "jurisprudential schools (madhāhib)." A concise explanation of this and my summary opinion on it—I ask Allāh for guidance, success, and rectitude towards what pleases Him—will be presented in the following section, Allāh willing.

### **Some Effects of the Islamic Creed Being Alive in the Heart of a Muslim and its Application in Real Life**

This is a vast topic about which many books have been written. So that this research does not deviate from its purpose, I will allude to some of this by way of mention

and indication, concerning the effects of the pillars of Islām and faith on the soul and conduct of a Muslim.

When a believer truly and sincerely testifies that there is no god but Allāh and that Muḥammad is the Messenger of Allāh, and his heart is filled with it, and its lights permeate his mind and being, and are reflected in his beliefs, thoughts, morals, and behavior, he transforms into a wondrous human being in his loftiness and refinement. He becomes inherently good and radiates goodness to those around him.

By his belief that there is no god but Allāh, no creator of this universe and no lord for it but Allāh, and no deity worthy of worship in truth but Allāh, his understanding of Allāh's Most Beautiful Names and Lofty Attributes is reflected upon him. He knows that Allāh is the Owner of Dominion, in His hand is the disposal of all things, and that nothing in this universe benefits or harms except by His permission. He is the Creator, the Provider, the Life-Giver, the Causer of Death, the Judge, the Just, the Forgiving, the Merciful, the Mighty, the Compeller, the Supreme... He believes that He alone is the Abaser, the Exalter, the Giver of Honor, the Humiliator, the Strong, the Subduer, the Self-Subsisting... Who is not overcome by slumber or sleep, from Whom not even the weight of a mustard seed is hidden, in the darknesses of the earth, nor anything wet or dry. To Him belong the command and the creation. He is All-Aware, a Manager of His creation, All-Hearing, All-Seeing... to the end of the lights of Allāh's Most Beautiful Names and Lofty Attributes. His soul becomes tranquil and his spirit serene. He no longer hopes for benefit or fears harm except from Him alone. He becomes a dignified, noble, and upright human being, not swayed by desires nor misled by Satan. If his foot slips due to human weakness, he knows he has a Lord Who is Oft-Returning, Merciful, Forgiving, so he repents and turns back promptly. If he does well in his actions, he knows he has a Lord Who is Appreciative, Forbearing, Generous, so he strives for more.

And when his soul is filled with the lights of "Muḥammad is the Messenger of Allāh," he knows that he is the trustworthy Messenger of Allāh, upon whom the Qur'ān was revealed from his Lord as guidance for people, a mercy, and a light. He is the truthful, the confirmed, who does not speak from inclination; it is nothing but revelation revealed.

When this is achieved, his soul is filled with faith in the Book of Allāh, and he strives to follow its guidance, permitting what it permits and forbidding what it forbids, and being guided by its guidance. He takes the master of messengers, Muḥammad, the Messenger of Allāh, may Allāh bless him and grant him peace, as his role model and example, following his Sunnah, tracing his footsteps, and persevering with his patience. He is indeed a sufficient example and a lofty model, a prophet through whom Allāh saved humanity, brought it out from darkness into light by His permission, and guided it to a straight path.

When the believer establishes prayer, soars in its expanses, and performs it properly, it restrains him from immorality and wrongdoing. It becomes for him a repeated appointment at Allāh's table five times a day and night, besides what he performs voluntarily for Allāh, Glorified is He. Five appointments in which he stands before Allāh and senses His greatness. He repeats in every rak'ah (unit of prayer): he praises Allāh, Lord of the worlds, knows He is the Most Gracious, the Most Merciful, Master of the Day of Judgment. He directs his worship to Him and asks Him for guidance, saying: *{It is You we worship and You we ask for help}*, *{Guide us to the straight path}*. He asks Allāh to follow the path of his righteous predecessors and to make him with them and among them, desiring *{The path of those upon whom You have bestowed favor}*, asking the Master to keep him away from the paths of the wretched—those who have incurred anger and those who are astray. Those who incurred anger are those who knew the truth and abandoned it, like the Jews. Those who are astray are those whose hearts deviated, so they were not guided to the

truth at all, like the Christians. When he continues reciting the verses of Allāh, their lights shine in his heart. He bows, proclaims Allāh's greatness, declares His oneness, praises Him, and glorifies Him. Then he sits, recites the salutations to Allāh, sends peace and blessings upon His Prophet and his noble Companions. He feels a sense of belonging to them, striving in their footsteps, and closeness to them, so he greets them: *"Peace be upon us and upon the righteous servants of Allāh."* Then he testifies with the testimony of Tawhīd, certain and believing, then sends blessings upon his beloved, the master of the first and the last, and upon his good and pure family and Companions.

Thus, prayer becomes for him a renewed appointment before Allāh, reminding him to strive for good conduct and noble character, making him ashamed of the sins and misdeeds he committed, and joyful for what prayer has washed away of his impurities.

Like prayer, zakāh has its effects in purifying the soul, cleansing the spirit, and conquering stinginess and miserliness. It fosters a sense of mutual support and solidarity with Allāh's needy servants, and responsibility towards the bond of brotherhood in Allāh with them.

Fasting has its signs and its psychological and physical effects, and its reflections on willpower, purity of soul and spirit, clarity of mind, and empathy for the hungry in this world.

Ḥajj, with its signs and meanings, has its effects in shaping the believer. He experiences the brotherhood of faith with those who have come from every distant path, from every race and color, having cast off the adornments of the world and adhered to the single, simple attire that carries all meanings of equality, tranquility, and peace. They stand before the Most Gracious in a gathering that reminds them of

the Day of the Great Assembly, motivating them to start anew on the path of goodness.

When the heart is filled with the lights of the pillars of faith, and the soul and spirit experience their effusions and mercies, faith in Allāh, His Names, and Attributes fills the soul and is reflected upon it in good morals. It impels it to a conduct of fear and hope in Allāh alone. Man thereby detaches himself from all else and finds a balanced, noble, serious, and merciful personality.

Belief in Allāh's books, His messages, and all His prophets, peace and blessings of Allāh be upon them, and the Muslim's knowledge of aspects of their lives, their suffering and hardship in the path of Allāh, and their patience in conveying Allāh's call, makes the believer feel a sense of belonging to this one Ummah. This glorious caravan has been marching forward since the existence of humans on this earth: from Ādam to Nūḥ, to Ibrāhīm, Mūsā, and ʿĪsā, to the seal of the prophets, Muḥammad, peace and blessings be upon them all, and the calls, prophethoods, and Jihādī, patient nations that existed between them throughout history.

As for belief in the Last Day, it is one of Allāh's greatest blessings upon the believer. It makes man feel the perfection of divine justice, and that matters and grievances for which reckoning and punishment were not completed in this world will be judged with justice on the Day when Allāh sets up the just scales for the Day of Resurrection. This fills him with fear of Allāh lest he transgress, exceed limits, or err regarding his Lord's rights, his own rights, or the rights of others. It also fills him with longing for Allāh's mercy, His abundant reward, and His justice. This inspires him to increase in goodness and hope for reward. So he engages in acts of worship, rituals, prayer, fasting, zakāh, Ḥajj, Jihād, enjoining good, forbidding evil, doing good, and avoiding evil. Belief in the Last Day is tranquility, happiness, and mercy that bequeaths serenity and contentment, and impels towards sacrifice, devotion, and giving.



As for belief in divine decree (qadar), that what Allāh wills happens, and what He does not will does not happen, that there is no might nor power except with Allāh, the Most High, the Most Great, that Allāh is Able to do all things, and that Allāh has encompassed all things in knowledge:

Belief in divine decree is one of Allāh's great blessings upon the believer's soul because it bequeaths contentment, serenity, and submission. It bequeaths strength and courage, generosity and steadfastness, and not fearing people, nor desiring them or what is in their hands. Then, the lights of the Sunnah of the Messenger of Allāh, may Allāh bless him and grant him peace, emanate in his soul, some of which state:

*"O young man... guard Allāh, and He will guard you. Guard Allāh, and you will find Him before you. If you ask, ask Allāh. If you seek help, seek help from Allāh. Know that if the entire nation were to gather to benefit you with something, they would not benefit you except with something Allāh has already written for you. And know that if the entire nation were to gather to harm you with something, they would not harm you except with something Allāh has already written against you. The pens have been lifted, and the pages have dried."*

Yes, by Allāh, the pens have been lifted, and the pages have dried. Nothing will befall us except what Allāh has written for us; He is our Protector, and upon Allāh let the believers rely.

What strength these lights bequeath to the weak human soul! What hope and aspiration in Allāh! And what detachment from seeking such from other weak, created beings!

These pillars of Islāmic worship and realities of faith, whenever their lights shine from the Book of Allāh and the Sunnah of His Prophet, may Allāh bless him and grant him peace, bequeath all good and turn away from all evil.

The discussion on this is lengthy because the field is vast, expansive, and good. We mention a part of it briefly:

Among what it bequeaths, proportionate to one's faith in it and ability to strive therein, are purity and cleanliness—purity of the soul, and cleanliness of the limbs, externally and internally. It bequeaths readiness for sacrifice in the path of Allāh and in repelling harm from believers. It bequeaths happiness in life.

It bequeaths kindness to parents, maintaining ties of kinship, love for the family, compassion for the weak, loyalty to the spouse, mercy towards children, and striving for their well-being and upbringing on noble morals.

It bequeaths loyalty and sincerity to friends, love for the homeland and the Ummah, and hatred for enemies, oppressors, criminals, and corrupters.

It bequeaths upright conduct and noble character. It bequeaths patience and certainty. It bequeaths contentment and submission. It bequeaths courage and generosity. It bequeaths emulation of good role models and striving for the believer to be a role model for those around him and after him. It bequeaths a sense of Allāh's presence and belonging to the chosen caravan of goodness and the elite of humanity with whom Allāh is pleased and who are pleased with Him. It bequeaths strength and superiority over falsehood. It bequeaths serenity, awe, and gentleness. It bequeaths excellence, good manners, forbearance, deliberation, kindness, and mercy.

It also bequeaths humility towards believers and compassion for them. It marks the Muslim with a tender heart, tears of awe, mercy, and repentance. It bequeaths severity towards disbelief and its people, and harshness towards disbelievers and

hypocrites, while seeking guidance and mercy for them, and justice in dealing with them, and equity with creation in contentment and anger.

It bequeaths truthfulness and chastity from what is in people's hands. It bequeaths love for Allāh and love for His creation and dependents, and striving for their well-being and benefit. It bequeaths the creed of allegiance (walā') to believers and disavowal (barā'ah) from disbelievers.

It bequeaths love for meeting Allāh. It bequeaths humility towards His creation.

It bequeaths all noble morals and distances a person from all their opposites, such as bad morals, actions, behaviors, and habits. The research is vast and expansive, and a mere indication suffices us.

Then, sincere belief in Allāh's promise of victory, empowerment, and support for His believing servants—that true promise which has come in many texts of the Qur'ān and the established Sunnah—gives certainty. Certainty of victory and triumph in this world and the Hereafter, of the empowerment of this religion and the rising of its sun to fill the world and reach wherever night and day reach, and of the victory of its adherents and allies on the Day of Resurrection and their attainment of Allāh's pleasure. This certainty generates patience and resolve on the path, because patience is the offspring of certainty.

Belief in the good reward for those who strive, the great reward for sincere mujāhidīn, and the destiny of patient martyrs who advance and do not retreat, makes this certain, steadfast believer a mountain unshaken by winds and unmoved by storms, by Allāh's strengthening. He knows that if he meets his Lord as a martyr, he is alive, receiving provision, in a seat of truth with an Omnipotent Sovereign. He strives for the company of the Highest Companion with the prophets, the truthful, the martyrs, and the righteous—and excellent are those as companions. Thus,

hardships become easy for him, and difficulties do not concern him. He proceeds confidently towards one of the two good outcomes: either victory or martyrdom.

### **Creed and Role Models**

This creed, throughout the history of Islām, was not merely beautiful texts and ideals recorded in the Noble Qur'ān, the purified Sunnah, and the books of scholars. Its models were realized on earth from the very first moment and moved, alive, on the earth. The master of the children of Ādam, may Allāh bless him and grant him peace, was an exemplar in everything, a model in everything. He suffices as an example and a role model. Since that day, and with the first generation, models began to emerge successively.

There was Khadījah, may Allāh be pleased with her, then the Mothers of the Believers, may Allāh be pleased with them. The Companions were students of the Muḥammadan school, peace and blessings be upon its founder. There were the models of Abū Bakr, 'Umar, 'Uthmān, and 'Alī, may Allāh be pleased with them. There were the models of the people of Badr and Riḍwān. There were the Muhājirūn (Emigrants) and the Anṣār (Helpers). From his school, may Allāh bless him and grant him peace, the school of this creed, graduated the conquering heroes: Khālīd, Abū 'Ubaydah, 'Amr, Shuraḥbīl, and Usāmah ibn Zayd. From that school graduated the scholars among the Companions: Mu'ādh, Ibn 'Abbās, 'Abdullāh ibn Mas'ūd, and Ubayy ibn Ka'b, may Allāh be pleased with them and all the Companions of the Messenger of Allāh.

It was a creed and a school that produced models and luminaries, may Allāh be pleased with them, from the vanguard of the best generations. Then came the Tābi'ūn (Successors), who were conquering leaders, exceptional scholars, and exemplary callers who spread this religion and followed the path of their predecessors. Then came their followers in excellence. With them, Islām reached the

borders of China, Sindh, India, Khurasan, and Transoxiana in the east; the Caucasus and the walls of Constantinople in the north; and North Africa, Andalusia, and the Atlantic coasts in the west. There were leaders, scholars, and outstanding models. There were patient, enduring believing women who followed in the footsteps of the Mothers of the Believers and the pioneering, noble female Companions. Models continued to emerge throughout history, in every time and place.

Wherever souls adhered to this creed, nurtured by its lights and following the guidance of their predecessors, you saw prominent, shining models. Islamic history is replete with them: righteous caliphs, sultans, kings, and princes, both Arab and non-Arab. There was ‘Umar ibn ‘Abd al-‘Azīz, Hārūn al-Rashīd, Nūr al-Dīn Zangī the Turkmen, Ṣalāḥ al-Dīn al-Ayyūbī the Kurd, Maḥmūd Sebüktegin the Ghaznavid from Khurasan, Alp Arslān the Seljuk, Muḥammad al-Fātiḥ the Turk, Ṭāriq ibn Ziyād the Berber, Yūsuf ibn Tāshfīn the Moroccan, and many others.

Among the scholars were Abū Ḥanīfah, Mālik, al-Shāfi‘ī, and Aḥmad ibn Ḥanbal; Sufyān al-Thawrī, al-Awzā‘ī, al-Sha‘bī, Sa‘īd ibn Jubayr, Ibn al-Musayyib, Abū Ḥāzim, Ṭāwūs, Muḥammad ibn Aslam al-Ṭūsī, Ibn al-Mubārak, al-Juwaynī, Abū Ḥāmid al-Ghazālī, and many others, may Allāh have mercy on them.

There were the ascetics, worshippers, and eminent jurists: al-Ḥasan al-Baṣrī, Ibn Adham, al-Junayd, Bishr al-Ḥāfi, Ḥātim, al-Saqatī, al-Biṣṭāmī, al-Harawī, and many others.

There were also righteous, worshipping women whose biographies adorn the books.

This school presented models of trustworthy merchants who were callers to this religion, conveying it to the heart of Africa and its remote regions, and to distant sea islands. Islām reached the Philippines, Indonesia, Southeast Asia, and the entire East

African coast with them. If we were to investigate their stories, models, and lessons, volumes would not suffice.

Praise be to Allāh, the Islamic library has preserved a rich heritage of models of knowledge, action, Jihād, character, conduct, righteousness, and integrity, unmatched by any nation before or after them. This was nothing but an effect of that comprehensive, complete, divine creed when it permeated people's lives.

### **Some Effects of the Absence of Islamic Creed from Humanity or its Weakness in the Hearts of Muslims**

As for the effects of the absence of such a creed among humankind, you may read the histories of non-Muslim nations and civilizations and what they perpetrated in terms of oppression, enslavement, subjugation, and tyranny against nations and peoples under the rule of Chosroes, Caesars, Pharaohs, and their ilk.

You may read in the books of historians of those nations, in their past and present up to this day, about the disintegration of their societies and their affliction with the vices of adultery, debauchery, alcohol, usury, anxiety, and aimlessness. For one ignorant of their history, their current conditions will not escape the sight of any rational person. It is enough to look at statistics on crime, social diseases, divorce and suicide rates, anxiety, injustices, and wars, and the calamities that those disbelieving civilizations have brought upon their own peoples and upon the peoples of the entire world, past and present.

Indeed, even the Arabs themselves, this nation that became, through Islām and that creed, the best nation brought forth for mankind—what was their condition before Islām? And what did it become when they abandoned it after it had raised them to the pinnacles of glory?

Were the Arabs anything but warring factions, the strong devouring the weak? They indulged in alcohol, practiced vices and adultery, prostrated to stones and idols, buried their daughters alive, and severed ties of kinship and public order.

They had no significance, no weight among nations, like other disbelieving nations lost in misguidance, except that they lacked what those nations had of civilization, glory, authority, and power. Then, for those who misunderstand history and are enveloped in ignorance of it, let them look at the reality of the Arab and Islamic Ummah, its distance from the religion of Allāh, and what this has bequeathed to it after it had achieved honor, sovereignty, and scaled the heights of glory and the horizons of might and civilization, east and west.

Are we not today the most insignificant of nations and the most backward? Are not our rulers examples of oppressive, infidel, dissolute traitors? Are not most of our scholars, who have sold the verses of Allāh for a paltry price, models of rabbis and monks who devour people's wealth unjustly and conceal what Allāh has revealed of clear proofs and guidance? Are not the prominent and wealthy among the people models of corruption, vice, and dissolution, except for the rarest few whom Allāh has protected? Has not this Ummah been consumed by diseases of debauchery and social ills, as it followed the West and adopted the causes of its maladies, thus becoming afflicted just as they were, and even more so?

What we previously described was a model of life with creed. This present reality we live in is a model of its absence. A mere indication of models, details, and lengthiness suffices.

Before moving to the next section, which is the core of this chapter ("The Fighting Jihādī Creed for the Call of Resistance"), I wish to point out an observation I have often repeated in some of my lessons, lectures, and discussions within mujāhidīn circles. It is an observation that has long troubled me regarding its prevalence in the

reality of the Jihādī current and its outcomes. This is what prompted me to preface the fighting Jihādī creed with the comprehensive, general foundations of the creed of Islām. This observation is:

From my long interaction with the mujāhidīn, my companionship with them, and my membership in the Jihādī current, I have noticed that a notion has become dominant among the later ones, especially in experiences of mass, unscreened mobilization, as occurred in open Jihād arenas like Afghanistan and elsewhere. There, unfortunately, their leaderships did not attach importance to comprehensive creedal education, nor to Jihādī education, as I have indicated.

A feeling has dominated most young mujāhidīn that fighting is Jihād, and that Jihād is Islām! This has instilled in them the sense that by practicing the ritual that is the pinnacle of Islām, they are in no need of the rest of that complete, integrated body. The foundations of the creed in its entirety and comprehensiveness, to whose aspects I generally alluded in this section, have weakened among many mujāhidīn.

I have often used an example for my brothers, and I repeat it here:

The saying of the Messenger of Allāh, may Allāh bless him and grant him peace, that *"Jihād is the pinnacle of Islām"* has been misunderstood by many mujāhidīn. We must return to the full Ḥadīth in which this noble sentence from him, may Allāh bless him and grant him peace, appears:

*[From Mu‘ādh, may Allāh be pleased with him, who said: "I said, 'O Messenger of Allāh, tell me of an act that will admit me to Paradise and keep me away from Hellfire.' He said, 'You have asked about something great, and indeed it is easy for whom Allāh Almighty makes it easy. Worship Allāh and associate nothing with Him, establish prayer, pay zakāh, fast Ramaḍān, and perform Ḥajj to the House if you are able to find a way.' Then he said, 'Shall I not guide you to the gates of goodness? Fasting is a shield, charity extinguishes sin as water extinguishes fire, and the prayer of a man in the*



*depths of the night.' Then he recited: {Their sides forsake their beds...} until he reached {...they were doing.} (Qur'ān, Al-Sajdah). Then he said, 'Shall I not tell you of the head of the matter, its pillar, and its pinnacle?' I said, 'Yes, O Messenger of Allāh.' He said, 'The head of the matter is Islām, its pillar is prayer, and its pinnacle is Jihād.' Then he said, 'Shall I not tell you of what controls all that?' I said, 'Yes, O Messenger of Allāh.' So he took hold of his tongue and said, 'Restrain this.' I said, 'O Messenger of Allāh, will we be taken to account for what we say?' He said, 'May your mother be bereaved of you! Are people thrown into Hellfire on their faces except for the harvests of their tongues?']" Narrated by al-Tirmidhī, who said it is a ḥasan ṣaḥīḥ Ḥadīth.*

The Ḥadīth is clearer than to require interpretation.

The root of the matter is Islām, all of Islām, with the pillars of Islām and the pillars of faith. Its pillar is prayer, with its complete establishment and horizons; and *"there is no prayer for one whose prayer does not prevent him from immorality and wrongdoing,"* as he, may Allāh bless him and grant him peace, said. Then charity, then supererogatory acts and night prayers, then its pinnacle, Jihād in the path of Allāh—the peak of the camel, above its body, its pillar, and what it carries. Then the sum of all that is: "guarding the tongue." This is a symbol of good character, because the "tongue" is a door to good or to evil.

I have said, and I repeat the reminder here: the pinnacle of the hump. He likened the body to a camel. Can a traveler journey on a mount merely on its hump, even if he ascends to its peak? How can one travel on a piece of fat if the hump is not situated on a complete body, standing on firm pillars?

The matter is clear. Here I reach the conclusion:

There is no Jihād as Allāh Almighty commanded without a fighting Jihādī creed. And there is no correct, sound fighting Jihādī creed unless it is built upon the foundations

of the comprehensive, complete Islamic creed, through a comprehensive, complete, and correct educational methodology.

This is what has been absent from many organizational components of the Jihādī current, especially in its recent stages.

Now that most of the first generation of Jihādīs have passed, we are in dire need of rebuilding the Jihādī structure in the coming stage on sound foundations. This means building the Islamic creed in its comprehensiveness and perfection in souls, making it firm and strong, and building the fighting Jihādī creed as a branch upon it. Otherwise, by Allāh, disasters will ensue unless Allāh's mercy overtakes us.

The absence of the fighting Jihādī creed from the Ummah will render it a supine, weak, and worthless mass, a platter preyed upon by ravenous wolves and attacking dogs from here and there, after nations have gathered upon its platter because its vast majority—rulers and ruled, scholars and ignorant—have become like the flotsam of a torrent, struck by weakness: "love of the world and hatred of death." This Ummah will not revive and resist except with a fighting Jihādī creed carried by scholars, callers, sheikhs, writers, intellectuals, and Muslim thinkers, who plant it in this Ummah, which yearns to rise. These elites will then lead the youth's march with knowledge, insight, and good example.

The existence of resistance and Jihādī practices, or rather, a military fighting culture, and emotional reactions stemming from dignity, honor, chivalry, and enthusiasm among the youth of the Ummah...

The existence of a fighting Jihādī culture and principles not built on correct foundations of comprehensive creed and religion, under circumstances of oppression and occupation, warns of a catastrophe sometimes more severe than the catastrophes of abandoning Jihād.

The presence of weapons in the hands of fighters who strike the enemy but, in their course, commit the most heinous calamities due to ignorance of creed and the absence of integrated upbringing, can bring harm to the Ummah, Jihād, resistance, and everything we aspire to.

Matters may lead to chaos and tribulations, and the confusion of right and wrong. It may cause betrayals and regressions, and indiscriminate striking without clear guidance. Allāh Almighty has commanded: *{O you who have believed, when you go forth [to fight] in the cause of Allāh, investigate...}*.

The circumstances are difficult. The enemy is vigilant, and the Islamic ranks are infiltrated. The enemy's agents are in every sector: rulers, scholars, intellectuals, and those with ulterior motives are numerous, too many to point out.

If chaos spreads, vendettas will arise, reactions will occur, people will become fanatical and follow every demagogue, and neither resistance nor Jihād will be sustainable with that.

So, no fighting without a correct Jihādī creed, built on firm foundations of a comprehensive Islamic creed that establishes certainty, regulates rulings, and preserves morals—the morals of fighting, its rulings, etiquettes, and laws with friend and foe. It is a complete religion. Either Jihād on the foundations of religion, or fighting of chaos and epic tribulations, from which we seek refuge in Allāh.

Here lies the responsibility of scholars and leaders of the Islamic Awakening to descend into the arena of leading Jihād and resistance. Every person is accountable for himself.

O Allāh, we have conveyed the message, so bear witness. O Allāh, help us to convey, call with insight, act with insight, wage Jihād with insight, and attain martyrdom in Your path with insight.

Despite my keenness not to prolong the book's discussions, I chose to preface the Jihādī creed with the foundations of the comprehensive creed, for it is the foundation upon which it is built, and without it, it cannot exist. I hope that this indication and summary will suffice for the intelligent, and that Allāh will appoint pen-bearers from among working scholars and sincere callers to relieve the Ummah of the burden of clarification and building the creed and foundations of religion, so that we may devote ourselves to fighting the enemies of Allāh, and so that they may see from us and from the mujāhidīn in the path of Allāh, by Allāh's permission, what they have been dreading. And Allāh is the Granter of success.

## **Secondly: General Aspects of the Fighting Jihādī Creed for the Call of Global Islamic Resistance**

With Allāh Almighty's help, I will address these aspects in this section by way of headings and indications, without delving into the Sharīʿah evidence for those Sharīʿah-based political, intellectual-methodological, or Jihādī-activist principles. I will select from among them some fundamental basics, upon which the remainder is built, and detail their Sharīʿah evidence and horizons in the following section, Allāh Almighty willing.

To begin, I state that many of the methodological aspects contained in this book, with all its chapters and messages, and what I will try to append to it of messages for the Call of Resistance, Allāh willing and if He aids in it, are part of the fighting Jihādī creed. This includes religious doctrines, Sharīʿah rulings, Sharīʿah-based political rules, methodological ideas, historical information, activist ideas, or political stances. All of this forms an integrated methodology of thinking and an interconnected call. All of this is from the fighting Jihādī creed, which forms an integrated culture and mutually supportive information, bequeathing faith, thought, belief, character, and conduct, producing the ideological Jihādī fighter, whose

existence I hope for to undertake the mission of resistance and Jihād against the enemies of Allāh.

Among the aspects of the fighting Jihādī creed, which the ordinary mujāhid may suffice to know only in general terms, but which the cadres of resistance and leaders of Jihād must know in detail and with understanding, are the following:

(1) The ideological mujāhid who will undertake the act of resistance as Jihād in the path of Allāh must comprehend the reality of Muslims and what they have reached in all their religious, political, social, economic, and cultural realities, and all aspects of the present reality of Muslims, and what they are living under the circumstances of this sweeping Crusader-Zionist aggression and invasion. This is what the first chapter of this book addressed.

(2) The mujāhid must know the rulings of Allāh's Sharī'ah in this reality. Foremost among these, and their essence, are two matters:

a- That armed Jihād and armed resistance are the sole solution to these problems.

b- That this solution is an individual obligation upon him, which he must practice unless he is among those with legitimate Sharī'ah excuses, such as the blind, the lame, the sick, the incapable, or the constrained who is prevented from this obligation.

This is what the second chapter of this book addressed in general, and its completion and detail will come, Allāh willing, in the following section of this part, with Allāh's help.

(3) The mujāhid must understand the roots of this conflict we are in, and its historical trajectory from the dawn of history to the present day, in general terms. This is to understand the history of this conflict, its reality, and its parties until it became a clear conflict between us Muslims and America and its allies from among

the contemporary Romans, just as it was a conflict between our great ancestors and their ancestors from Banū al-Aṣfar (the Byzantines/Romans of old) and their successive centuries, and the stages thereof. Likewise, the form of the current international system, its parties, its roots, and the historical stages that led to its current form. This is what the third chapter of this book addressed.

(4) The ideological mujāhid must understand in detail the history of this conflict, its stages with the Romans and their major campaigns against us, and the equations of those campaigns and the parties involved in them, after having been generally acquainted with the historical course of the conflict between truth and falsehood, especially since the advent of Islām. He must know how Muslims performed in stages of victory and defeat in the conflict with the Romans, in terms of causes: what were the reasons for our victory when we won, and what were the reasons for our defeat when we were defeated? This is to arrive, through a precise understanding of Allāh's universal laws (ṣunān) in that trajectory, at an understanding of the final equation today and its parties, and to deduce how to confront each of them and the means to do so. This is what the fourth chapter detailed.

This chapter is one of the most important pillars of the Jihādī creed and its fundamental bases. It is knowing who we are and who our enemies are, and who is with us and who is against us in this confrontation. Otherwise, the scales will be confused for the mujāhid, and he will not distinguish friend from foe, nor will he know the means of Jihād against each enemy: whom we fight with the spear from among the disbelievers and their apostate helpers, and whom we fight with clarification from among the hypocrites, the deviant, the misguided, and their followers, and how this is to be done.

(5) After that, the ideological mujāhid must know his historical roots as a mujāhid resisting the enemies of Allāh at the beginning of the twenty-first century, resisting the vanguards of the third Crusader-Zionist campaigns launched against us by the

wretched Western civilization. He must know that he has predecessors who passed the banner of this Jihād and resistance to him, and that he is the latest link, though not the final one, in a chain of links of this Jihādī Awakening, which is itself the product of a comprehensive Islamic Awakening nearly a century old, regardless of the rightness or wrongness of the sincere, striving individuals who exerted their efforts and made ijtihād (independent reasoning), sometimes erring and sometimes being correct. He should acknowledge the merit of all of them upon him and deal with them according to the saying of Allāh, the Exalted: *{And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."}* (Qur'ān, Al-Ḥashr: 10). This is on one hand, and on the other, to understand the history of their experiences, their failures and successes, their mistakes and correct actions. This is what the fifth chapter addressed regarding the course of the Islamic Awakening over three-quarters of a century. This is one of the most important aspects of the culture of the resisting ideological mujāhid, especially the leaders and cadres in whom I hope a new elite of thinkers and writers will emerge to frame and theorize for this resistance, which I believe will occupy us for at least the beginning of this twenty-first century, and Allāh knows best.

(6) The ideological mujāhid must be acquainted with the history of contemporary Jihādī experiences, even if briefly, after a general overview of the history of the Awakening and its schools. He should know the reasons for the success and failure of those Jihādī experiences to be convinced of the method of resistance we have arrived at, and to have the ability to develop and choose the method suitable for his stage, and not to repeat the lessons and causes of failure. He should know that he is treading a path where tens of thousands of martyrs have fallen, and tens of thousands of prisoners, tortured, and displaced have suffered, and to know the value of those who passed the banner to him, their thought, heritage, and

methodologies of work, and to proceed with insight and experience. The sixth and seventh chapters of this book dealt with this matter, concluding the first part.

(7) The ideological mujāhid must be armed with his specific fighting Jihādī creed and his activist methodology of work, after having grasped the preceding general activist, historical, and Sharī‘ah-based political knowledge. As I mentioned earlier, this must be built on a solid foundation of the comprehensive Islamic creed, based on the pillars of Islām and faith. An integrated educational methodology, whose aspects I indicated at the beginning of this part and which the third part will address, must undertake the inculcation of this.

(8) The ideological mujāhid must understand that this conflict of his is: religious in its reality, political in its nature, military in its means, and security-oriented in its method.

Consequently, he must arm himself with his creed in this confrontation, as previously indicated. He must understand and realize the link between the firm, fundamental principles and the reality of political movement and its data.

This is the task of Jihādī leaderships, which must understand their political theory and explain it as much as possible to their fighters. The fighters must submit to their leaderships in managing the intricate political game of this confrontation, which is its most difficult and complex arena. The vast majority of victories in this era are decided politically, and military means today are only to support political programs and strengthen positions. The leaderships of the resistance must realize the weak reality of the Ummah today and formulate policies for it through the jurisprudence of reality (*fiqh al-wāqī‘*), necessities (*ḍarūrāt*), and the balance of benefits and harms (*mawāzīn al-maṣāliḥ wa-l-mafāsīd*). This is what the second part will outline, drawing the features of our political theory, with Allāh's help and guidance, Allāh willing.



(9) Then, the mujāhid must know the role of education, its integrated horizons, and its appropriate methods, to indicate that the call for resistance is a call for individual performance and individual effort. The ideological mujāhid will play the primary role in exerting effort in educating himself and those with him on these Sharī'ah-based, political, military, and security-activist methodologies, knowledge, and sciences.

The guide can direct the mujāhid to rituals, worship, the Qur'ān, remembrance, and night prayers, and can set the educational curriculum for him. But the mujāhid must supervise the purification of his own soul and exert effort. The mentor can guide him to references and books and facilitate his study of research, but he himself must read and learn.

Similarly, the trainer can prepare and train him, but he himself must develop his fighting capabilities.

And the writer can guide him to Jihād, endear martyrdom to him, and remind him of what Allāh has prepared for him, but he himself must step forward and act, relying on Allāh.

The call for resistance is a call that teaches the individual mujāhid primary responsibility for himself, for those with him, and for the entire Ummah.

The remaining chapters will assist him in this, and Allāh is the Granter of success.

Here I move to define the core axes of the fighting Jihādī creed for the Call of Global Islamic Resistance, summarizing them in concise points:

### **The Jihādī Creed and the Constitution of the Call for Global Islamic Resistance**

The constitution of the Call for Global Islamic Resistance is based on and proceeds from the fundamentals of the Islamic creed and the rulings of Sharī'ah-based politics, derived from an understanding of the Ummah's current political reality, the

principle of repelling harms and securing benefits (dar' al-mafāsīd wa istijlāb al-maṣāliḥ), the jurisprudence of necessities (fiqh al-ḍarūrāt), consideration of priorities (i'tibār al-awlawiyyāt), and taking consequences into account, based on a precise understanding of the reality of Muslims and the world around them.

We will present here a summary of the foundations of the fighting Jihādī creed for the Call of Resistance, as the following section will include details and Sharī'ah evidence for the most important of these foundations, Allāh willing.

### **Article 1:**

The Call for Global Islamic Resistance is not a party, an organization, nor a limited, defined group. It is an open call. Its goal is to repel the aggression of the colonialist Crusader-Zionist forces attacking Islām and Muslims. Any organization, group, or individual convinced of its methodology, objectives, and methods can join it, directly or indirectly.

### **Article 2:**

The creed of the Call for Global Islamic Resistance is the creed of Ahl al-Sunnah wa al-Jamā'ah, with all their schools of thought and jurisprudential madhāhib. It is a call for cooperation with all Muslims who testify that there is no god but Allāh and that Muḥammad is the Messenger of Allāh, consider the Qur'ān their book and the Ka'bah their qiblah, and the Islamic Ummah their nation.

It wages Jihād with Ahl al-Sunnah, cooperates with the ahl al-qiblah, and seeks the help of every sincere person in supporting Muslims to repel this aggressive enemy, within the controls of Sharī'ah-based politics.

### **Article 3:**

The Call for Global Islamic Resistance believes in the legitimacy of Jihād with every righteous and unrighteous Muslim leader and commoner to repel the aggression of

disbelievers against Muslims. This is one of the foundations of the creed of Ahl al-Sunnah wa al-Jamā‘ah.

#### **Article 4:**

The Call for Global Islamic Resistance believes that the Crusader-Zionist campaigns attacking Muslims consist of an alliance comprising the following components:

- (1) The Jews, global Zionist forces, and their leader, Israel.
- (2) International Crusader forces, led by America, then Russia, NATO countries, and allied Crusader nations.
- (3) Forces of apostasy, spearheaded by the existing rulers and regimes in the Arab and Islamic world.
- (4) The hypocrites: Chief among them are the official religious institutions and the scholars of the ruling power, along with their followers from among the jurists of hypocrisy, and the media and cultural circles that support the enemies in their campaign against Muslims.

The concise equation of the conflict today is:

Jews and Zionism, led by Israel + Global Crusaderism, led by America, Britain, NATO countries, and Russia + Apostate regimes and secular forces warring against Islām + Hypocrites from among the scholars of the ruling power and proponents of ideologies hostile to Islām versus the armed mujāhidīn resistance forces.

#### **Article 5**

The Call for Global Islamic Resistance considers Jihād against this international alliance of Jews, Crusaders, apostates, and hypocrites to be an individual obligation (farḍ ‘ayn) upon every Muslim who bears witness that there is no god but Allāh and

that Muḥammad is the Messenger of Allāh. One is rewarded for fulfilling it and sins by abandoning it.

### **Article 6**

The Call for Global Islamic Resistance considers armed Jihād and combat, known as the Jihād of the spear (jihād al-sinān), to be the primary means of confronting the first three parties of the alliance (Jews, Crusaders, and apostates) and those who fight alongside them. It considers the Jihād of exposition (jihād al-bayān), which is the Jihād of argument, evidence, and the word, to be the means of confronting the forces of hypocrisy, including the scholars of colonialism, the jurists of the sultans, and their media outlets.

### **Article 7**

The Call for Global Islamic Resistance adopts as its slogan the saying of Allāh Ta‘ālā: *{So fight in the way of Allāh; you are not responsible except for yourself, and rouse the believers}* (al-Nisā’ 4:84). It considers fighting invaders and their allies, and calling for such, to be an obligation upon every Muslim. It upholds as a firm principle of its movement that the Call for Global Islamic Resistance is the battle of the Muslim Ummah, not merely the struggle of the mujāhidīn elite.

### **Article 8**

The Call for Global Islamic Resistance considers all forms of presence of America and its allies who are at war with us, in all Muslim lands today, to be legitimate targets for Jihād. This applies whether the presence is military, diplomatic, economic, security-related, cultural, civilian, or of any other form. It demands their departure and warns those who remain that they face death and liquidation.

### **Article 9**

Our call considers all rulers of Muslim lands who ally themselves with the enemies of Muslims—namely the Americans and their allies among the Jews and Crusaders—who rule Muslim lands by other than what Allāh has revealed, and who legislate for them laws other than Allāh's, to be apostate infidels whose Sharī'ah-based legitimacy has been nullified. Allāh Ta'ālā says: *{And whoever does not judge by what Allāh has revealed – then it is those who are} the {disbelievers}* (al-Mā'idah 5:44), or *{the wrongdoers}* (al-Mā'idah 5:45), or *{the defiantly disobedient}* (al-Mā'idah 5:47). They no longer have any share in the words of Allāh Ta'ālā: *{O you who have believed, obey Allāh and obey the Messenger and those in authority among you}* (al-Nisā' 4:59). Allāh Ta'ālā has commanded us to obey those in authority 'from yourselves' (minkum), and these rulers are no longer 'from us.' Rather, they have become 'from our enemies.' Allāh Ta'ālā clarified this when He said: *{And whoever is an ally to them among you – then indeed, he is [one] of them}* (al-Mā'idah 5:51). All exegetes and established scholars have said regarding 'of them' that it means they are infidels like them.

As in the authentic Ḥadīth agreed upon by al-Bukhārī and Muslim, narrated by 'Ubādah ibn al-Ṣāmit, may Allāh be pleased with him, who said:

*"The Messenger of Allāh ﷺ called us and we pledged allegiance to him. Among the terms of our pledge were: that we pledged to hear and obey in times of vigor and reluctance, in hardship and ease, and when others are given preference over us, and that we would not contest the rule of those in authority." He ﷺ said, "Unless you see clear and manifest disbelief (kufran bawāḥan) for which you have proof from Allāh."* (Narrated by Muslim).

Indeed, allying with enemies, supporting them against Muslims, enabling them to control Muslim frontlines, and supplying them with resources and reinforcements to fight their brothers in faith constitutes the most manifest disbelief. Similarly, ruling Muslims by the laws of infidels and altering the nation's religion, its

methodologies, and all its foundations in obedience to them is the clearest departure from the religion of Islām. The words of Allāh Ta‘ālā and the Sunnah of His Messenger ﷺ are clear regarding the ruling on deposing and rebelling against them, and indeed, on killing them, as he ﷺ commanded: *"Whoever changes his religion, kill him."* This is what we will strive for with Allāh’s help.

## **Article 10**

The Call for Global Islamic Resistance nullifies the legitimacy of any pact, pledge of security, treaty, or covenant of protection extended by the rulers of Muslim lands to the infidels. This is due to their apostasy from the religion of Islām and the forfeiture of their authority, and because they are allies and supporters of the infidels against Muslims. Therefore, neither they nor their pacts, pledges of security, and treaties have any legitimacy until legitimate Sharī‘ah-based leaders (Imāms) are established who can grant security according to Sharī‘ah-compliant covenants and treaties, and reciprocal relations within the framework of our Islamic Sharī‘ah.

## **Article 11**

Anyone who supports the invading enemies of Muslims—the Americans and their allies—against Muslims, by fighting with them, or aiding them against Muslims through combat, guidance, assistance, consultation, or an opinion that supports them against Muslims, is an apostate infidel who has exited the religion of Islām. He must be fought unless he desists from this and repents to Allāh.

As long as he persists in this action, all the rulings pertaining to apostates apply to him, such as the annulment of his marriage contract, the severance of inheritance between him and his Muslim relatives, not performing the funeral prayer for him, not burying him in Muslim cemeteries, and all other rulings detailed by jurists concerning apostates. The ruling on fighting such individuals ranges between obligation and permissibility. The practical application of this, however, is subject to

the principles of promoting benefits and repelling harms. Every Muslim should know that he becomes an apostate by this act, whether the mujāhidīn fight him or leave him.

## **Article 12**

Regarding those who support the apostate rulers and fight Muslims and mujāhidīn alongside them—their soldiers, police, security personnel, and aides who defend them and obey their orders to kill and pursue mujāhidīn—we do not declare each one of them individually an infidel. They are fought as a general group of apostasy, regardless of their members being ignorant, coerced, or having a misinterpretation. This is especially so since everyone, near and far, knowledgeable and ignorant, has realized that these rulers stand in the trench of America and its allies, fighting the Muslim mujāhidīn youth under America's banner and command.

## **Article 13**

The Call for Global Islamic Resistance is a call to Jihād against colonial invaders and their aides. It is not a call for declaring Muslims as infidels (takfīr). Everyone who testifies that "there is no god but Allāh, Muḥammad is the Messenger of Allāh" has thereby rendered his blood and property inviolable, except by right, and his reckoning is with Allāh. It is not among the tasks of the Resistance Call to confront specific misguided or deviant Muslims by declaring them infidels (takfīr), innovators (tabdīʿ), or defiantly disobedient (tafsīq). This is the task of qualified callers (duʿāt) and scholars who dedicate themselves to it. It is not part of the work of the resistance, which is directed towards fighting the aggressor.

## **Article 14**

The Call for Global Islamic Resistance adopts a strategy of fighting the soldiers of the occupation and all forms of presence of states hostile to Muslims and their interests

in Muslim lands, both offensively and defensively, using all forms of armed resistance.

However, it adopts a strategy of fighting the security men, soldiers, and aides of the governments of Muslim lands only in self-defense, despite the permissibility of fighting them offensively and through every legitimate means, whether defensively or proactively. This is for reasons of overriding interests that are not hidden, aiming to unify the ranks of the Ummah against the infidel invaders and to be gentle with all its sons until the truth becomes clear to them, so that they may return to the ranks of their Ummah and resist its enemy. It is also to close the door to sedition (fitnah) and pointless internal strife, and to block the path of those who erect barriers between the mujāhidīn and the general Ummah, such as the proponents of misguidance and the media of the tyrants.

Therefore, the Call for Global Islamic Resistance urges Jihād and resistance forces to avoid deliberately targeting for killing the men of the army, police, and security forces in our countries, restricting such actions to self-defense. It calls on them not to kill their prisoners and wounded, but to treat them well and call them with wisdom to join the ranks of the Ummah in fighting its enemies. It also calls on the men of security, army, and police not to obey their leaders in aggression against Muslims and supporting the infidel enemies of Muslims. It calls them to fight their infidel enemies and their leaders from among the major apostates, not innocent Muslims.

This is a specific independent reasoning (ijtihād) of our call, based on the principles of promoting benefits and repelling harms, and drawing lessons from our past experiences. This is one of the fundamental operational principles of the Call for Global Islamic Resistance, after the principle of armed Jihād against occupying invaders and resisting them by every possible legitimate means in all their forms.



(As for those soldiers working with the infidel occupation forces, such as the army and police in Iraq and similar situations, like those fighting Muslims in the Indian army in Kashmir, these are apostates who are fought in the same way as occupiers are fought.)

## **Article 15**

The Call for Global Islamic Resistance adopts the principle of repelling the aggressor who attacks religion, life, honor, or property, even if the aggressor is a Muslim. This is based on the saying of the Prophet ﷺ in the authentic Ḥadīth: *"Whoever is killed defending his property is a martyr, whoever is killed defending his life is a martyr, whoever is killed defending his religion is a martyr, and whoever is killed defending his family is a martyr."* (Narrated by Aḥmad and Abū Dāwūd). It is also narrated from him ﷺ: *"Whoever is killed defending himself against an injustice is a martyr."* (Narrated by al-Nasā'ī). Accordingly, it calls upon mujāhidīn and resistance fighters not to surrender themselves to the soldiers of tyrants and agents of colonialism who intend to fight or harm them. Rather, it calls upon them to fight and kill them in self-defense, adhering to this defensive policy without transitioning to offensive Jihād against them, as previously indicated.

## **Article 16**

The Call for Global Islamic Resistance considers any government established by colonialism and occupation forces, such as what occurred in Iraq with the Governing Council or the appointed government, to be an illegitimate occupation government that must be fought through Jihād and overthrown. The minimum obligation towards it is to believe in its illegitimacy and not to cooperate with it. It does not accept any excuses for cooperation, such as alleged benefits for the country and people or the facilitation of public affairs. It considers such excuses to be void according to Sharī'ah and unacceptable to reason. Colonialism brings nothing but

evil and is only satisfied with those who follow its creed, as Allāh Ta‘ālā said: *{And never will the Jews or the Christians approve of you until you follow their religion}* (al-Baqarah 2:120).

## **Article 17**

Since the Call for Global Islamic Resistance believes in the disbelief (kufr) and apostasy of rulers who govern by other than what Allāh has revealed and who are loyal to the enemies of Muslims—such as all current rulers in Muslim lands—it considers affiliation with their governmental institutions and their three branches of power:

- Executive: The government and ministries.
- Legislative: The parliament, people's assembly, or consultative council.
- Judicial: Courts that judge by other than what Allāh has revealed.

to be a forbidden act and an act of disbelief, for which one at least incurs sin, or may even become an infidel. This depends on one's responsibility, crime, and share of excuse or misinterpretation. This will be further elaborated in the explanation in the following section, if Allāh wills. It calls upon all Muslims generally, and scholars and Islamists specifically, to avoid the tyrannical systems (ṭāghūt) of colonialist and apostate apparatuses. It calls on them not to mislead Muslims by their presence in those tyrannical apparatuses.

## **Article 18**

The Call for Global Islamic Resistance considers the principles of democracy to be disbelief (kufr) in Allāh Ta‘ālā and a creed that contradicts the requirements of the testimony that there is no god but Allāh. It considers calling for democracy and practicing it to be an act of disbelief, for which one incurs sin. This sin may even lead to one's exit from the religion of Islām, depending on the nature of one's belief in it,

the type of practice, and one's share of excuse due to ignorance or misinterpretation.

It calls on all Islamists not to seek participation in democracy or advocate for it, whether by cooperating with occupation authorities or the authorities of apostate rulers. It also calls on Muslims not to participate in it, to boycott it, and not to vote through it for anyone, whether beneficial or corrupt. It calls on Islamists and reformers to be active through non-governmental civil society organizations and in various political, social, cultural, and other activities they aim for in terms of reform, without falling into the defilement of entering the apparatuses of disbelief. The purpose of this is to avoid tyrannical systems (ṭāghūt) and to isolate the segment of corruption and collaboration socially, politically, and on all levels.

## **Article 19**

The Call for Global Islamic Resistance considers the efforts of all sincere individuals in the Islamic awakening—be they in proselytization (da‘wah), reform, scholarly, religious, or other fields—which are pursued by all schools of the awakening such as Da‘wah wa Tablīgh, Salafism, the Muslim Brotherhood, Ḥizb al-Taḥrīr, and other schools of Islamic awakening, as well as the efforts of independent scholars, callers, and reformers across the spectrum of the awakening, to be praiseworthy efforts for preserving the religion of Muslims and reforming their conditions. It calls on all of them to cooperate in righteousness and piety and to support the resistance. It considers their efforts in calling to the religion of Allāh as support and strengthening for the roots of resistance in the Ummah and preservation of its components. It calls on everyone to transcend points of disagreement at this stage when the very existence of Muslims is threatened on all civilizational fronts.

It reiterates its conviction that engaging in armed Jihād against the Crusader and Jewish forces, and those who ally with them, aid them, and fight alongside them, is a

binding individual religious obligation upon every capable Muslim who does not have a Shari‘ah-valid excuse. The performance of other good deeds and acts of charity does not absolve one of this individual obligation, just as giving obligatory charity (zakāh) does not substitute for performing prayer (ṣalāh).

## **Article 20**

The Call for Global Islamic Resistance considers every Muslim who says "Lā ilāha illā Allāh, Muḥammad Rasūl Allāh" (There is no god but Allāh, Muḥammad is the Messenger of Allāh), regardless of their different schools of thought (madhāhib) and sects, to be within the general circle of Islām, termed by the jurists as "People of the Prayer Direction" (Ahl al-Qiblah). It considers doctrinal, jurisprudential, and sectarian differences to be matters for scholars to resolve, and that the avenues for this are dialogue with truth, and exposition with wisdom and good admonition, as Allāh Ta‘ālā said: *{And if you disagree over anything, refer it to Allāh and the Messenger}* (al-Nisā’ 4:59). It forbids sedition (fitnah) and infighting among Muslims. It calls on all Muslims of the Ahl al-Qiblah—schools of thought, groups, and individuals—to cooperate in repelling the aggressor and engaging in Jihād against the infidel enemy that raids Muslim lands. It calls on everyone to renounce the causes of internal strife, from which only the infidel enemy invading Muslim lands benefits in such circumstances.

## **Article 21**

The Call for Global Islamic Resistance considers all principles of secular ideologies—such as communism, socialism, democracy, nationalism, and other forms of intellectual and creedal affiliation to other than the religion of Islām and the identity of Islām—to be calls of disbelief and misguidance, each according to its nature, judged by the standards of Shari‘ah. However, it considers most followers of these ideologies from among the sons of this Ummah to be Muslims who are ignorant of

their religion and intellectually deceived, due to the circumstances of intellectual Westernization and civilizational invasion that the Ummah has been subjected to. Many of them harbor affection for this religion, feel respect for its components, harbor animosity towards colonial powers, and possess a strong will to resist foreign invasion. Our call invites all schools of the Islamic awakening and various segments of the Islamic resistance to engage in good dialogue and proselytization (da‘wah) among these segments. It also calls on all nationalist and patriotic forces and all honorable people in this Ummah to study their religion and understand it in its true reality, to cooperate in Jihād against the invading infidel forces and those who cooperate with them, and to rally together under the banner of Islām to defend Muslims, their religion, and their civilization.

## **Article 22**

The Call for Global Islamic Resistance considers every Muslim who says "Lā ilāha illā Allāh, Muḥammad Rasūl Allāh" to have his blood and property inviolable, except by right, and his reckoning is with Allāh. It considers the blood of a Muslim to be among the most sacred of sanctities, and its preservation one of the greatest obligations and commands emphasized by the Islamic Sharī‘ah.

It considers what was stated in the Farewell Sermon by the Prophet ﷺ: *"Indeed, your blood, your property, and your honor are sacred to you, like the sanctity of this day of yours, in this land of yours, in this month of yours. You will meet your Lord and He will ask you about your deeds. Lo! Do not revert to disbelief after me, striking the necks of one another. Lo! Let the one present convey it to the one absent,"* to be a divine constitution and a definitive prophetic text that calls every Muslim generally, and every mujāhid specifically, to protect the blood, honor, and property of every Muslim.

It calls every mujāhid in the way of Allāh, who exerts his effort, self, and wealth in the way of Allāh and fights the invading infidels from the Crusader and Zionist forces and their allies, to heed the words of Allāh Ta‘ālā: *{O you who have believed, when you go forth [to fight] in the cause of Allāh, investigate}* (al-Nisā’ 4:94). It calls them to avoid harming any Muslim. Let them fear Allāh and reflect on the saying of the Prophet ﷺ: *"Whoever departs from obedience and splits from the community (jamā‘ah) and dies, he dies a death of pre-Islamic ignorance (jāhiliyyah). Whoever fights under a blind banner, becoming angry for partisanship, calling to partisanship, or supporting partisanship, and is killed, his death is one of jāhiliyyah. And whoever rebels against my Ummah, striking its righteous and its wicked, not sparing its believer, nor fulfilling his covenant with one who has a covenant, he is not of me and I am not of him."* (Narrated by Muslim).

## **Article 23**

The Call for Global Islamic Resistance considers religious minorities of non-Muslims who are citizens in our countries, such as Christians and others, to be citizens whose rights of citizenship and residence among Muslims are guaranteed respect by the Islamic Sharī‘ah, within a known and detailed Sharī‘ah framework, which is applied to them when the law of Allāh governs and a Muslim Imām is appointed.

However, at present, the Call for Global Islamic Resistance does not consider them targets for Jihād, unless they cooperate with the invaders. Jihād is rather directed against the invading Crusader-Zionist forces and those allied with them, even if they claim to be Muslim. The Resistance Call invites these original non-Muslim citizen groups to express their rejection of colonialism and invading forces, and to call upon their members not to cooperate with them. It also calls upon the mujāhidīn not to open side battles on such issues, which prevent focusing on the general course of resistance and repelling the aggressor.

## **Article 24**

The Call for Global Islamic Resistance considers the primary arena for Jihād against America and its Crusader and Zionist allies to be the Muslim lands occupied by these colonial invaders, whether directly or indirectly. It is in these lands that their forces and military bases are concentrated, or through which they pass by land, sea, and air. It is in these lands that looting and economic colonialism occur, and where various colonial institutions—security, political, cultural, and otherwise—are spread. These are the colonial targets that mujāhidīn should target throughout the length and breadth of the Islamic world.

## **Article 25**

The Call for Global Islamic Resistance considers its war to be primarily with the governments of countries that have entered into the Crusader-Jewish alliance of aggression led by America. It considers any state that participates in their war effort and aids them against Muslims to be a target for resistance. Foremost among them are the NATO allies, who are bound by defense commitments with America. This also applies to any state that attacks Muslims in any country or place. As for infidel countries that have not been involved in aggression against Islām and Muslims, they are not an arena for war or a target for the forces of Global Islamic Resistance.

## **Article 26**

The Call for Global Islamic Resistance considers its war to be primarily with the governments of hostile states, not with their peoples. While it considers Muslim lands to be the primary arena for Jihād and defense, it calls upon mujāhidīn to practice Jihād against colonial invading governments and states and their allies in their own lands, with Sharīʿah-based political controls dictated by the principles of Sharīʿah and the rulings of Jihād, based on the consequences of actions in terms of benefits and harms for Islām and Muslims. Among these controls are:

1. Not to engage in general combat and targeting in the lands of hostile states except within the limits of deterrence and reciprocity. It is not a primary objective or main battlefield, as the primary arena for Jihād is defense in Muslim lands.
2. To avoid killing the women and children of infidels, as well as those whom Shari‘ah texts stipulate should not be intentionally killed, such as monks and places of worship. Avoid killing non-combatant civilians if they are isolated, as much as possible.

When conducting operations of deterrence and reciprocity in their lands, focus on military, political, and economic targets, while taking care to avoid, as much as possible, those previously indicated as not to be targeted.

## **Article 27**

The Call for Global Islamic Resistance calls for focusing the efforts of mujāhidīn, Jihādī organizations, and resistance forces on confronting the external aggressor. It calls for not opening confrontations with the existing apostate and collaborationist regimes in Muslim lands through comprehensive revolutions according to the old conceptions of the Jihādī current, despite our conviction of their apostasy. Instead, it calls for limiting targeting to high-level apostates from among the leaders of disbelief due to their cooperation with occupation forces and foreign invasion. The purpose of this is to concentrate efforts on defeating the assaulting enemy, after whose defeat, by Allāh’s permission, all collaborationist forces subordinate to it in our lands will collapse, if Allāh wills.

## **Article 28**

The Call for Global Islamic Resistance calls upon mujāhidīn and resistance fighters not to preoccupy themselves with combating manifestations of corruption, immorality, disobedience, innovations (bid‘ah), and religious deviations within



Muslim communities through Jihādī actions. These are symptoms of the disease of tyrannical rule (ḥukm al-ṭāghūt) imposed and consolidated by the invading foreign infidel aggressor forces. Attention should be paid to three important matters:

1. The sanctity of a Muslim's blood, even if he is immoral or disobedient, regardless of his actions, as long as he has not committed disbelief.
2. The implementation of Sharī'ah punishments and rulings on Muslim individuals who commit them is the responsibility of the empowered, legitimate Imām, who does not exist at present. The goal of the resistance, after repelling the aggressor, is to establish such an Imām.
3. The current objective and primary Sharī'ah obligation is to repel the infidel aggressor from Muslim lands.

## **Article 29**

The invading Crusader campaigns in our lands, in addition to the military forces supporting and fighting alongside them, rely on two important pillars:

1. Advocates for the occupation who welcome it, promote its ideas and civilization, and condemn Islām and its advocates.
2. Advocates for dissolution, vice, immorality, and licentiousness, spreading intermingling of sexes, adultery, and obscenities under the pretext of personal freedom and living according to the American model.

Most of these are from the sector of intellectuals, writers, thinkers, artists, journalists, poets, littérateurs, and media personalities.

The Call for Global Islamic Resistance calls upon the mujāhidīn to liquidate the senior leaders of these colonialist advocates and their figureheads, as well as the

senior advocates of vice and dissolution who work to spread lewdness among those who believe.

Allāh Ta‘ālā said: *{And if they break their oaths after their treaty and defame your religion, then fight the leaders of disbelief}* (al-Tawbah 9:12).

And Allāh Ta‘ālā said: *{Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment}* (al-Nūr 24:19).

And He, Exalted is the Speaker, said: *{If the hypocrites and those in whose hearts is disease and those who spread false rumors in the city do not cease, We will surely incite you against them; then they will not remain your neighbors therein except for a little. Accursed, wherever they are found, they will be seized and killed with a [terrible] slaughter}* (al-Aḥzāb 33:60-61).

This malicious, hypocritical fifth column, openly professing disbelief, is one of the most important pillars of colonialism in our lands and among the foremost working to sever the roots of resistance and belonging to this Ummah. We reiterate for clarity: what is required is the assassination of the senior leaders of disbelief and corruption and the dismantling of their institutions, not their servants and mercenary profligates working with them, nor specific dissolute Muslims.

## **Article 30**

The Call for Global Islamic Resistance considers the Zionist Israeli presence in every inch and speck of dust of the land of Palestine, and the adjacent Muslim lands, to be null, void, and illegitimate. The same applies to every occupation of Muslim lands, wherever it may be. It considers the state of Israel an illegitimate state and an alien colonial entity that must be removed and the face of the earth cleansed of its existence.

It does not recognize any peace treaty or agreement that relinquishes any of the Sharīʿah-based rights of the Muslim Palestinian people. It considers the Palestinian issue an Islamic issue, not merely an Arab or Palestinian one. It does not recognize the legitimacy of the Palestinian National Authority, considering it a rogue authority whose ruling is the same as that of all apostate Arab and Islamic regimes. It considers most of its senior figures to be a group of traitors, blood merchants, agents of the Jews, and slaves to their desires and interests.

It considers armed Jihād to be the only solution for the liberation of Palestine. It strongly supports the Muslim mujāhidīn from Jihādī organizations. It calls upon all fighters and resisters in armed Palestinian organizations—nationalists, patriots, and leftists—to engage in Jihād under the banner of Islām and to renounce the principles of disbelief and misguidance that have always led, and continue to lead, to the Ummah's defeat and to the non-acceptance of martyrdom by Allāh. The Prophet ﷺ said: *"Whoever fights so that the word of Allāh is supreme is in the way of Allāh."* (Narrated by the Five). And: *"Whoever fights under a blind banner, calling for partisanship and supporting partisanship, and dies, his death is one of pre-Islamic ignorance (jāhiliyyah)."* It calls upon the youth of Palestine not to waste their blood by working under those banners of jāhiliyyah, but rather with those who raise the slogan of Islām and Jihād, because whoever dies a death of jāhiliyyah is in Hellfire, and Allāh does not bless his actions. It calls upon Muslims everywhere to wage Jihād against the Zionists, their aides, and their followers in Palestine and everywhere.

### **Article 31**

The Call for Global Islamic Resistance considers calls for normalization with the Jews and the cancerous entity (Israel) to be null and void. It considers anyone who calls for it to be a traitor, an infidel, an apostate, and an agent of colonialism, especially if they are among the so-called Muslim scholars or collaborationist rulers.

It calls upon mujāhidīn everywhere to wage Jihād against all forms of normalization, its institutions, its proponents, and its advocates, and to target all its political, cultural, economic, and other establishments, to destroy them, and to assassinate those in charge of them, while being careful not to harm Muslims erroneously in the process.

### **Article 32**

The Call for Global Islamic Resistance considers all Christianizing and Crusader missionary institutions in Muslim lands to be among the most dangerous pillars of colonialism and the most dangerous sources of tribulation (fitnah) for Muslims. It considers them legitimate targets and calls upon mujāhidīn to target them and destroy their facilities. It considers any security pledge or license for these institutions in Muslim lands to be a void license and an illegitimate pledge of security.

It calls upon mujāhidīn and resistance fighters not to confuse these institutions with the churches and places of worship of Christians who are citizens residing among Muslims. Likewise, they should distinguish between foreign Christianizing and missionary institutions and local clergy and monks who supervise the affairs of their religious communities and do not work to sow tribulation among Muslims regarding their religion or to assist colonial invaders.

### **Article 33**

The Call for Global Islamic Resistance is an internationalist (umamiyyah) call that recognizes no identity or affiliation except to "Lā ilāha illā Allāh, Muḥammad Rasūl Allāh," regardless of ethnicity, nationality, color, homeland, language, or any other difference.

It considers the field of action for every mujāhid and resister to be wherever he is, wherever he resides and moves, and wherever his performance is most beneficial, effective, and damaging to the enemies of Allāh.

### **Article 34**

A process of normalization with the Crusaders and American colonialists is currently underway in Muslim lands. This normalization is far more dangerous than the issue of normalization with Israel and Zionism, as the components of this phenomenon today permeate all areas of life and political, social, cultural, scientific, sporting, and other activities. There are many declared projects and others under various covers, including:

- In the political field: Working to establish centers and institutions under their direct supervision, in our countries and in America, to produce political and intellectual elites who carry their project, to undertake these projects within the next ten years to reach decision-making and leadership positions.
- In the economic field: Joint (American-local) projects run by American businessmen and giant corporations, with the participation of local businessmen, merchants, and brokers.
- In the scientific field: Establishing universities, institutes, and scientific research centers (such as the project established a while ago in Wadi Araba), in cooperation with the Jordanian government and scientific institutions there, which is a project between America, Israel, and Jordan.
- In the cultural field: Establishing many cultural, artistic, sporting, and other cultural activity centers under American supervision and with local participation.

- In the social field: Spreading many institutions under the cover of social aid and awareness centers under pretexts of freedoms, minorities, women's freedom, childcare, spreading democracy, health institutions, and so forth.

This massive and dangerous invasion is more perilous in destroying the Ummah and dismantling its components than the military campaigns of Schwarzkopf, Franks, and John Abizaid, and their military fleets.

Mujāhidīn and resistance fighters must target all these objectives, demolish them, and liquidate their foreign administrations and senior local collaborators. Extreme care must be taken to avoid shedding the blood of Muslims who frequent them, or even work in them, because the majority of them are Muslims ignorant of their aims and purposes.

The war effort against Zionist and Crusader normalization centers must be accompanied by an awareness effort undertaken by scholars and callers, parallel to the work of resistance cells in destroying these targets.

### **Article 35**

The Call for Global Islamic Resistance considers that the Sharīʿah rulings concerning lands (diyār), as explained by the jurists, are of three types:

- a. Abode of Islām (Dār al-Islām): These are lands governed by Islamic Sharīʿah.
- b. Abode of Disbelief (Dār al-Kufr): These are lands governed by the laws of disbelief and not by what Allāh has revealed.
- c. The special case: These are lands of Islām that have been overcome by the rule of infidels after being Dār al-Islām, while their inhabitants remain Muslims.

Accordingly, lands in the world today are divided into four categories based on this:

1. Dār al-Islām whose people are Muslims:

These are lands governed by the law of Allāh and most of whose inhabitants are Muslims. This category does not exist today but will be established soon, by Allāh's permission.

2. Dār al-Islām whose people are infidels:

These are lands governed by the law of Allāh but most of whose inhabitants are non-Muslims, like the lands conquered by the early Muslims whose people did not enter Islām.

3. Dār al-Kufr whose people are Muslims:

Such as the case of all Muslim lands today, which are ruled by apostate regimes with laws of disbelief, while Muslims constitute the majority of their populations.

4. Dār al-Kufr whose people are infidels:

Such as most countries of the world today outside the Islamic world.

Many Sharī'ah rulings result from this current reality that must be known, given the absence of a political entity for Muslims and the absence of a Muslim Imām. Among the most important of these rulings are:

a. A Muslim in any of these lands, everywhere, has inviolability of blood, property, and honor by his testimony that "Lā ilāha illā Allāh, Muḥammad Rasūl Allāh." His protected status is not violated, nor is he aggressed against.

b. It is obligatory to work towards appointing a Muslim Imām in Muslim lands and obeying him in what is right, wherever he is found.

c. Rulers who govern by other than what Allāh has revealed in Muslim lands today have no legitimacy, no right to obedience, and no covenant or pledge of security. It is

forbidden to cooperate with them or to voluntarily pay them funds. One must draw closer to Allāh by disobeying them, working to depose them, and replacing them with a Muslim Imām wherever possible and the ability to do so exists.

### **Article 36**

The Call for Global Islamic Resistance considers a Muslim's residence in the lands of infidels and amongst polytheists to be forbidden except out of necessity. Explicit and detailed authentic texts from the Sunnah have prohibited this.

In the ḥasan (good) Ḥadīth narrated by Abū Dāwūd from Samurah, attributed to the Prophet ﷺ: *"Whoever associates with a polytheist and lives with him is like him."* And in the ḥasan Ḥadīth narrated by al-Nasā'ī: *"Allāh does not accept any deed from a polytheist after he has embraced Islām until he separates from the polytheists."*

And from the Messenger of Allāh ﷺ, he said: *"The covenant of protection (dhimmah) is removed from whoever resides with the polytheists in their lands."*

The residence of Muslims there has resulted in great harms to them in their religion and the religion of their offspring. Today, the Crusader war is raging, and the mujāhidīn resistance brigades are fighting the armies of the Crusaders in our lands, and their operations reach their lands. This has resulted in reactions from those societies that have led to the oppression of Muslims and their exposure to tribulation (fitnah) in their religion, its manifestations, and the ḥijāb of their women. Some Muslims have begun to incline towards abandoning fundamentals of their religion out of fear of the infidels, and they show loyalty to them and disavowal of the mujāhidīn in the way of Allāh. Based on this:

The Call for Global Islamic Resistance calls upon Muslims residing in Western countries and the lands of disbelief and infidels to do two things:



First: To emigrate (hijrah) from the lands of disbelief and polytheism to Muslim lands, even if this leads to loss in worldly matters and exposure to the oppression of apostate governments. The interest of preserving one's religion and the religion of one's children takes precedence over preserving worldly possessions and a comfortable life, for those not compelled by security reasons to stay.

Second: The Resistance Call reminds every Muslim residing in Western lands, even those who are native inhabitants, that the obligation of Jihād against the governments of those invading infidel states that are part of the American-Jewish alliance is an individual obligation upon him, just like every Muslim everywhere. Its performance is easier for him than for non-resident mujāhidīn who go to those lands to deter their governments from aggression against Muslims. They must resist those governments, wage Jihād against them, strike their interests, and target their rulers and their political and economic powers, within the controls of Sharī'ah rulings and distinguishing between those who deserve to be targeted and those who do not.

We repeat the warning to them: Every Muslim is responsible before his Lord for his religion and the religion of his family, and for protecting their lives and honor. So, seek safety, seek safety! Seek salvation, seek salvation! Do not lead yourselves to the paths of perdition.

*{Say, "Indeed, the losers are those who will lose themselves and their families on the Day of Resurrection. Unquestionably, that is the manifest loss."}* (al-Zumar 39:15).

End.

**Third: Details and Sharī'ah Evidences for Some Basic Points of the Jihādī Creed of the Call for Global Islamic Resistance.**

First: Muslim lands today are in a state of direct or indirect occupation by enemies, and Jihād against them is an individual obligation upon Muslims by consensus.

Second: The governments of Muslim lands today are apostate and infidel for altering the Sharīʿah, ruling by other than what Allāh has revealed, their loyalty to infidels, and their betrayal of Allāh, His Messenger, and the believers.

Third: Rebelling against a ruler if he apostatizes from Islām or is an infidel is an obligation upon Muslims by consensus.

Fourth: The rulings of Islamic Sharīʿah decide by consensus the disbelief and apostasy of whoever cooperates with infidels and aids them against Muslims, and make it obligatory to fight him.

Fifth: The rulings of Sharīʿah decide the obligation or permissibility of fighting an aggressor against the religion of Muslims, or their lives, honor, or property, even if he is a Muslim.

Sixth: The rulings of Sharīʿah decide the sanctity of the blood, property, and honor of Muslims, and decide that all forms of presence of infidel aggressors (their blood and property) everywhere are permissible to be shed or taken by Muslims.

Seventh: The obligation to support Muslims in religion if infidels attack them, regardless of the sins and shortcomings they may be involved in. Legitimate Jihād is established with every righteous and wicked among the Imāms of Muslims and their common folk.

Eighth: The issue of democracy and the experiences of Islamic awakening movements with it.

Ninth: The issue of doctrinal and jurisprudential differences within Ahl al-Sunnah.

Tenth: The issue of takfīr (declaring infidelity), general rulings of takfīr, and the issue of declaring a specific individual an infidel (takfīr al-mu‘ayyan).

Let us address these rulings with some detail regarding their evidences:

**First: Muslim lands are in a state of occupation, aggression, and invasion by enemies, and Jihād against invaders today is an individual obligation upon Muslims by consensus.**

As we established in the first chapter under the title "The Reality of Muslims Today," it has become an accepted fact for every discerning rational person that all our lands, from one end to the other, are occupied, either directly by enemies or by proxy through their apostate deputies, with a heavy Crusader military presence through the spread of their bases in all its regions. This is accompanied by complete economic occupation through the control of economic monopolies, and the proliferation of their intelligence networks and security centers.

Today, America is openly reoccupying the Islamic world. It has directly occupied Afghanistan and extended its control over Pakistan and Central Asia. It has occupied Iraq and deployed hundreds of thousands of soldiers in the Arabian Peninsula, Turkey, and southern Syria (al-Shām), in addition to what it deploys in Egypt, the Horn of Africa, North Africa, and the seas surrounding these areas. Bush has declared that he is leading a Crusader campaign against Muslim lands, accompanied by his allies in NATO from European countries, in addition to the main ally, Israel, which occupies Palestine and is preparing to demolish al-Aqṣā Mosque and expel the remaining Muslims from there.

So, what is the ruling of Sharī‘ah in such circumstances? And what do the rulings of religion impose on every Muslim regarding them?

Jihād is an act of worship and an obligation imposed by Allāh on Muslims. It is established by numerous mutawātir verses in the Book of Allāh and Ḥadīth in the

Sunnah of the Messenger of Allāh ﷺ, to an extent that obviates the need to cite evidence here, as they are too famous to mention and too numerous to count.

In the book *Defense of Muslim Lands: The Most Important of Individual Obligations* by the mujāhid Shaykh, the martyr ‘Abd Allāh ‘Azzām, the Shaykh of the Arab mujāhidīn in Afghanistan during the Jihād against the Russians – may Allāh have mercy on him – we find the following, from which we quote:

Jihād against the infidels is of two types:

1. Offensive Jihād (Jihād al-Ṭalab: seeking out the infidels in their lands) where the infidels are not mobilizing to fight Muslims. In this case, fighting is a communal obligation (farḍ kifāyah). The minimum communal obligation is to man the frontiers with believers to terrorize the enemies of Allāh, etc. Then he, may Allāh have mercy on him, said, which is the point of evidence
2. Defensive Jihād (Jihād al-Daʿf: repelling infidels from our lands). This is an individual obligation, indeed the most important of individual obligations, and it becomes binding in the following situations

First: If infidels enter a town in Muslim lands.

Second: If the two ranks meet and the two armies confront each other.

Third: If the Imām mobilizes individuals or a group, they are obliged to mobilize.

Fourth: If infidels capture a group of Muslims.

Then Shaykh ‘Abd Allāh, may Allāh have mercy on him, discussed the first situation, which is the entry of infidels into Muslim land, saying:

"In this case, the predecessors (Salaf) and successors (Khalaf), the jurists of the four schools of thought, the Ḥadīth scholars, and the exegetes throughout all Islamic eras are in absolute agreement that Jihād in this situation becomes an individual

obligation upon the people of that town which the infidels have attacked, and upon those near them. Thus, a son may go out without his father's permission, a wife without her husband's permission, and a debtor without his creditor's permission. If the people of that town are insufficient, or they fall short, or are negligent, or stay back, the individual obligation expands in circles, to those nearest, then the next nearest. If they are insufficient or fall short, then it falls upon those who follow them, then those who follow them, until the individual obligation encompasses the entire earth."

Then the Shaykh, may Allāh have mercy on him, summarized the evidence for this according to the schools of Ahl al-Sunnah and their scholars, saying:

First: The Ḥanafī jurists:

Ibn ‘Ābidīn said in his *Ḥāshiyah* (Vol. 3, p. 238): '[It becomes] an individual obligation if the enemy attacks a frontier of Islām. It then becomes an individual obligation upon those near it. As for those behind them, far from the enemy, it is a communal obligation if they are not needed. If they are needed, because those near the enemy are unable to resist the enemy, or they are not unable but are negligent and do not engage in Jihād, then it becomes an individual obligation upon those who follow them, like prayer and fasting, which they are not permitted to abandon. Then upon those who follow, and so on, until it becomes obligatory upon all people of Islām, east and west, in this gradual manner.'

Al-Kāsānī gave a similar fatwā in *Badā’i‘ al-Ṣanā’i‘* (Vol. 7, p. 72), as did Ibn Nujaym in *al-Baḥr al-Rā’iq* (Vol. 5, p. 191), and Ibn al-Humām in *Fath al-Qadīr*, all of whom are leading Ḥanafī Imāms.

Second: According to the Mālīkīs:

It is stated in *Ḥāshiyat al-Dasūqī* (Vol. 2, p. 174): 'Jihād becomes individually obligatory if the enemy suddenly attacks (i.e., repelling the sudden attack is

obligatory) upon everyone, even a woman, a slave, or a child. They must go out even if their guardian, husband, or creditor forbids them.'

Third: According to the Shāfi'īs:

It is stated in *Nihāyat al-Muḥtāj* by al-Ramlī (Vol. 8, p. 58): 'If they enter one of our towns, and the distance between them and us becomes less than the distance permitting shortening of prayers, then its people are obliged to repel them, even those upon whom Jihād is not normally incumbent, such as the poor, children, slaves, debtors, and women.'

Fourth: According to the Ḥanbalīs:

It is stated in *al-Mughnī* by Ibn Qudāmah (Vol. 8, p. 345): 'Jihād becomes individually obligatory in three situations:

1. If the two armies meet and the two ranks confront each other.
2. If infidels descend upon a land, it becomes obligatory for its people to fight and repel them.
3. If the Imām mobilizes a people, they are obliged to mobilize.'

Shaykh al-Islām Ibn Taymiyyah says:

'As for defensive Jihād, it is the most severe type of repelling an aggressor from honor and religion, and it is obligatory by consensus. The assaulting enemy who corrupts religion and the world, nothing is more obligatory after faith than repelling him. No condition (like provisions or a mount) is stipulated for it; rather, he is repelled as much as possible. Our scholars and others have stated this.'

Ibn Taymiyyah also says in his *Fatāwā* (Vol. 4, p. 608): 'If the enemy enters the lands of Islām, there is no doubt that it is obligatory to repel him, upon the nearest then the next nearest, as all lands of Islām are like a single land. And it is obligatory to

mobilize for it without the permission of a parent or creditor, and the texts of Aḥmad are explicit on this.'

Then Shaykh 'Abd Allāh 'Azzām added, following these evidences:

'[This is known as general mobilization (al-naḥīr al-'āmm). He then said, and the evidences for general mobilization are:

1. Allāh, Exalted and Majestic, said: *{Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allāh. That is better for you, if you only knew.}* (al-Tawbah 9:41). The preceding verse (9:39) establishes punishment and replacement as a consequence for abandoning mobilization, and there is no punishment except for abandoning an obligation or committing a forbidden act. Allāh Ta'ālā said in Sūrat al-Tawbah, verse 39: *{If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allāh is over all things competent.}* Ibn Kathīr, may Allāh have mercy on him, said: "Allāh Ta'ālā commanded general mobilization with the Messenger of Allāh ﷺ in the year of the Tabūk expedition to fight the enemies of Allāh from the Roman infidels among the People of the Book." Al-Bukhārī, may Allāh have mercy on him, titled a chapter: "Chapter on the Obligation of Mobilization and What is Obligatory of Jihād and Intention," and he cited this verse. The general mobilization was because it reached the ears of the Muslims that the Romans were preparing on the borders of the Peninsula to invade Madīnah. So how much more so if the infidels enter Muslim lands? Would not mobilization be more appropriate? Abū Ṭalḥah, may Allāh be pleased with him, said regarding the meaning of Allāh Ta'ālā's words *{light or heavy}*: "Old men and youths, Allāh did not hear anyone's excuse." (From the abridgment of Tafsīr Ibn Kathīr, Vol. 2, p. 144). Al-Ḥasan al-Baṣrī said: "In hardship and ease."

Ibn Taymiyyah says (Vol. 28, p. 358): "As for when the enemy intends to attack Muslims, repelling him becomes obligatory upon those targeted, just as Allāh Ta‘ālā said: *{And if they seek help of you for the religion, then you must help.}* (al-Anfāl 8:72). Just as the Prophet ﷺ commanded to help a Muslim, whether the man was a mercenary fighter or not. This is obligatory according to ability, upon everyone, with his person and his wealth, whether few or many, on foot or mounted, just as the Muslims did when the enemy targeted them in the year of the Trench; Allāh did not permit anyone to abandon it." Al-Zuhrī said: "Sa‘īd ibn al-Musayyib went out for an expedition when he had lost one of his eyes. He was told, 'You are ill.' He replied, 'Allāh has mobilized the light and the heavy. If I cannot fight, I will swell the numbers and guard the belongings.'" (Narrated by al-Qurṭubī in *al-Jāmi‘ li-Aḥkām al-Qur’ān*, Vol. 8, p. 150).

Shaykh ‘Abd Allāh ‘Azzām, may Allāh have mercy on him, continues with the evidences for general mobilization, saying:

2. Allāh, Exalted and Majestic, says: *{And fight against the polytheists collectively as they fight against you collectively. And know that Allāh is with the righteous.}* (al-Tawbah 9:36). Ibn al-‘Arabī said: "Collectively means surrounding them from every side and in every situation." (Narrated by al-Qurṭubī in *al-Jāmi‘*, Vol. 8, p. 150).
3. And He, Exalted and Majestic, says: *{And fight them until there is no fitnah and [until] the religion, all of it, is for Allāh.}* (al-Anfāl 8:39). Fitnah is polytheism (shirk), as stated by Ibn ‘Abbās and al-Suddī, mentioned by al-Qurṭubī (Vol. 2, p. 253). When infidels attack and seize lands, the Ummah is threatened in its religion and liable to doubt its creed, so fighting becomes obligatory to protect religion, life, honor, and property.



4. The Prophet ﷺ said: *"There is no hijrah (emigration) after the Conquest, but Jihād and intention. And if you are called to mobilize (istunfirtum), then mobilize (infirū)." (Narrated by al-Bukhārī). Mobilization is obligatory if the Ummah is called to mobilize. In the case of an attack by infidels, the Ummah is mobilized to protect its religion. The obligation revolves around the need of Muslims and the mobilization by the Imām, as Ibn Ḥajar said in his commentary on this Ḥadīth in *Fath al-Bārī* (Vol. 6, p. 20). Al-Qurṭubī said: "Whoever knows of the Muslims' weakness against their enemy and knows that he can reach them and aid them, he too is obliged to go out to them."*

Imām al-Jaṣṣāṣ said in *Aḥkām al-Qurʾān* (Vol. 1, p. 242): "We know of no disagreement that if a man were to draw his sword against another man to kill him unjustly, it is upon the Muslims to kill him (the aggressor)." In this situation – aggression (ṣiyāl) – if the aggressor is killed, he is in Hellfire even if he is a Muslim, and if the just defender is killed, he is a martyr. This is the ruling on an aggressor. So how then if infidels aggress against Muslim land, where religion, honor, life, and property are exposed to loss and annihilation?! Is it not obligatory in this case for Muslims to repel the infidel aggressor and the infidel state?

7. Fighting the rebellious group (al-fiʾah al-bāghiyah): Allāh, Exalted and Majestic, says: *{And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the command of Allāh. And if it returns, then make settlement between them in justice and act justly. Indeed, Allāh loves those who act justly.}* (al-Ḥujurāt 49:9). If Allāh has obligated us to fight the rebellious Muslim group to preserve the unity of Muslims and protect their religion, honor, and property, then what is the ruling on fighting rebellious infidel states? Is this not more fitting and appropriate?

8. The prescribed punishment for highway robbery (ḥadd al-ḥirābah): Allāh Ta‘ālā said: *{Indeed, the penalty for those who wage war against Allāh and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment.}* (al-Mā'idah 5:33). This is the ruling for Muslim belligerents who frighten the general Muslim populace, cause corruption in the land, and tamper with people's property and honor. So what about infidel states that corrupt people's religion, property, and honor? Is fighting them not more obligatory and more fitting for Muslims?!

These are some of the evidences and justifications for general mobilization if infidels enter Muslim land; that repelling the infidel enemy is the most obligatory of obligations after faith.]" End of the slightly abridged quotation from the book *Defense of Muslim Lands*.

I say: If we contemplate the conditions of Muslims today, we would find that Jihād has become individually obligatory upon them from all four aspects, throughout the entire world. The clearest aspect of its obligation is the first one (the descent of enemies into most Muslim lands).

There is no Muslim country today that is not occupied by various types of infidels: by Jews, like Palestine and parts of Syria (al-Shām); or by Crusaders, like Bosnia and the Balkans, Chechnya and the Caucasus, the Islamic republics in Central Asia, the Philippines, and others; or by pagans, like Kashmir, occupied by Hindus, and East Turkestan and parts of Southeast Asia, occupied by China, and so on.

In all these lands, their people and their neighbors, then those who neighbored them, and then all who followed and neighbored them, have either failed, been

negligent, or fallen short. Thus, the individual obligation of Jihād has encompassed all the people of Islām.

As for the remaining Islamic and Arab countries, including the heartland of Islām, their Ka'bah, and the Mosque of their Prophet ﷺ, they are indirectly occupied by Crusaders and Jews, through the agency of apostate rulers and their hypocritical aides who have placed their armies in the service of the infidels. This is under the leadership of America and its master Israel, and their Crusader allies, who have filled the lands with military, naval, and air bases. They have occupied the lands in this modern way, by concentrating their forces in centralized bases instead of deploying them, and sufficing with the deployment of apostate armies composed of hypocrites, the ignorant, the coerced, and the lost, who play the role of occupier by proxy, from which the Crusaders deploy their forces from their centers when needed. It is enough to know that America and its Crusader allies have over two hundred thousand soldiers on the land of the Arabian Peninsula, and stored weapons and equipment sufficient for a million soldiers, who can be transported within weeks when needed. Through this malicious method of concentrating forces in central bases and relying on apostate forces for detailed services, the new occupiers avoid provoking Muslims to Jihād and allow apostate rulers to claim independence, and allow the scholars of the sultans to divert people from Jihād and call them to obey the apostate rulers in authority!

The outcome is one: the lands are occupied, wealth is plundered, infidels inflict various forms of humiliation and degradation upon believers at the hands of apostate aides, the Sharī'ah of Allāh is suspended, the word of the infidels is supreme, and the righteous are inmates of prisons and torture dungeons. An observer of the conditions in the lands of the Two Holy Mosques, Syria (al-Shām), Egypt, North Africa, Turkey, Pakistan, and Africa, and their causes, will see this in its clearest form.

As for the second aspect of the individual obligation of Jihād, which is "the meeting of the rank of believers with the rank of infidels," we find it realized in all Muslim lands in its fiercest forms, but also in a malicious way. The Crusader infidels and the apostate infidels have deployed their forces, closed their ranks, and asserted their presence in every inch of Muslim lands, through hundreds of thousands of army, police, intelligence, security personnel, spies, and informants, not to mention the thousands of Crusader soldiers we mentioned, concentrated in their military centers and bases in every country. Thus, no Muslim who takes a stance to defend his religion, adhere to it, and defend the causes of his Ummah can escape the hands of these soldiers and the eyes of these spies! So, has the rank of infidels met the rank of believers, or not yet? Or do our shaykhs need all these soldiers, intelligence agents, and spies to gather in a single line in front of mosques and their homes for them to see it and issue fatwās accordingly?

As for the third aspect, "the mobilization by the Imām," to Allāh is the complaint and to Him is praise in all circumstances. Muslims today do not have a single legitimate Imām on the face of the earth. All present are at war with Allāh and His Messenger, striving to spread corruption in the land. All of them rely on various types of infidels: Jews, Crusaders, and pagans, and those hypocrites whose allegiance they have bought. So, there is no legitimate Imām to mobilize for Jihād. Rather, there are Imāms of disbelief and apostasy who mobilize the lowly against the believers! Has Jihād then been nullified due to the absence of a legitimate Imām? Who then will repel the aggressor?

The truth is that Allāh's proof has been established against His Muslim servants in most countries of the world. There is no Muslim country where callers to guidance have not arisen, be they working scholars, sincere callers, or devoted Jihād leaders, who called people to Jihād, to enjoin good and forbid evil, and mobilized them. Even if a country were devoid of such Imāms and righteous Jihād leaders – assuming this

– the Ummah of Islām is one. From an Islamic perspective, there is no consideration for the borders drawn by the Crusaders between our countries, nor for the nationalities, allegiances, flags, and passports they invented. The Ummah of Islām is one and remains one. It has not been devoid of Jihād leaders who called Muslims and mobilized them. Among such figures at the time of the Russian invasion of Afghanistan was Shaykh ‘Abd Allāh ‘Azzām, may Allāh have mercy on him, and those who stood with him in calling for general mobilization for Jihād from the scholars of Pakistan, Afghanistan, and elsewhere. Among them are all the shaykhs and leaders of Jihādī groups and calls in various Islamic countries. Among them today is Shaykh Usāmah bin Lādin, may Allāh protect him, who mobilizes Muslims for Jihād against the Americans and Jews today, and similar to him are many scholars and callers to Jihād against them from Arab and non-Arab lands in Iraq, Chechnya, Palestine, the Philippines, Indonesia, and elsewhere. Muslims must answer their call to mobilize.

As for the fourth aspect of the individual obligation of Jihād, which is "if the enemy captures some Muslims," what can we say? What can we reiterate? Where can we count? What can we add?

- The Muslim youth prisoners abducted from various countries of the world to the disgraceful American prison of Guantanamo now exceed 700 from various nationalities, according to American sources themselves. A similar number are in American prisons in Afghanistan and Pakistan.
- More than this number are the total Muslim youth prisoners in Western European prisons (Britain, France, Spain, Germany, Belgium, Italy, etc.).
- In Russia, they are in the thousands. The same can be said for Kashmir, the Philippines, Eritrea, African countries, Central Asian countries, and Turkestan.

- As for the prisons of the tyrants in Arab and Muslim countries, such as the rulers of Saudi Arabia, Egypt, Syria (al-Shām), North Africa, Turkey, and Pakistan, the figures published by human rights organizations and Amnesty International reports amount to tens of thousands in a single country at times! There is no doubt that the number of Muslim youth prisoners in those countries exceeds hundreds of thousands! This is a documented reality, not an imagined exaggeration.
- As for Palestine, international news informs us daily about the killing of hundreds and the capture of thousands. The Jews captured more than a thousand prisoners in a single day during the Intifāḍah!

Imprisonment in most of these countries has affected women, girls, and even children.

As for incidents of killing, torture, rape, and violation of the honor of men and women, hardly any country is free of them! So, has Jihād become obligatory, or not yet? Muslim scholars have issued fatwās that if a Muslim woman is captured in the East, it is obligatory for the people of the West to liberate her, and that Muslims must rescue their prisoners even if they exhaust all their wealth in doing so.

Perhaps some hypocrites or some ignorant people deny the state of occupation in some Muslim lands and forbid fighting the invaders under the pretext that they came based on agreements with the rulers of Muslim lands. It should be proven to these people that this is not permissible for a Muslim ruler, even if he were a Muslim. And we must show them that these rulers have lost their legitimacy due to their disbelief, apostasy, and departure from our religion.

This is what the following section will clarify:

**Second: The governments of Muslim lands today are apostate and infidel for altering the Shari‘ah, ruling by other than what Allāh has revealed, their loyalty to infidels, and their betrayal of Allāh, His Messenger, and the believers.**

When every Muslim testifies with his tongue, believing with his heart, saying, "I bear witness that there is no god but Allāh and that Muḥammad is the Messenger of Allāh," he is acknowledging, in essence, that he believes no deity is rightfully worshipped except Allāh, and that he worships this One God according to what Allāh revealed to His Prophet, Muḥammad, the Messenger of Allāh ﷺ.

This momentous testimony has implications, the denial of which, in word or deed, is considered an act of disbelief in Allāh and an exit from the religion of Islām, may Allāh protect us. Many of these implications have been obscured from people to the point that many are ignorant of them. The truth is that many people know they have a Lord and believe in Him in the depths of their hearts, even if they sometimes deny Him with their tongues. But fewer of them worship this God. In this section, we will briefly address some of the content of this testimony. Whoever wishes for a detailed explanation should refer to books that have elaborated on the creeds of Tawhīd.

Allāh, Glorified is He, has informed us that most of those who believe in Him as God (Ilāh) associate partners with Him as Lord (Rabb), and that most of those who disbelieve in Him as God do not deny His Lordship. He has shown us that belief in Him as Lord does not benefit a person if they do not worship Him as God and associate no partners with Him. Allāh Ta‘ālā said: *{And most of them believe not in Allāh except while they associate others with Him.}* (Yūsuf 12:106). Most humans have believed that they and this universe have a Lord who created, provided, manages, and bestows blessings. With the exception of a handful of atheists, who doubt their atheism, especially in times of distress, most of humanity throughout the ages has believed in this Lord. However, their ways of associating partners with Him

(shirk) and disbelieving in Him as a God to be worshipped have varied. Christians, Magians, Hindus, Jews, and others believed in Allāh as Lord, then disbelieved in Him through their worship, associating partners and worshipping others besides Him or with Him. The Qur'ān affirmed this belief of the infidels in Him as Lord and their association of partners with Him as God, addressing them thus: *{Say, "Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges [every] matter?" They will say, "Allāh." So say, "Then will you not fear Him?"}* (Yūnus 10:31). Meaning, will you not then fear your Lord, Glorified is He, and worship Him alone without associating partners, as you do? This question and denunciation are repeated in His saying: *{Say, "To whom belongs the earth and whoever is in it, if you should know?" They will say, "To Allāh." Say, "Then will you not remember?" Say, "Who is Lord of the seven heavens and Lord of the Great Throne?" They will say, "[They belong] to Allāh." Say, "Then will you not fear Him?" Say, "In whose hand is the realm of all things – and He protects, while none can protect against Him – if you should know?" They will say, "[All belongs] to Allāh." Say, "Then how are you deluded?"}* (al-Mu'minūn 23:84-89). *{Then will you not remember?} {Then will you not fear Him?} {Then how are you deluded?}* Meaning, how can you believe and then associate partners?

Many types of associating partners with Allāh have crept into the beliefs of many Muslims over successive ages until we have reached these wretched later times. Among these is the worship of others besides Him by many, disobeying Him and denying His rulings while obeying others and their rulings, and abandoning allegiance to Him and His allies, then allying with His enemies instead of His allies.

Every Muslim believes, acknowledges, and claims faith that Allāh is the Creator, the Provider, the Giver of Life, the Giver of Death, the One Who Harms and Benefits, the One Who Abases and Exalts, the Just Judge, and so on, to the rest of Allāh's names



and attributes. However, many Muslims in their actual lives turn to humans like themselves – especially rulers, dignitaries, rabbis, monks, scholars, and shaykhs, and men in whom they place their trust – for bringing benefit, repelling harm, seeking sustenance, fear and hope, judgment and legislation, and declaring lawful and unlawful, in ways other than what Allāh has commanded.

This is the reality of worship and obedience that contradicts their claim of belief in the Creator Lord, as they allege. The Lord, belief in Whom is not complete except by adhering to His worship as God and obeying Him alone without any partner in His rulings, just as one must believe in Him as the Creator Lord, Provider.

One of the greatest aspects of worshipping and obeying Allāh is adherence to His rulings, commands, prohibitions, and laws; this is self-evident. Is there any greater denial than for a man to claim belief in Allāh, then deny His legislation and disparage it, claiming it is unsuitable for the age, that it is the cause of Muslims' backwardness, and practically preferring the laws of men over it, ruling people by them and compelling them to follow these man-made laws by force?

Such obedience is not accepted by any of them from his wife, his son, or his servant – and to Allāh belongs the highest similitude. Would the master of a house accept from his wife a claim of love while she obeys another and implements another's orders in his house? Would he accept from his son a claim of obedience while he obeys his neighbor and disobeys him? Would he accept from his servant and worker, who eats from his provision, that he claims his mastery, then acts according to the directives of another? They do not accept this for themselves, and to Allāh belongs the highest similitude. This is why the address came to them: *{Then will you not fear Him?}* *{Then will you not remember?}* This is a false claim and a reprehensible act.

That sovereignty (ḥākimiyyah) belongs to Allāh alone, that legislation is from Him alone, that obedience is to Him alone, that the lawful (ḥalāl) is what Allāh has made lawful, that the unlawful (ḥarām) is what He has made unlawful, that what He has commanded is to be executed, and that what He has forbidden is to be abandoned – these are matters at the core of the Tawhīd of Divinity (Tawhīd al-Ulūhiyyah) and the worship of Allāh alone. The Qur’ān has affirmed this and affirmed the disbelief of one who denies it, just as the Sunnah has affirmed it, and the consensus of this Ummah, its leading scholars, and its jurists throughout the ages and eras has settled upon it. The religion, in reality, cannot be entirely for Allāh except in this way. The verses are numerous and mutually reinforcing on these meanings. Among them is the saying of Allāh Ta‘ālā:

- *{Legislation is not but for Allāh. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know.}* (Yūsuf 12:40).
- *{The decision is only for Allāh. He relates the truth, and He is the best of deciders.}* (al-An‘ām 6:57).
- *{Indeed, We have revealed to you, [O Muḥammad], the Book in truth so you may judge between the people by that which Allāh has shown you. And do not be for the deceitful an advocate.}* (al-Nisā’ 4:105).
- *{And Allāh judges; there is no repeller of His judgment. And He is swift in account.}* (al-Ra‘d 13:41).
- *{Then We put you, [O Muḥammad], on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know.}* (al-Jāthiyah 45:18).
- *{Or have they other deities who have ordained for them a religion to which Allāh has not consented?}* (al-Shūrā 42:21).

- *{And judge, [O Muḥammad], between them by what Allāh has revealed and do not follow their inclinations and beware of them lest they tempt you away from some of what Allāh has revealed to you. And if they turn away – then know that Allāh only intends to afflict them with some of their sins. And indeed, many of the people are defiantly disobedient. Then is it the judgment of [the time of] ignorance they desire? But who is better than Allāh in judgment for a people who are certain [in faith]}?} (al-Mā'idah 5:49-50).*

Ibn Kathīr, may Allāh have mercy on him, said in his commentary: "*[{And judge between them by what Allāh has revealed and do not follow their inclinations}]*": Meaning, judge, O Muḥammad, between people – Arabs and non-Arabs, unlettered and People of the Book – by what Allāh has revealed to you in this great Book." Then he said: "*[{and do not follow their inclinations}]*": Meaning, their opinions which they have agreed upon and due to which they abandoned what Allāh revealed to His messengers. This is why Allāh Ta'ālā said: *{and do not follow their inclinations}*. Meaning, do not turn away from the truth which Allāh has commanded you to follow, due to the inclinations of these ignorant, wretched people." Then he said – and pay attention to this great and important narration – Ibn Kathīr, may Allāh have mercy on him, said: "*[And His saying, Ta'ālā, {Then is it the judgment of [the time of] ignorance they desire? But who is better than Allāh in judgment for a people who are certain [in faith]}?}*": Allāh Ta'ālā denounces whoever departs from the established judgment of Allāh, which encompasses all good and forbids all evil, and turns to other than it from opinions, inclinations, and conventions laid down by men without any basis from the Sharī'ah of Allāh. This is like how the people of the pre-Islamic era (Jāhiliyyah) used to judge by misguidance and ignorance, which they formulated with their opinions and inclinations. And it is like how the Tatars judge by royal policies derived from their king, Genghis Khan, who laid down for them the *Yassaq* (Yassa). This is a book compiled from laws he had borrowed from various legislations – Judaism, Christianity, the Islamic faith, and others. Many of its laws

were taken merely from his own views and whims. It became an adhered-to law among his descendants, which they gave precedence over ruling by the Book of Allāh and the Sunnah of His Messenger ﷺ. Whoever among them does that is an infidel who must be fought until he returns to the judgment of Allāh and His Messenger, so that he does not judge by anything else, neither in small matters nor in great. Allāh Ta‘ālā said: *{Then is it the judgment of [the time of] ignorance they desire?}* Meaning, do they seek and desire it, and turn away from the judgment of Allāh? And His saying, Ta‘ālā: *{But who is better than Allāh in judgment for a people who are certain [in faith]?}* Meaning, who is more just than Allāh in His judgment for one who understands His Sharī‘ah from Allāh, believes in Him, is certain, and knows that Allāh is the Wisest of judges and more merciful to His creation than a mother to her child? For He, Ta‘ālā, is the Knower of all things, Competent over all things, Just in all things.]"

Regarding what Ibn Kathīr said about the *Yassaq* in his history *al-Bidāyah wa al-Nihāyah*, he stated: "[Then al-Juwaynī mentioned excerpts from the *Yassa*, including: whoever commits adultery is killed, whether married or unmarried; likewise, whoever commits sodomy is killed; whoever intentionally lies is killed; whoever spies is killed; whoever urinates in stagnant water is killed; and whoever immerses himself in it is killed. All of this contravenes the laws of Allāh revealed to His servants, the Prophets, peace and blessings be upon them. So, whoever abandons the established Sharī‘ah revealed to Muḥammad ibn ‘Abd Allāh, the Seal of the Prophets, and seeks judgment from other abrogated laws, has disbelieved. How then about one who seeks judgment from the *Yassaq* and gives it precedence over it? Whoever does that has disbelieved by the consensus of Muslims.]"

I say: The *Yassaq* is a constitution and a set of laws formulated by Genghis Khan, the Tatar king, when he invaded the East. Seeing the multiplicity of religions and philosophies, he, in consultation with his legislators, formulated this constitution

from what they deemed good with their intellects and from the inspiration of their experiences, mixing it with rulings from Islām, Christianity, and their pagan religions. This is the same act that the rulers of Muslims today undertake with the help of their legislators and parliaments. They have based them primarily on French and English laws, of Roman origin, and mixed in some Islamic Sharī'ah and what their whims dictated to them! Then they wrote at the top, as in some Islamic countries: "Islamic Sharī'ah is the primary source of legislation and codification!!" And in some countries, they were too miserly even for this polytheistic, false phrase. If Ibn Kathīr transmitted the consensus of Muslims on the disbelief of one who rules by the *Yassaḡ* or other forms of human ignorance, what then of one who rules by these man-made laws among Muslims and compels them to follow them by force of arms?

It is sufficient for anyone who wishes to see the extent of disbelief, defiant disobedience, injustice, alteration of laws, and mockery of Allāh's signs, to look at a copy of his country's constitution, the laws applied in courts, and the legislative decrees issued by his country's government every day. This is the situation in Pakistan and all Muslim countries, exactly as the Prophet ﷺ informed in what was narrated from him by Imām Aḥmad: *"The bonds of Islām will be undone one by one. Whenever one bond is undone, people will cling to the next. The first of them to be undone will be the ruling (al-ḥukm), and the last of them will be the prayer (al-ṣalāh)."* There is no doubt that whoever implements these laws is an infidel who must be fought, by the consensus of Muslims.

Regarding the saying of Allāh Ta'ālā: *{Have you not seen those who claim to have believed in what was revealed to you, [O Muḥammad], and what was revealed before you? They wish to refer legislation to ṭāghūt (false deities/tyrannical systems), while they were commanded to disbelieve in it. And Satan wishes to lead them far astray.}* (al-Nisā' 4:60). Ibn Kathīr, may Allāh have mercy on him, says:

"[This is a denunciation from Allāh, Exalted and Majestic, of one who claims belief in what Allāh revealed to His Messenger and to the previous Prophets, while at the same time wishing to seek judgment in disputes from other than the Book of Allāh and the Sunnah of His Messenger.]" Then he said: "[For it – meaning the verse – condemns everyone who turns away from the Book and the Sunnah and seeks judgment from other than them of falsehood, which is what is meant here by ṭāghūt. This is why He said: *{They wish to refer legislation to ṭāghūt}.*] As He said in the same Sūrat al-Nisā' a few verses later in His saying, Ta'ālā: *{But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.}* (al-Nisā' 4:65). [Meaning, if they make you their judge, they obey you inwardly, so they find no discomfort within themselves from what you have judged, and they submit to it outwardly and inwardly, surrendering to it completely without resistance, opposition, or dispute. As it is stated in the Ḥadīth: *"By the One in Whose Hand is my soul, none of you truly believes until his desires are subservient to what I have brought."*]"

Regarding the saying of Allāh Ta'ālā from Sūrat al-Aḥzāb, verse 36: *{It is not for a believing man or a believing woman, when Allāh and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allāh and His Messenger has certainly strayed into clear error.}* (al-Aḥzāb 33:36). Ibn Kathīr, may Allāh have mercy on him, said: "[This verse is general in all matters. That is, if Allāh and His Messenger decide something, no one has the right to oppose it, nor does anyone have any choice, opinion, or say here. This is why He warned severely against opposing that, saying: *{And whoever disobeys Allāh and His Messenger has certainly strayed into clear error}.*] And like His saying, Ta'ālā: *{So let those beware who dissent from the Messenger's order, lest fitnah strike them or a painful punishment.}* (al-Nūr 24:63)."

Imām Abū Bakr al-Jaṣṣāṣ said in his commentary on the saying of Allāh Ta‘ālā, *{But no, by your Lord, they will not [truly] believe...}* (al-Nisā’ 4:65), the aforementioned verse: "(This verse indicates that whoever rejects any of the commands of Allāh Ta‘ālā or His Messenger ﷺ is outside the religion of Islām, whether he rejects it due to doubt in it, or by failing to accept, submit, and refraining from surrender. This necessitates the validity of what the Companions concluded in their ruling of apostasy for those who refrained from paying Zakat)." (*Aḥkām al-Qur’ān*, Vol. 2, p. 212).

Imām Ibn Taymiyyah, may Allāh Ta‘ālā have mercy on him, said regarding the verse: *{The only statement of the [true] believers when they are called to Allāh and His Messenger to judge between them is that they say, "We hear and we obey." And those are the successful.}* (al-Nūr 24:51).

He said: "[So He, Glorified is He, clarified that whoever turns away from obedience to the Messenger and shuns his judgment is one of the hypocrites and not a believer, and that the believer is one who says, 'We hear and we obey.' If hypocrisy is established and faith is removed merely by shunning the Messenger's judgment and wishing to seek judgment from another – and this is mere abandonment, which might be caused by strong desires – then how much more so in the case of disparagement and the like?]" (*al-Ṣārim al-Maslūl*, p. 38).

Likewise, Shaykh al-Islām transmitted the agreement of the jurists, saying: "(And a person, whenever he deems lawful the unlawful – upon which there is consensus – or deems unlawful the lawful – upon which there is consensus – or changes the Sharī‘ah – upon which there is consensus – he is an apostate infidel by the agreement of the jurists)." (*Fatāwā*, Vol. 3, p. 267).

He also said in his *Fatāwā* (Vol. 35, p. 406): "(Whoever rules by what contradicts the Sharī‘ah of Allāh and His Messenger, knowing that, is of the same kind as the Tatars

who give precedence to the judgment of the *Yassa*q over the judgment of Allāh and His Messenger)."

He also says in *Minhāj al-Sunnah* (Vol. 3, p. 22): "(So whoever deems it permissible to judge between people by what he sees as just, without following what Allāh has revealed, is an infidel)."

And in *al-Fatāwā al-Kubrā* (Vol. 4, p. 515): "(It is known by necessity from the religion of Muslims and by the agreement of all Muslims that whoever permits following a religion other than Islām or following a Sharī'ah other than that of Muḥammad ﷺ is an infidel)."

Imām Ibn al-Qayyim, may Allāh have mercy on him, says regarding the saying of Allāh Ta'ālā: *{O you who have believed, obey Allāh and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day. That is best and most V* *উত্তম in result.}* (al-Nisā' 4:59).

He said: "[This is conclusive proof that it is obligatory to refer matters of dispute in everything people dispute about concerning the entire religion, to Allāh and His Messenger ﷺ, not to anyone other than Allāh and His Messenger ﷺ. Whoever refers the matter to other than them has opposed the command of Allāh. And whoever, at the time of dispute, calls to a judgment other than that of Allāh and His Messenger, has called with the call of Jāhiliyyah. A servant does not enter into faith until he refers everything disputed by disputants to Allāh and His Messenger. This is why Allāh Ta'ālā said: *{if you should believe in Allāh and the Last Day}*. This, as mentioned earlier, is a condition that negates the conditioned upon its absence. This indicates that whoever makes someone other than Allāh and His Messenger the judge in matters of dispute is outside the requisites of faith in Allāh and the Last Day. This verse is sufficient as a decisive, conclusive statement and cure. For it is conclusive



against those who oppose it, and a safeguard for those who adhere to it, exemplifying what it commands.]" (*al-Risālah al-Tabūkiyyah*).

Regarding this same verse (al-Nisā' 4:59), Ibn Kathīr, may Allāh have mercy on him, said: "[This shows that whoever does not seek judgment in a matter of dispute from the Book and the Sunnah, and does not refer to them in that, is not a believer in Allāh nor in the Last Day.]" (*Tafsīr Ibn Kathīr*).

Ibn al-Qayyim, may Allāh have mercy on him, says: "(Then He, Glorified is He, informed that whoever seeks judgment from other than what the Messenger brought has judged by ṭāghūt (false deities/tyrannical systems) and sought judgment from it. And ṭāghūt is everything by which the servant transgresses his limit, whether worshipped, followed, or obeyed. So the ṭāghūt of every people is that to which they seek judgment other than Allāh and His Messenger, or worship besides Allāh, or follow without insight from Allāh)." (*I'lam al-Muwaqqi'in*, Vol. 1, p. 5).

He also said in *Madārij al-Sālikīn* (Vol. 1, p. 337): "(If he believes that ruling by what Allāh revealed is not obligatory and that he has a choice in it, while being certain of Allāh's judgment, then this is major disbelief (kufr akbar))."

Qāḍī Abū Ya'ālā says in *Uṣūl al-Dīn* (p. 271): "(Whoever believes in the lawfulness of what Allāh has forbidden by explicit text, or from His Messenger, or what Muslims have unanimously agreed is forbidden, is an infidel; such as one who permits drinking alcohol and forbids prayer, fasting, and Zakat. Likewise, whoever believes in the unlawfulness of something Allāh has made lawful and permitted by explicit text, or which Allāh, Exalted and Majestic, has permitted. The reason for this is that it entails belying Allāh Ta'ālā and His Messenger in His report, and belying Muslims in their report. Whoever does that is an infidel by the consensus of Muslims)."

Imām al-Qurṭubī, in his commentary on the saying of Allāh Ta‘ālā: *{And if they break their oaths after their treaty and defame your religion, then fight the leaders of disbelief. Indeed, there are no [binding] oaths for them, so that they might cease.}* (al-Tawbah 9:12), said: "(Some scholars have used this verse as evidence for the obligation to kill one who defames the religion, as he is an infidel. Defamation is to attribute to it what is unfitting, or to object with scorn to what is part of the religion, given the established definitive proof of the soundness of its principles and the uprightness of its branches)." (Vol. 8, p. 82).

Look today at the speeches and statements of these leaders and their aides, and the defamation of religion and scorn for its rituals therein.

He, may Allāh have mercy on him, also said: "(If he judges by what he has, claiming it is from Allāh, then this is an alteration of it that necessitates disbelief)." (Vol. 6, p. 191).

And he said: "(If he seeks a judgment other than Allāh's, not being pleased with His, then he is an infidel)." (*Tafsīr al-Qurṭubī*).

We suffice with these narrations. The evidences are very numerous, from the sayings of Imāms and scholars and the texts of the Book and the Sunnah.

These clear verses and evident narrations demonstrate unequivocally that the issue pertains to two categories of people:

1. The ruler.
2. The ruled.

As for the ruled:

His obligation is to submit to the Shari‘ah of Allāh, to choose to be judged by it, and to be content with its outcome, whether for him or against him, and not to find any

aversion within himself. He must submit absolutely to the judgment of Allāh. A Muslim's faith diminishes and is harmed (while the outward ruling of Islām remains upon him) to the extent that he finds dislike or aversion to this judgment. This deficiency in faith can grow according to the degree of his lack of submission to the Shari'ah of Allāh and the nature of his rejection of it, until, if it reaches the point where the ruled rejects the judgment of Allāh due to lack of faith in it, or disparagement of it, or lack of conviction in its suitability, and gives precedence and preference to human laws over it, then this nullifies faith entirely and leads its perpetrator to disbelief, may Allāh protect us.

As for the ruler:

The one who has assumed authority over the people's affairs, whom Allāh has involved in His governance, is a person in whom knowledge and the absence of ignorance are presumed. This is either inherent in him or due to the presence of commands, prohibitions, and guidance from people of knowledge and religion. Ability is also presumed in him, for he is the possessor of authority; he is not under duress, as might be the case for individual subjects. This ruler of the Muslims primarily derives his legitimacy from being the custodian entrusted with applying Allāh's Law among Muslims. Abundant evidence from the Qur'ān, the Sunnah, and the reports of the early Muslims (āthār) indicates that one who replaces Allāh's Law with human laws, turns away from it, and substitutes others in its place, is a disbeliever who must be fought until he returns to Allāh's Law, so that he governs by nothing else, neither in small matters nor in great, as we have already seen in the statement of Ibn Kathīr, may Allāh have mercy on him. Allāh, the Exalted, has attributed all descriptions of disbelief in Him to such a person in the Qur'ān, saying in Sūrat al-Mā'idah:

- *{And whoever does not judge by what Allāh has revealed – then it is those who are the disbelievers.} (Al-Mā'idah/44).*

- *{And whoever does not judge by what Allāh has revealed – then it is those who are the transgressors.} (Al-Mā'idah/45).*
- *{And whoever does not judge by what Allāh has revealed – then it is those who are the wrongdoers.} (Al-Mā'idah/47).*

This important creedal truth – namely, the disbelief of the ruler who governs by other than what Allāh has revealed and replaces Allāh's Law – has been subjected to such obfuscation, denial, tampering with Allāh's verses, and distortion of their meaning to satisfy the desires of sultans and kings who deviate from Allāh's Law, to an extent unparalleled by other verses and rulings. This has been the case since deficiencies and corruption began to affect the institution of ruling by what Allāh has revealed, exactly as the Prophet (peace and blessings be upon him) foretold. Kings and sultans who initially ruled by Allāh's Law began to evade the application of certain rulings to themselves and their close associates, due to personal whims or favoritism. This deficiency grew progressively larger until, with the fall of the Islamic Caliphate, it led to the complete replacement of Allāh's Law. The aggression against Allāh's supreme authority reached the point of usurping the right to legislate and granting it to human beings. Consequently, Muslim rulers began to legislate independently of Allāh, replacing and distorting the Sharī'ah through codification and legislation, adopting what they wished and abandoning what they wished.

This represented a new leap into disbelief, distinct from the injustice and misguidance committed by earlier kings who, despite these failings, generally ruled by the Sharī'ah. This is a lengthy subject. Contemporary scholars and Muslim writers have addressed it in detail, defending the truth of the Sharī'ah against the sophistry of the ignorant and the deceptions of falsifiers among some palace scholars, hypocritical apparatuses, and official religious institutions. These latter groups have sought to patch up the disbelief of their contemporary rulers and falsely and slanderously cloak them in the garb of Islām.

The conciseness that governs this book does not permit further evidence and details; however, I draw the Muslim reader's attention to important points for understanding the reality of the disbelief of the rulers in Muslim lands today:

First: One might ask: If the ruler who governs by other than what Allāh has revealed is a disbeliever, why did the Qur'ān use the terms "transgressors" (al-Fāsiqūn) and "wrongdoers" (al-Zālimūn) for him, and not limit itself to "disbelievers" (al-Kāfirūn) when saying: *{And whoever does not judge by what Allāh has revealed – then it is those who are ...}*? The answer to this, and Allāh, the Blessed and Exalted, knows best, is twofold:

1. Ruling by other than what Allāh has revealed may constitute transgression or wrongdoing that does not expel one from the fold of Islām into disbelief. Some of the early Muslims (Salaf) said this regarding their early rulers, such as some caliphs of the Umayyad and Abbasid dynasties. This applies when the instance of ruling by other than what Allāh has revealed occurs in limited cases, motivated by personal desire or favoritism, while acknowledging Allāh's judgment, knowing it, and believing in its superiority and obligation, and with the perpetrator believing himself to be a sinner falling short, without any of them openly declaring rule by other than what Allāh has revealed or its replacement by way of legislation. What is happening today has no precedent in the entire history of Muslims, except in these recent times where rulers' constitutions and laws stipulate that the rulings for theft, adultery, murder, and other matters of blood, wealth, and honor, as well as administrative laws in peace and war, judiciary, policies, etc., are not those stipulated in the Islamic Sharī'ah. Rather, they are laws they themselves have enacted and borrowed from the laws of disbelievers. This situation is a replacement of Allāh's Law and legislation independent of Allāh, not merely ruling by other than what Allāh has revealed in a limited instance. For the

early Muslims, such isolated acts were transgression and wrongdoing, but this replacement and legislation is, according to their consensus, disbelief, as transmitted by Ibn Kathīr and others we have mentioned. It is disbelief that removes its perpetrator from the religion and necessitates fighting him, without any disagreement among the early and later generations, the imāms of jurisprudence and Qur’ānic commentary, and the scholars of Ḥadīth. This is the situation of the rulers of our lands today, because their constitutions and laws openly and unambiguously declare the replacement and exclusion of Allāh’s Law.

It is well-known today that most of the Sharī’ah’s prescribed punishments (ḥudūd) have been replaced by imprisonment and financial penalties in the man-made laws of Muslim countries. This is in addition to the legalization of forbidden acts such as adultery, usury, and alcohol through governmental permits and licenses.

Furthermore, domestic and foreign policies are based on rulings that contradict what Allāh has revealed, the judicial authority is built upon constitutions derived from Roman European philosophies, and the legislative authority is founded on the principle of the right to legislate independently of Allāh. This is the state of the constitutions in Islamic countries.

This has no precedent in ancient history except for what Genghis Khan and his Mongol descendants did when they ruled Muslim lands. They claimed to be Muslims, prayed, and made the call to prayer, yet they governed by the Yassa, so Muslim scholars declared them disbelievers and fought them.

A number of contemporary Muslim scholars who have experienced the reality of our rulers’ disbelief in this age have spoken on this issue. They have clarified that the legislation, replacement of Allāh’s Law, and ruling by other than what Allāh has revealed that emanates from these rulers constitutes major disbelief (kufr akbar). We shall convey here a selection of their statements:

Shaykh Muḥammad Rashīd Riḍā, may Allāh have mercy on him, says in his commentary on the Almighty's words, *{And when it is said to them, "Come to what Allāh has revealed and to the Messenger," you see the hypocrites turning away from you with aversion.}* (Al-Nisā'/61):

"The verse states clearly that whoever deliberately turns away and rejects the judgment of Allāh and His Messenger, especially after being called to it and reminded of it, is a hypocrite. His claims of faith and Islām are not to be considered." (Tafsīr al-Manār, vol. 5, p. 227).

Shaykh Maḥmūd al-Ālūsī says in his commentary, *Rūḥ al-Ma'ānī* (vol. 28, p. 20):

"There is no doubt about the disbelief of one who approves of man-made law and prefers it over the Sharī'ah, saying it is more consistent with wisdom and better for the nation, and who becomes enraged and fanatically angry if he is told that the Sharī'ah ruling on a matter is such-and-such. We have witnessed this in some of those whom Allāh has forsaken, making them deaf and blinding their sight. Therefore, one should not hesitate to declare as a disbeliever anyone who approves of what is clearly contrary to the Sharī'ah and gives it precedence over Sharī'ah rulings, thereby demeaning the truth."

Shaykh Muḥammad Amīn al-Shinqītī, may Allāh have mercy on him, says in *Aḍwā' al-Bayān* (vol. 2, p. 104):

"Whoever does not judge by what Allāh has revealed, in opposition to the Messengers and in annulment of Allāh's rulings, then his wrongdoing, transgression, and disbelief all expel him from the religion."

In his commentary on the ḥadīth of 'Adī ibn Ḥātim and the Prophet's (peace and blessings be upon him) statement: *("Did they not forbid for you what Allāh made lawful and make lawful for you what Allāh forbade, and you followed them?")* 'Adī said,

"Yes." *The Prophet said, "That was their worship of them."*), Shaykh al-Shinqīṭī, may Allāh have mercy on him, says:

"This prophetic interpretation – that everyone who follows a legislator in what he permits and prohibits contrary to Allāh's legislation is worshipping him, taking him as a lord, associating him with Allāh, and disbelieving in Allāh – is a correct interpretation, with no doubt as to its correctness. Know, O brothers, that associating partners with Allāh in His rule and associating partners with Him in His worship are one and the same thing; there is absolutely no difference between them. So, one who follows a system other than Allāh's system, legislation other than Allāh's legislation, and a man-made law contrary to Allāh's Sharī'ah, turning away from the celestial light that Allāh revealed through His Messenger (peace and blessings be upon him) – whoever does this is no different in any way from one who worships an idol and prostrates to a graven image. They are both the same; both are polytheists associating partners with Allāh. One associates partners in His worship, and the other associates partners in His rule." (*Aḍwā' al-Bayān*).

He also says in the same commentary:

"Through these divine texts that we have mentioned, it becomes abundantly clear that those who follow man-made laws, legislated by Satan on the tongues of his allies in opposition to what Allāh, Glorified and Exalted, legislated on the tongues of His Messengers – no one doubts their disbelief except one whose insight Allāh has obliterated and whom He has blinded from the light of revelation, just like them."

He, may Allāh have mercy on him, further states:

"As for a man-made system that contradicts the legislation of the Creator of the heavens and the earth, implementing it is disbelief in the Creator of the heavens and the earth. Examples include claiming that preferring the male over the female in inheritance is not fair and that they must be equal in inheritance; claiming that



polygyny is an injustice and that divorce is an injustice to women; and claiming that stoning, amputation, and the like are barbaric acts unsuitable for humans.

Implementing this type of system in the lives, properties, lineage, contracts, and religions of society is disbelief in the Creator of the heavens and the earth." (*Aḍwā' al-Bayān*, vol. 4, p. 84).

Shaykh Aḥmad Shākir, may Allāh have mercy on him – a contemporary imām and ḥadīth scholar who passed away in 1958 and had worked in the field of Sharī'ah judiciary in Egypt before resigning – said in his commentary and verification of Imām Aḥmad's *Musnad*, under ḥadīth no. 7747:

"Whoever knowingly and intentionally rules by other than what Allāh has revealed is a disbeliever. Whoever is pleased with that and approves it is a disbeliever, whether he rules by what he calls the law of the People of the Book or by what he calls man-made legislation. All of it is disbelief and apostasy from the religion. May Allāh protect us from that."

Among what has been reported from him, may Allāh have mercy on him, is:

"With this, is it permissible in Allāh's Sharī'ah for Muslims to be governed in their lands by legislation borrowed from the pagan, atheist legislations of Europe? Or rather, by legislation into which false opinions and whims are inserted, which they change and alter as they please, its drafter unconcerned whether it conforms to or contravenes the Sharī'ah of Islām? Muslims were never afflicted with this except during the era of the Tatars." He continued until he said: "I do not think that a man who knows his religion and believes in it, in its entirety and details, can do anything but affirm, without hesitation or reinterpretation, that judicial authority in this situation is fundamentally null and void, incapable of being rectified or legitimized. The matter of these man-made laws is as clear as the sun: they are blatant disbelief, with no obscurity or dissimulation, and there is no excuse for anyone affiliated with

Islām, whoever they may be, to implement them or approve of them." (*‘Umdat al-Tafāsīr*, vol. 4, p. 171).

The terms "transgression" (fisq) and "wrongdoing" (ẓulm) in the language of the Qur’ān are often used to express explicit disbelief that contradicts faith. The evidences for this in the Qur’ān are numerous, including:

- The term "transgression" (fisq) being used for explicit disbelief, such as Allāh the Exalted’s words in Sūrat al-Kahf, verse 50: *{And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except Iblīs. He was of the jinn and departed from (fasaqa ‘an) the command of his Lord.}* It is known that Iblīs disbelieved through this transgression and deserved curse and expulsion; thus, his disbelief was called "transgression."

Similarly, His words: *{And We do not send the messengers except as bringers of good tidings and warners. So, whoever believes and reforms – no fear will there be concerning them, nor will they grieve. \* But those who deny Our verses – the punishment will touch them for what they were defiantly disobeying (yafsuqūn).}\* (Al-An‘ām/48-49).* It is clear that one who denies Allāh’s verses has disbelieved, yet He said about them, "yafsuqūn" (they transgress).

And in Sūrat al-Baqarah, verse 99: *{And We have certainly sent down to you distinct verses, and none disbelieve in them except the defiantly disobedient (al-fāsiqūn).}* This needs no explanation.

The term "wrongdoing" (ẓulm) being used for polytheism (shirk) and disbelief: Allāh the Exalted says in Sūrat Luqmān: *{O my son, do not associate [anything] with Allāh. Indeed, association [with Him] is great injustice (ẓulm).}\* (Luqmān/13).* This is clear; He called polytheism "wrongdoing." And His words: *{And they rejected them, while their [inner] selves were convinced thereof, out of injustice (ẓulman) and haughtiness.}* (Al-Naml/14). Rejection is disbelief, and He called it "wrongdoing."

Allāh has also combined the attributes of wrongdoing and transgression with disbelief and hypocrisy in more than one place, including: *{Indeed, those who disbelieve and commit wrong – Allāh will never forgive them nor guide them to a path.}* (Al-Nisā’/168). *{And We have certainly sent down to you distinct verses, and none disbelieve in them except the defiantly disobedient (al-fāsiqūn).}*\* (Al-Baqarah/99).

*{But those who wronged changed [the words] to a statement other than that which had been said to them, so We sent down upon those who wronged a punishment from the sky for what they were defiantly disobeying (yaḥṣuqūn).}*\* (Al-Baqarah/59).

In Sūrat al-Tawbah, after He ruled as disbelievers the hypocrites who mocked the religion in verse 66, He said in verses 67-68: *{They forgot Allāh, so He forgot them. Indeed, the hypocrites – it is they who are the transgressors (al-fāsiqūn). \* Allāh has promised the hypocrite men and hypocrite women and the disbelievers the fire of Hell, wherein they will abide eternally.}*

The Qur’ānic evidences are numerous, and the claim that the disbelief of current rulers is mere transgression or wrongdoing is refuted. The correct view is that they are disbelievers, wrongdoers, and transgressors simultaneously. And Allāh, the Exalted, knows best.

Secondly: Among the clear evidences in the Qur’ān and Sunnah for the disbelief of one who grants himself the right to legislate – permitting and prohibiting, changing laws, and encroaching upon Allāh’s sovereignty, thereby making himself a lord to be worshipped – is what He, the Glorified, informed about the disbelief of the Jews and Christians in His statement: *{They have taken their scholars and their monks as lords besides Allāh, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.}* (Al-Tawbah/31).

Imām Aḥmad, al-Tirmidhī, and Ibn Jarīr narrated through ‘Adī ibn Ḥātim, may Allāh be pleased with him, as Ibn Kathīr transmitted in his commentary, that when ‘Adī, who was a Christian, came to the Messenger of Allāh (peace and blessings be upon him) to embrace Islām, he found him reciting this verse. ‘Adī said to the Messenger of Allāh (peace and blessings be upon him): "They did not worship them." The Prophet (peace and blessings be upon him) replied: (*"Indeed, they forbade for them what was lawful and permitted for them what was unlawful, and they followed them. That was their worship of them."*) It is well-known that the interpretation of the Qur’ān by the authentic Sunnah is among the soundest interpretations. The indication of the verse and the ḥadīth is perfectly clear: whoever legislates, permitting and prohibiting, has made himself a lord, and whoever obeys him has worshipped him. This is the same as the worship of Pharaoh's people for Pharaoh. When he said to them: *{I have not known you to have a god other than me}* (Al-Qaṣaṣ/38), and *{And he said, "I am your most high lord."}* (Al-Nāzi‘āt/24), he did not ask them to believe that he created them, provided for them, created the universe, and managed it – for the Egyptians in his time had gods they worshipped in that capacity. Rather, they worshipped him as a legislating god through obedience. This is the same role played by Muslim rulers today, their legislators, and their disbelieving, wrongdoing, transgressing parliaments. Allāh the Exalted has said: *{So he bluffed his people, and they obeyed him. Indeed, they were a transgressing people.}* (Al-Zukhruf/54).

How could they not be judged as disbelievers when, in their decrees and parliaments, they permit alcohol – its manufacture, sale, and licensing – and collect fees and taxes on it? The same applies to brothels and usurious banks. They equate in the right to vote on legislation between the believer and the disbeliever, the righteous and the wicked, man and woman, the knowledgeable and the ignorant. They form forbidden alliances, conclude invalid treaties, prevent Allāh’s name from being mentioned in His mosques and strive for their ruin. In contrast, they forbid

what Allāh has permitted, such as enjoining good, forbidding evil, Jihād, collecting the tribute tax (jizyah), holding people accountable, and various types of lawful trade. This is not to mention the laws that permit unjust taxes and legislate for the killing, imprisonment, and displacement of people unjustly and aggressively, and so on regarding what they have legislated, codified, permitted, and prohibited. May Allāh destroy them; how they are deluded.

Thirdly: It is worth drawing attention to an important matter: the persistence of remnants of Sharīʿah provisions and fragments of its rulings within man-made legal codes, such as some personal status laws concerning marriage, divorce, and inheritance in certain Islamic countries, does not render the governance as rule by Sharīʿah. Similarly, deception and mocking the intelligence of simple people by titling the constitution with empty, deceptive phrases like "The Islamic Sharīʿah is the source of legislation and codification," or "The Islamic Sharīʿah is the primary source of legislation," as in some countries, or even exaggerating the deceit by saying, "The Islamic Sharīʿah is the sole source of legislation and codification," and then legislating and codifying independently of Allāh under this banner, as in some countries like Saudi Arabia, Sudan, and Yemen – this does not make the governance Islamic. To Allāh is our complaint about how they belittle the intelligence of their people by using certain scholars who are agents of the ruler. Who would agree to buy a bottle of wine labeled "milk" or "oil" on the premise that it is milk or oil? Does writing on wine purify it? This is from one perspective. From another, it is known in our religion that impurity nullifies purity, and Allāh is the richest of the rich, free from any need of partners, as He informed about Himself, Glorified and Exalted, and said in the Ḥadīth Qudsī: (*"Whoever performs an act in which he associates anyone else with Me, I will leave him and his polytheism."*) (Reported by Muslim). Allāh only accepts that the entire religion be for Him. Allāh the Exalted said: {*And fight them until there is no fitnah and [until] the religion, all of it, is for Allāh.*} (Al-Anfāl/39). And He said: {*Indeed, We have sent down to you the Book in truth, so worship Allāh,*

*[being] sincere to Him in religion. \* Unquestionably, for Allāh is the pure religion.}* (Al-Zumar/2-3).

The critical issue is not the magnitude or extent of this polytheism in legislation, or the amount by which rule by other than what Allāh has revealed is mixed. Rather, it is the act of deeming this permissible, undertaking it, and transgressing against the sovereignty of Allāh, Who said: *{Legislation is not but for Allāh. He has commanded that you worship not except Him.}* (Yūsuf/40). The tribulation (fitnah) we are in is that the religion in our lands is no longer entirely for Allāh. Ibn Kathīr, in his commentary on the verse *{And fight them until there is no fitnah and [until] the religion, all of it, is for Allāh}* (Al-Anfāl/39), reports from Ibn ‘Abbās that "it means there is no polytheism." He also reports from ‘Urwah and other scholars that "until there is no fitnah" means "until no Muslim is turned away from his religion." And from Muḥammad ibn Ishāq: "And Tawhīd is purely for Allāh, with no polytheism in it, and all rivals besides Him are rejected."

Imām al-Shāṭibī, may Allāh have mercy on him, said in *Al-I’tisām*: "Every innovation (bid‘ah), however small, whether by adding to or subtracting from the legislation, or changing the sound original, all of that may be attached to what is legislated, thereby undermining what is legislated. If someone were to do such a thing within the Sharī‘ah itself intentionally, he would disbelieve. For addition, subtraction, or alteration in it, whether small or large, is disbelief. There is no difference between what is small or large."

Imām Ibn Taymiyyah said: "If part of the religion is for Allāh and part is for other than Allāh, fighting becomes obligatory until the religion is entirely for Allāh. This is why Allāh the Exalted said: *{O you who have believed, fear Allāh and give up what remains [due to you] of interest, if you should be believers. And if you do not, then be informed of a war [against you] from Allāh and His Messenger.}* (Al-Baqarah/278-279). This verse was revealed concerning the people of Ṭā’if when they entered

Islām and committed to prayer and fasting but refused to abandon usury. Allāh the Exalted showed that they were at war with Him and His Messenger. If these people, who are at war with Allāh and His Messenger, must be fought through Jihād, then what about those who abandon many or most of the laws of Islām, like the Tatars? The scholars of Islām are in agreement that if a dissenting group refuses to adhere to some of the Islamic obligations, they must be fought, even if they utter the two testimonies of faith but refuse to pray, pay zakāh, fast Ramaḍān, perform pilgrimage to the Ancient House, rule among themselves by the Book and Sunnah, prohibit immoralities, alcohol, or marriage to those of prohibited degrees, or if they wrongfully consider permissible the taking of lives and property, usury, gambling, Jihād against disbelievers, or imposing the jizyah on the People of the Book, and other such laws of Islām. They are to be fought over these matters until the religion is entirely for Allāh." (Vol. 28, Issue 217).

In summary: If the religion of Allāh is mixed with the religion of another, His legislation with the legislation of another, and His rule with the rule of another, this constitutes turning away from Allāh's religion (fitnah), and fighting becomes obligatory until there is no such fitnah. This is what is happening today, and it is what our rulers have brought upon us in terms of internal corruption, external aggression, hardship in public life, and humiliation at the hands of enemies.

Our Lord, Glorified and Exalted, has called such rulers "disbelievers, transgressors, wrongdoers." Yet, agents of the sultans have come forth calling these rulers righteous Muslims and legitimate guardians. It is as if they have their own special Qur'ān in which they have written: "And whoever does not judge by what Allāh has revealed – then it is those who are the righteous, believing Muslims!"

Therefore, frankly and clearly, and by the right of bearing witness for Allāh Who commanded us with His words: *{You must make it clear to the people and not conceal it}* (Āl 'Imrān/187), we must say:

It is a mistake for some scholars to apply the statements of some early Muslims about the early Muslim sultans – who ruled by what Allāh revealed, strove in Jihād for Allāh's cause, enjoined good, and forbade evil, yet had some injustice and oppression, like some Umayyad and Abbasid kings – to the rulers of today.

Regarding some instances where those early rulers judged by other than what Allāh revealed, they said it was "disbelief lesser than disbelief" or "minor disbelief." It is a grave error to apply this statement to the Muslim rulers of today, whose situation, laws, and legislative authorities we have previously described!

Glory be to Allāh! How can this be when they have created specialists in man-made law, educated in the lands of the disbelieving Cross in the West, and called each one of them a "legislator" (musharriʿ), in such explicit terms? This is not to mention what these kings, presidents, and princes do in enacting laws and legislating decrees, including dissolving the legislative bodies themselves (parliaments) if it occurs to them! The ruler at times worships the legislator and demands that people worship him, at other times imprisons him, and if he wishes to kill him, he kills him! Just as idol worshippers would fashion a god from dates and then eat it, or a god from wood and then burn it to cook upon! This is aside from the other forms of disbelief they have donned, such as loyalty to disbelievers, killing believers, and various nullifiers of faith in word and deed.

Now, an important issue confronts us, concerning which some have gone to extremes, even declaring Muslims as disbelievers, while others have been negligent, even declaring disbelievers as Muslims and testifying to the Islām of apostates. This issue is: Who are the apostate disbelievers in the government of a disbelieving or apostate ruler? Allāh the Exalted says: *{And whoever does not judge by what Allāh has revealed – then it is those who are the disbelievers}* (Al-Mā'idah/44). As is known from the Arabic language, the word "man" (whoever) is a relative pronoun meaning "the one who," and it is a form of generality and inclusiveness. So, His statement



"man lam yahkum" (whoever does not judge) means "the one who does not judge" and includes everyone who does not judge.

If the system is based on absolute individual rule, without accompanying governing institutions, as was the rule of Pharaoh and as is the rule of despotic rulers, then the disbeliever is the ruler alone, and the word "man" (the one who) pertains to him alone. As for his executive assistants, they are generally considered a "faction of disbelief or apostasy." They bear sin according to their participation, which may reach the level of disbelief or may be merely a sin.

However, if governance is through institutions that exercise rule collectively, as is the case with most governments in the world today, then the institutions directly involved in governance and their senior officials are disbelievers.

In the commonly known situation today, constitutional governments are based on three authorities:

1. The Executive Authority: The president and his deputies, and ministers and their deputies.
2. The Legislative Authority: Members of parliament, or their equivalents among those specialized in legislating decrees and enacting laws.
3. The Judicial Authority: The public prosecution, various types of judges, and different courts: general, appellate, cassation, supreme court, etc.

If the government is dictatorial (military, dynastic, party-based, etc.), then the government is based on a single institution composed of the dictatorial ruler and his direct aides who exercise governance, authority, legislation, and judiciary.

In both cases, the principle is the same: *{And whoever does not judge by what Allāh has revealed – then it is those who are the disbelievers}*.

Therefore:

In constitutional governments, by virtue of the generality of the term "man" (whoever), the apostate disbelievers are:

1. The Executive Authority: The President (or King) and his deputies, and Ministers and their deputies.
2. The Legislative Authority: Members of Parliament, and members of the Consultative Council (those who legislate articles of constitutions or texts of laws contrary to what Allāh has revealed, or approve them, or ratify them, or accept them).
3. The Judicial Authority: Judges who rule by other than what Allāh has revealed.

In the dictatorial case, according to the same principle, the apostate disbelievers are:

1. The dictatorial ruler and his deputies.
2. His senior direct aides and members of his government or administration or his ministers who directly exercise authority, including ruling, legislating, and judging by other than what Allāh has revealed.

Due to military coups against constitutional governments, new systems of rule have emerged, which can be called "constitutional dictatorships!" (This name we use is not in jest). They are dictatorial in reality, and constitutional in claim and in mocking the intelligence of the people. This is the situation in the countries of the Arab and Islamic world.

In this case, the principle remains the same: *{And whoever does not judge by what Allāh has revealed – then it is those who are the disbelievers}*. The apostate

disbelievers are: the dictatorial ruler, and his direct aides who exercise authority, rule by disbelief, legislate, and judge by other than what Allāh has revealed.

This concerns the disbelief of the rulers of Muslim lands in this era, from the perspective of legislating without Allāh's permission and ruling by other than what Allāh has revealed.

However, these belligerents against Allāh and His Messenger did not content themselves with their disbelief from this aspect alone; they added to it a disbelief that is clearer and easier to prove: their loyalty to the enemies of Muslims, their assistance to the disbelievers, and their support for them against their own peoples and co-religionists. Let us consider in some brief detail the Sharī'ah ruling on this other crime of theirs.

### **The Doctrine of Loyalty and Disavowal (al-Walā' wa-l-Barā')**

The ruling on loyalty to disbelievers, its types, and the ruling on Muslims fighting alongside disbelievers and apostates are determined irrespective of people's races, colors, languages, nations, wealth, poverty, or any other consideration. The Sharī'ah recognizes only two affiliations for them: "believer" (mu'min) and "disbeliever" (kāfir). It has established through clear texts from the Book and the Sunnah that the people of faith are brothers and constitute a single nation. Allāh the Exalted said: *{The believers are but brothers}* (Al-Ḥujurāt/10). It has also established that the disbelievers, despite their differing forms of disbelief, races, nations, and languages, are "one community" (millah wāḥidah). With this clarity, it is established that accountable beings, both humans and jinn, on this earth form two nations: "the people of faith" (ahl al-īmān) and "the people of disbelief" (ahl al-kufr).

Allāh, Mighty and Majestic, said: *{And indeed this, your nation, is one nation}* (Al-Mu'minūn/52). It established among them the bond of loyalty and its obligations, and decreed that preference among them is based on piety (taqwá). It decided that:

*{Allāh is the ally of those who believe. He brings them out from darknesses into the light}* (Al-Baqarah/257). It also established that the disbelievers, despite their differing forms of disbelief, races, nations, and languages, are "one community." With this clarity, it is established that accountable beings, both humans and jinn, on this earth form two nations: "the people of faith" and "the people of disbelief."

Allāh, Glorified and Exalted, has unequivocally commanded believers to ally with one another and to disavow disbelievers. Upon this is built the doctrine of loyalty and disavowal (al-walā' wa-l-barā'). This is not a subsidiary issue of faith; rather, it is a fundamental issue, linked to the foundation of Tawhīd, as faith or disbelief, and a person's affiliation to one of these two nations, is built upon it.

No other bond stands before the doctrine of loyalty and disavowal, nor is any other considered, not even the strongest ties of kinship. Allāh has severed those ties with their disbelieving counterparts. He cut the bond between our master Abraham, peace be upon him, and his disbelieving father, so he disavowed him: *{And when it became clear to him that he was an enemy to Allāh, he disassociated himself from him. Indeed, Abraham was compassionate and forbearing.}* (Al-Tawbah/114). He cut the bond between our master Noah, peace and blessings be upon him, and his son, saying: *{He said, "O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous."}* (Hūd/46). He also cut it between the believer Āsiyah and her disbelieving husband Pharaoh: *{And Allāh presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his work and save me from the wrongdoing people."}* (Al-Taḥrīm/11). He also cut it between our masters Noah and Lot, peace be upon them, and their disbelieving wives: *{Allāh presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so those prophets did not avail them from Allāh at all, and it was said, "Enter the Fire with those who enter."}* (Al-Taḥrīm/10).

Allāh the Exalted said: *{You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those – He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they will abide eternally. Allāh is pleased with them, and they are pleased with Him. Those are the party of Allāh. Unquestionably, the party of Allāh – they are the successful.}* (Al-Mujādilah/22). And He informed by His statement: *{And the believing men and believing women are allies of one another}* (Al-Tawbah/71). *{And those who disbelieved are allies of one another}* (Al-Anfāl/73). *{And the hypocrite men and hypocrite women are of one another}* (Al-Tawbah/67).

Allāh the Exalted said: *{And indeed, the wrongdoers are allies of one another, and Allāh is the ally of the righteous.}* (Al-Jāthiyah/19). So, there are only two affiliations, two nationalities, two bonds, and two ties: a Muslim who is loyal to a Muslim, and a disbeliever and a hypocrite who are loyal to one another.

Allāh has commanded the adoption of this creed and informed us that if we do not practice it, *{There will be fitnah on earth and great corruption.}* (Al-Anfāl/73). One who examines the verses of the Qur’ān finds that they cover the issue of commanding loyalty to believers and its implications, and prohibiting loyalty to disbelievers and commanding disavowal of them and its implications, with utmost focus and clarity. We can briefly mention some of this by extracting the Qur’ānic rulings and principles as follows:

1. The believer is an ally of the believer:

Allāh the Exalted says: *{The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakāh and obey Allāh and His Messenger.}* (Al-Tawbah/71).

2. The disbeliever is an ally of the disbeliever:

Allāh the Exalted says: *{And those who disbelieved are allies of one another}* (Al-Anfāl/73). *{The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right}* (Al-Tawbah/67).

3. Prohibition of loyalty to disbelievers:

Allāh the Exalted says: *{Let not believers take disbelievers as allies rather than believers. And whoever does that has nothing [to expect] from Allāh}* (Āl ‘Imrān/28). And Allāh the Exalted says: *{O you who have believed, do not take the disbelievers as allies instead of the believers.}* (Al-Nisā’/144).

4. The believer's loyalty to the believer is loyalty to Allāh and His Messenger, and it brings victory and dominance:

Allāh the Exalted says: *{Your ally is none but Allāh and His Messenger and those who have believed}* (Al-Mā’idah/55). *{And whoever is an ally of Allāh and His Messenger and those who have believed – then indeed, the party of Allāh – they will be the predominant.}* (Al-Mā’idah/56).

5. A Muslim's loyalty to disbelievers is loyalty to Satan and entry into his party:

It is a loss and incurs wrath from Allāh the Exalted, necessitating eternal пребывание in Hellfire. Allāh the Exalted says: *{Have you not seen those who make allies of a people with whom Allāh has become angry? They are neither of you nor of them, and they swear to falsehood while they know.}* (Al-Mujādilah/14), until His words: *{Satan has overcome them and made them forget the remembrance of Allāh. Those are the party of Satan. Unquestionably, the party of Satan – they will be the losers.}* (Al-Mujādilah/19). As Allāh the Exalted also said: *{You see many of them becoming allies of those who disbelieved. How wretched is that which they have put*

*forth for themselves in that Allāh has become angry with them, and in the punishment they will abide eternally. \* And if they had believed in Allāh and the Prophet and what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient.}* (Al-Mā'idah/80-81). And Allāh the Exalted said: *{And whoever takes Satan as an ally instead of Allāh has certainly sustained a manifest loss.}* (Al-Nisā'/119).

6. A Muslim's loyalty to disbelievers is flimsy, and Satan will disavow their loyalty after having embroiled them in disbelief:

Allāh the Exalted says: *{The example of those who take allies other than Allāh is like that of the spider who takes a home. And indeed, the weakest of homes is the home of the spider, if they only knew.}* (Al-ʿAnkabūt/41). And He said: *{And [Abraham] said, "You have only taken, other than Allāh, idols as [a bond of] affection among you in worldly life. Then on the Day of Resurrection you will deny one another and curse one another, and your refuge will be the Fire, and you will have no helpers."}* (Al-ʿAnkabūt/25). And He said: *{Like the example of Satan when he says to man, "Disbelieve." But when he disbelieves, he says, "Indeed, I am disassociated from you. Indeed, I fear Allāh, Lord of the worlds."}* (Al-Ḥashr/16).

7. A Muslim's loyalty to disbelievers makes him one of them, nullifies his deeds, and leads him to apostasy:

God Almighty states in Sūrat al-Mā'idah:

*{O you who believe! Do not take the Jews and the Christians as allies; they are allies of one another. And whoever among you takes them as allies, then indeed, he is one of them. Indeed, God does not guide the wrongdoing people}* (al-Mā'idah 5:51).

He then continues:

*{And those who believe will say, 'Are these the ones who swore by God their strongest oaths that they were with you?' Their deeds have become worthless, and they have become losers. O you who believe! Whoever among you apostatizes from his religion—God will bring forth a people whom He loves and who love Him: humble toward the believers, strong against the disbelievers, striving in the way of God, and fearing not the blame of any critic. That is the grace of God, which He bestows upon whom He wills. And God is All-Encompassing, All-Knowing}* (al-Mā'idah 5:54–51).

After stating:

*{O you who believe! Do not take the disbelievers as allies instead of the believers. Do you wish to offer God a manifest case against yourselves?}* (al-Nisā' 4:144),

He follows with:

*{Indeed, the hypocrites will be in the lowest depths of the Fire, and you will never find for them any helper}* (al-Nisā' 4:145).

#### 8. The Prohibition of Taking Relatives, People, or Clan as Allies if They Are Disbelievers

Indeed, affection for them based on kinship, despite their disbelief, contradicts faith. Allāh the Exalted says: *{O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over faith. And whoever among you allies himself with them—then it is those who are the wrongdoers.}* (At-Tawbah 9:23). *{Say, [O Muḥammad], "If your fathers, your sons, your brothers, your wives, your kindred, wealth which you have acquired, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allāh and His Messenger and Jihād in His cause, then wait until Allāh executes His command. And Allāh does not guide the defiantly disobedient people."}* (At-Tawbah 9:24).



Allāh the Exalted also says: *{You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those—He has decreed within their hearts faith and supported them with spirit from Him. And He will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allāh is pleased with them, and they are pleased with Him. Those are the party of Allāh. Unquestionably, the party of Allāh—they are the successful.}* (Al-Mujādilah 58:22).

#### 9. The Prohibition of Taking Disbelievers as Confidants and Helpers When Hatred Has Become Apparent from Their Mouths

Allāh the Exalted says: *{O you who have believed, do not take as intimates those other than yourselves, for they will not spare you [any] ruin. They wish you would suffer. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason.}* (Āl ‘Imrān 3:118).

#### 10. The Prohibition of Alliance with Those Who Fought Us and Expelled Us from Our Homes

Allāh the Exalted says: *{Allāh only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion—[He forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers.}* (Al-Mumtaḥanah 60:9).

#### 11. The Prohibition of Alliance with Those Who Take Our Religion as Ridicule and Play

Allāh the Exalted says: *{O you who have believed, do not take as allies those who take your religion in ridicule and amusement from among those who were given the*

*Scripture before you, nor the disbelievers. And fear Allāh, if you should be believers.}*  
(Al-Mā'idah 5:57).

## 12. The Emphasis on the Prohibition of Alliance with Jews and Christians Specifically Among the Disbelievers

One who examines the reasons for the revelation of most verses prohibiting alliance with disbelievers will find that they were revealed concerning the prohibition of alliance with Jews and Christians. Nevertheless, the Qur'ānic verses explicitly named them from among all disbelievers with whom alliance is forbidden. Allāh the Exalted says: *{O you who have believed, do not take the Jews and the Christians as allies}* (Al-Mā'idah 5:51). And Allāh the Exalted says: *{O you who have believed, do not take as allies those who take your religion in ridicule and amusement from among those who were given the Scripture before you, nor the disbelievers, as allies}* (Al-Mā'idah 5:57).

## 13. The Command to Follow the Religion of Abraham in Complete Disavowal of, Hatred Towards, and Enmity Against Disbelievers

Allāh the Exalted says: *{There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allāh. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone"—except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have no [power to do] for you anything against Allāh." [They said], "Our Lord, upon You we have relied, and to You we have returned, and to You is the destination."}* (Al-Mumtaḥanah 60:4).

## 14. The Qur'ānic Verses Have Specified the Excuses of Muslims Who Ally with Disbelievers and Fall into Hypocrisy: Either Seeking Honor or Fearing Harm and Calamities

The Qur'ān has refuted and nullified these excuses, and judged their proponents as hypocrites, apostates, and affiliated with the disbelievers. This is due to the disease in their hearts, and their end will be regret in this world and the Hereafter, and their destination is Hellfire. Allāh the Exalted says: *{Give tidings to the hypocrites that there is for them a painful punishment—those who take disbelievers as allies instead of believers. Do they seek with them honor [through power]? But indeed, honor belongs to Allāh entirely.}* (An-Nisā' 4:138-139). Allāh the Exalted also says: *{O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you—then indeed, he is [one] of them. Indeed, Allāh guides not the wrongdoing people. So you see those in whose hearts is disease hastening into [association with] them, saying, "We are afraid a misfortune may strike us." But perhaps Allāh will bring conquest or a decision from Him, and they will become, over what they have concealed within themselves, regretful.}* (Al-Mā'idah 5:51-52).

**Among the most dangerous manifestations of allying with disbelievers are:**

1. Imitating them in dress, behavior, customs, and names out of admiration, approval, and subservience. It is narrated from the Prophet (peace and blessings be upon him): *"I have been sent with the sword until Allāh alone is worshipped without any partner; my provision has been placed under the shadow of my spear; and humiliation and subservience have been decreed for those who oppose my command. Whoever imitates a people is one of them."* (Narrated by Aḥmad).
2. Residing with polytheists in their lands and dwellings without necessity. The Prophet (peace and blessings be upon him) said: *"Do not live with the polytheists, nor associate closely with them; whoever lives with them or associates closely with them is like them."* (Narrated by At-Tirmidhī).

3. Celebrating their festivals and occasions, congratulating them on these occasions, and exchanging gifts with them. The scholars of Islām have been stringent regarding matters of loyalty and affection towards disbelievers.

These aforementioned matters—imitating disbelievers, residing with them without a valid Sharī‘ah necessity, and celebrating the festivals of Zoroastrians, Jews, and Christians—have become so widespread among Muslims that they seem like their own customs and religion, as if no sin or divine wrath results from them. Most Muslims today consider these to be signs of civilization and modernity, and privileges of the elite and prominent. Foreign attire, Western fashion fads, hairstyle trends, eating and drinking habits, furnishing styles, ways of standing and sitting, music and dance, and European and American behaviors have become subjects of competition among various classes of Muslims, except for those upon whom Allāh has mercy.

As for residing and settling in the lands of disbelievers, one is astonished by the sheer numbers of those who emigrate to disbelievers' countries, live with them, marry from them, and spend their lives and deaths, and the lives of their offspring, in the lands of disbelievers. Indeed, people in our countries have come to view them as fortunate and successful. People, especially the youth, compete and queue at the embassies of disbelieving nations, particularly those of Europe, America, and Australia, for one of them to obtain a work or immigration visa. Observing the lives of tens of millions of Muslims in the West, one sees astounding things, especially concerning their children and grandchildren, which are heart-rending. Marriage to disbelieving women has become common among them; indeed, even the marriage of their daughters to disbelieving men has spread, and they have found Muslim scholars who issue fatwas permitting this illicit union!

Furthermore, children are raised according to the upbringing of disbelievers in their schools and do not know the languages of their Muslim parents. Some have even

joined the armies and political parties of disbelievers! Observing the conditions of 40 million Muslims in Europe, and about half that number in America and Australia, one finds that the majority did not go there due to political or security necessity or coercion, but rather to earn a living and improve their standard of life. When their need was met, they found life pleasant, became content with the life of this world, and were satisfied with it. They cared little about their own or their offspring's detachment from their religion, nor about the majority of them being assimilated among the disbelievers. As for Muslims in our countries celebrating the festivals of disbelievers, especially Christian and Western ones, this has become a prevalent custom among most Muslims in our lands. Celebrating the Christian Christmas, the Christian New Year, and festivals they invented, such as personal birthdays, Mother's Day, Father's Day, Arbor Day, wedding anniversaries, Valentine's Day, Labor Day—celebrating these by Muslims, their governments, and their media has become commonplace. Some Muslims have gone so far as to set up decorated Christmas trees in their homes, give their children gifts on that night, and celebrate it like our 'Īd al-Fiṭr and 'Īd al-Aḍḥā, or even more so.

All the preceding is forbidden in Sharī'ah; its perpetrator is sinful, and it is a manifestation of transgression and disobedience. This has come upon us as a result of psychological, spiritual, doctrinal, political, military, and economic defeat before the disbelieving West.

4. Sitting with disbelievers, apostates, and hypocrites while they mock the signs of Allāh, the rituals of His religion, and His believing servants. Allāh the Exalted says: *{And it has already come down to you in the Book that when you hear the verses of Allāh [recited], they are denied by them and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed, Allāh will gather the hypocrites and the disbelievers in Hell all together.}* (An-Nisā' 4:140).

Obedying disbelievers in what Allāh has forbidden, even if a little, is a path to apostasy. Allāh the Exalted says in Sūrah Muḥammad: *{Indeed, those who reverted back [to disbelief] after guidance had become clear to them—Satan enticed them and prolonged hope for them. That is because they said to those who disliked what Allāh sent down, "We will obey you in part of the matter." And Allāh knows their secrets.}* (Muḥammad 47:25-26).

Thus, obedience to those who disliked the Sharīʿah of Allāh, in their command, even in a small matter, is a path to apostasy.

5. Taking disbelievers as confidants, advisors, counselors, and helpers, and placing Muslims under their command and prohibition. This is a form of alliance with them that Allāh has forbidden.
6. Advising disbelievers, guiding them to what strengthens them, and supporting them with opinions against Muslims.
7. Resorting to their laws and legislations for judgment is one of the greatest forms of alliance with them. Imam Ibn Taymiyyah said in Majmūʿ al-Fatāwā (Vol. 28, p. 199): "Part of the alliance with disbelievers, for which Allāh condemned the People of the Book and the hypocrites, is believing in some of their disbelief, or seeking judgment from them rather than from the Book of Allāh. As Allāh the Exalted says: *{Have you not seen those who were given a portion of the Scripture, who believe in Jibt and Tāghūt and say about the disbelievers, "These are better guided than the believers as to the way."}* (An-Nisāʾ 4:51)."

However, the most dangerous and clearest form of apostasy is:

8. Fighting alongside them, under their banner, and in service of their interests. This is the gravest form of alliance, where one sacrifices one's life for the sake

of disbelievers. It is disbelief that expels one from the fold of Islām and constitutes an affiliation with them, by the explicit text of the Qur’ān: *{And whoever is an ally to them among you—then indeed, he is [one] of them}* (Al-Mā’idah 5:51). And Allāh has disassociated Himself from such a person: *{then he is not from Allāh in anything}* (Āl ‘Imrān 3:28). Allāh the Exalted has said: *{Those who believe fight in the cause of Allāh, and those who disbelieve fight in the cause of Tāghūt}* (An-Nisā’ 4:76). And Allāh the Exalted said: *{Have you not considered those who practice hypocrisy, saying to their brothers who have disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone—ever; and if you are fought, we will surely aid you." But Allāh testifies that they are liars.}* (Al-Ḥashr 59:11).

**Among the narrations that have come in the exegesis of some of the preceding Qur’ānic texts:**

Ibn Ḥazm, reporting consensus, said: "It is established that the saying of Allāh the Exalted, *{And whoever is an ally to them among you—then indeed, he is [one] of them}*, is to be taken at its apparent meaning: that he is a disbeliever from among the disbelievers. This is a truth about which no two Muslims differ." (Al-Muḥallā, Vol. 13, p. 25).

Aṭ-Ṭabarī said in his Tafsīr (Vol. 1, p. 277): "Whoever allies himself with the Jews and Christians instead of the believers, he is one of them—that is, from their religion and creed. For no one allies himself with another unless he is pleased with him, his religion, and his ways. If he is pleased with him and his religion, he has opposed and detested what is contrary to it, and his ruling becomes the same as theirs."

Ibn Jarīr (Aṭ-Ṭabarī) said in his Tafsīr, regarding one who takes disbelievers as helpers, supporters, and backers, allying with them in their religion and supporting

them against Muslims: "He is not from Allāh in anything—meaning, Allāh has disowned him due to his apostasy from his religion and his entry into disbelief." (Vol. 3, p. 228).

Ibn al-Qayyim said in his book *Aḥkām Ahl adh-Dhimmah* (Vol. 1, p. 67): "Allāh has decreed—and there is no better decree than His—that whoever allies himself with the Jews and Christians is one of them: *{And whoever is an ally to them among you—then indeed, he is [one] of them}*. If their allies are from them by the text of the Qurʾān, then they share their ruling."

Ibn Kathīr said in his commentary on Sūrah Al-Māʾidah, verses 50-53 (commenting on verses 51-52):

"Allāh, Blessed and Exalted, forbids His believing servants from allying with the Jews and Christians, who are enemies of Islām and its people—may Allāh fight them. Then He informed that some of them are allies of others. Then He threatened and warned whoever engages in that, saying: *{And whoever is an ally to them among you—then indeed, he is [one] of them}* (Al-Māʾidah 5:51). Ibn Abī Ḥātim narrated that ʿUmar ordered Abū Mūsā al-Ashʿarī to submit to him a record of what he had taken and given on a single parchment. Abū Mūsā had a Christian scribe, so he submitted it to him. ʿUmar was impressed and said, 'This one is indeed meticulous. Can you read to us a letter in the mosque that came from Syria?' He replied, 'He cannot.' ʿUmar asked, 'Is he in a state of major ritual impurity?' He said, 'No, rather he is a Christian.' ʿUmar then rebuked me, struck my thigh, and said, 'Expel him!' Then he recited: *{O you who have believed, do not take the Jews and the Christians as allies}*."

Muḥammad ibn al-Ḥasan narrated to us that ʿAbdullāh ibn ʿUtbah said: 'Let each of you beware of being a Jew or a Christian without realizing it.' He (the narrator) said: 'We thought he meant this verse.'



Ibn Kathīr continued: "And His saying, *{So you see those in whose hearts is disease}*, meaning doubt, uncertainty, and hypocrisy, *{hastening into [association with] them}*, meaning they rush to ally with them and show them affection, both inwardly and outwardly, *{saying, "We are afraid a misfortune may strike us."}* Meaning, they rationalize their affection and alliance with them because they fear that something might happen, such as the disbelievers triumphing over the Muslims, so that they would have established favors with the Jews and Christians which would then benefit them. At that point, Allāh the Exalted said, *{But perhaps Allāh will bring conquest}*. As-Suddī said: Meaning the conquest of Makkah. Others said: Meaning judgment and resolution. *{Or a decision from Him}*. As-Suddī said: Meaning the imposition of jizyah upon the Jews and Christians. *{And they will become}*, meaning those hypocrites who allied with the Jews and Christians, *{over what they have concealed within themselves}* of alliance, *{regretful}*, meaning for what they did, which availed them nothing nor averted any harm. Rather, it was the very essence of corruption. For they were exposed, and Allāh revealed their affair in this world to His believing servants, after they had been concealed and their true state unknown. When the exposing circumstances arose, their affair became clear to the believing servants of Allāh."

(It is as if this verse and its interpretation describe the condition of the rulers of Muslim lands who assist America, such as Musharraf and his Pakistani government, in their alliance with America because they believe it will triumph over the Muslims, thereby securing them a position with America. Their excuse for this is the fear of calamity and misfortune from America, and the desire to seek honor from it. They will regret this when their affair is exposed, and they face loss and punishment at the hands of the believers when Allāh's victory comes.)

Regarding the saying of Allāh the Exalted: *{Let not believers take disbelievers as allies rather than believers. And whoever does that has nothing [to hope for] from Allāh}* (Āl ‘Imrān 3:28).

Ibn Kathīr said: "Allāh, Blessed and Exalted, forbids His believing servants from allying with disbelievers and from taking them as allies to whom they secretly show affection instead of the believers. Then He threatened concerning that, saying: *{And whoever does that has nothing [to hope for] from Allāh}*, meaning whoever commits this prohibition of Allāh, Allāh has disowned him. *{And Allāh warns you of Himself}*, meaning, He warns you of His vengeance for opposing Him, and of His might and punishment for those who ally with His enemies and show enmity to His allies."

Regarding the saying of Allāh the Exalted from Sūrah Āl ‘Imrān: *{O you who have believed, do not take as intimates those other than yourselves, for they will not spare you [any] ruin. They wish you would suffer. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason.}* (Āl ‘Imrān 3:118).

Ibn Kathīr said: "Allāh, Blessed and Exalted, says, forbidding His believing servants from taking hypocrites as intimates—that is, informing them of their secrets and what they conceal from their enemies. The hypocrites, with all their effort and capacity, do not spare the believers any ruin—that is, they strive to oppose them and harm them in every possible way and with all the deception and trickery they can muster. They wish for what distresses, embarrasses, and burdens the believers."

As we have mentioned, the verses, Ḥadīth, narrations, and scholarly opinions are mutually supportive of these meanings. These truths are among the priorities of Islām and the fundamentals of faith, succinctly and clearly summarized by the explicit address of the Qur’ān to every Muslim: *{And whoever is an ally to them among you—then indeed, he is [one] of them}* and *{And whoever does that has nothing*

*[to hope for] from Allāh*}. This is clear: whoever allies with disbelievers is a disbelieving apostate like them, from whom Allāh has disowned Himself.

Sheikh Muḥammad ibn ‘Abd al-Wahhāb counted supporting disbelievers against Muslims among the ten nullifiers of Islām that he mentioned, which are:

1. Polytheism (Shirk) in the worship of Allāh; slaughtering for other than Allāh or for a grave.
2. Whoever sets up intermediaries between himself and Allāh, supplicating to them, asking for their intercession, and relying on them.
3. Whoever does not consider polytheists to be disbelievers, or doubts their disbelief, or deems their way correct... has disbelieved.
4. Whoever believes that guidance other than that of the Prophet (peace and blessings be upon him) is more perfect than his guidance, or that the judgment of other than him is better than his judgment, such as one who prefers the judgment of Tāghūt (false deities/systems) over his judgment, is a disbeliever.
5. Whoever detests something that the Messenger (peace and blessings be upon him) brought—even if he acts upon it—is a disbeliever.
6. Whoever mocks anything of the religion of the Messenger, or its reward or punishment, disbelieves. The proof is: *{Say, "Is it Allāh and His verses and His Messenger that you were mocking?"}* (At-Tawbah 9:65).
7. Sorcery; whoever practices it or is pleased with it disbelieves. *{But they do not teach anyone unless they say, "We are but a trial, so do not disbelieve."}* (Al-Baqarah 2:102).

8. Supporting polytheists and aiding them against Muslims: *{And whoever is an ally to them among you—then indeed, he is [one] of them}* (Al-Mā'idah 5:51)—this is the point of evidence.
9. Whoever believes that some people are permitted to deviate from the Sharī'ah of Muḥammad (peace and blessings be upon him), just as Al-Khiḍr deviated from the Sharī'ah of Moses (peace be upon him), is a disbeliever.
10. Whoever turns away from the religion of Allāh—neither learning it nor acting upon it. *{But those who disbelieve, from that of which they are warned, are turning away.}* (Al-Aḥqāf 46:3).

Sulaymān ibn 'Abdillāh, son of Sheikh Muḥammad ibn 'Abd al-Wahhāb, said: "Know, may Allāh have mercy on you, that if a person shows agreement with the polytheists in their religion out of fear of them, to appease them, or to compromise with them to ward off their evil—then he is a disbeliever like them, even if he detests their religion, hates them, and loves Islām and the Muslims. This is if nothing more than that occurs from him.

How then is it if he is in a position of strength and invites them, enters into their obedience, openly agrees with their false religion, aids them in it with support, allies with them, and severs ties of loyalty with Muslims? There is no doubt that such a person is a disbeliever, among the most hostile enemies of Allāh and His Messenger (peace and blessings be upon him). No one is exempt from this except one under duress. Scholars have unanimously agreed that whoever utters words of disbelief jokingly becomes a disbeliever, so how about one who manifests disbelief out of fear and greed?"

The Sheikh then presented twenty proofs for his statement, including: *{And never will the Jews or the Christians approve of you until you follow their religion}* (Al-Baqarah 2:120); *{And they will not cease fighting you}* (Al-Baqarah 2:217); *{Let not*

*believers take disbelievers as allies rather than believers}* (Āl ‘Imrān 3:28); *{And it has already come down to you in the Book that when you hear the verses of Allāh [recited], they are denied by them and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them}* (An-Nisā’ 4:140); *{You see many of them becoming allies of those who disbelieved. How wretched is that which they have put forth for themselves in that Allāh has become angry with them, and in the punishment they will abide eternally. And if they had believed in Allāh and the Prophet and what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient}* (Al-Mā’idah 5:80-81); and the Ḥadīth: *"Whoever associates closely with a polytheist and lives with him is like him."*

Sheikh Sulaymān ibn ‘Abdillāh ibn Muḥammad ibn ‘Abd al-Wahhāb said that whoever claims Islām and is with the polytheists in assembly, support, and residence, and is considered by the polytheists to be one of them, is a disbeliever like them, even if he claims Islām. This is like the people who stayed in Makkah and claimed Islām after the Hijrah, and went out for Badr. Some Companions thought they were Muslims and said, "We have killed our brothers." Then Allāh the Exalted revealed: *{Indeed, those whom the angels take [in death] while wronging themselves}* (An-Nisā’ 4:97).

"Whoever displays signs of hypocrisy indicative of it, such as apostatizing when factions form against the believers and abandoning them when the enemy gathers, may be called a hypocrite."

Therefore, and as a testimony for the sake of Allāh, we say:

It is among the greatest deceptions, injustices, and fabrications of lies against Allāh, and among the greatest distortions of Allāh’s verses and taking them in ridicule, and part of selling religion for worldly gain and purchasing with Allāh’s verses a paltry price, that deceivers attempt to portray this complete allegiance of Muslim rulers,

and this firm alliance between them and the Jews and Christians—Americans, Europeans, and other disbelievers—as a matter of necessities and legitimate interests, or cases of duress. This is after hypocrisy has become manifest from them, and their forms of allegiance to disbelievers have diversified, indeed, reaching their peak by fighting alongside them, defending them, and supporting them against Muslims, whatever the cost in terms of the destruction of Muslim lands, the loss of their lives, the shedding of their blood, the selling of their lands, and the plundering of their wealth. This can only be described as treachery, collaboration with them, allegiance to disbelievers, and disavowal of believers.

The undeniable truth is that the apostasy resulting from this allegiance to disbelievers, which most Muslim rulers today have adopted, and into which they have dragged their regimes, governments, armies, security forces, and government employees, is one of the clearest manifestations of their disbelief and hypocrisy.

This, in addition to the explicit disbelief they have adopted by altering the laws of Islām and replacing them with the laws of disbelief and Tāghūt—from the philosophies and laws of the enemies of this religion with whom they have allied—constitutes two testimonies that brand these rulers with apostasy, disbelief, and departure from the fold of Islām.

This judgment is not refuted by the deceptions of those who have set themselves up as defenders of these traitors, despite the saying of Allāh the Exalted: *{And do not be for the deceitful an advocate}*. Allāh the Exalted said: *{Indeed, We have revealed to you, [O Muḥammad], the Book in truth so you may judge between the people by that which Allāh has shown you. And do not be for the deceitful an advocate}* up to His saying: *{Here you are—those who argue on their behalf in the life of this world—but who will argue with Allāh for them on the Day of Resurrection, or who will be their defender?}* (An-Nisā’ 4:105-109).

Glory be to Allāh! *{Then do they not reflect upon the Qur'ān, or are there locks upon [their] hearts?}* I believe it is both: locked hearts and no contemplation of the Qur'ān, because of what has covered those hearts from illicit gains and consuming the wealth of rulers. This is in accordance with the saying of the Prophet (peace and blessings be upon him): *"Whoever frequents the gates of rulers will be tempted. And a servant does not increase in closeness to the ruler except that he increases in distance from Allāh."*

May Allāh distance them.

### **Thirdly: Rebelling Against the Ruler if He Apostatizes from Islām or Was a Disbeliever is an Obligation Upon Muslims by Consensus**

#### **What are the Sharī'ah implications of a Muslim ruler's disbelief or apostasy from Islām?**

As mentioned earlier, all the calamities of the Muslims and the disasters that have befallen them internally are, in reality, due to the absence of Allāh's law from their lives, their being ruled by other than what Allāh revealed, the disbelief of their rulers, and their allegiance to disbelievers. The principle in Sharī'ah is that "the Imam is a shield," behind whom one fights, by whom aggression is repelled, justice and equity are established, and rights are fulfilled. Thus, the nation achieves internal balance and repels its external enemies. The corruption of the subjects is proportional to the corruption of the ruler, and the scholars are the regulators of the rulers. The corruption of the rulers is proportional to the corruption of the scholars. As stated in the narration: "There are two classes of people: if they are righteous, the people will be righteous, and if they are corrupt, the people will be corrupt—the scholars and the rulers." The reality is that discussing the issue of whether our rulers are Muslims or disbelievers and apostates, after conditions have reached what we see today, is a matter of utmost gravity and importance. This is because it is

the gateway to finding a solution for the problems of Muslims today. It is a matter of our religion and our worldly life. In short, the Sharīʿah ruling on whether a ruler is a Muslim or a disbeliever entails one of two completely contradictory sets of legal implications and consequences.

Before delving into the implications of the ruler's Islām or disbelief, we must recall a very important matter, which is the decisive factor between guidance and misguidance in this issue. This matter is: the ruler's Islām or disbelief is entirely linked to the issue of his ruling by the Sharīʿah he implements. Meaning:

- If the rule belongs to Allāh, and the Sharīʿah is established, then the ruler is a Muslim, unless he nullifies his Islām.
- If the ruler is a Muslim, then one of the implications of that is that he must rule by what Allāh has revealed.

There is no ruling by what Allāh has revealed if the ruler is a disbeliever, nor is the ruler a Muslim if he rules by other than what Allāh has revealed. They are correlative:

Muslim ruler = rules by what Allāh has revealed.

And its converse is true:

Rules by other than what Allāh has revealed = disbelieving ruler.

We clarified this in the preceding section when we discussed sovereignty (ḥākimiyyah) and allegiance (walāʾ).

**Implications and consequences of the ruler being a Muslim who rules by Allāh's Sharīʿah, allies with believers, and opposes disbelievers:**

- The obligation to hear and obey him in everything he commands, unless it is a sin, in times of ease and hardship, and to be patient with favoritism, and not



to dispute his authority. Allāh the Exalted says: *{O you who have believed, obey Allāh and obey the Messenger and those in authority among you}* (An-Nisā' 4:59).

- The obligation for Muslims to respect his covenants, contracts, treaties, agreements, pledges of security, and responsibilities, as long as they are within the limits of Sharī'ah.
- The obligation to mobilize with him if he calls Muslims to Jihād in the cause of Allāh against disbelievers, apostates, rebels, or those who spread corruption in the land.
- The obligation to advise him, cooperate with him in righteousness, piety, and good deeds to the extent possible, and not to act presumptuously against him unless he neglects commanding good and forbidding evil.
- The obligation to be patient with him and obey him, even if he takes your wealth and flogs your back, and even if he himself is involved in personal immorality and injustice in his rule, as long as he does not commit an act of disbelief for which there is clear proof from Allāh. The Ḥadīth indicating these matters are numerous.

All this applies as long as the ruler is a Muslim and has not committed any nullifier of faith, or an act of disbelief for which there is clear proof from Allāh, as in the authentic, agreed-upon Ḥadīth from 'Ubādah ibn aṣ-Ṣāmit, who said: "The Messenger of Allāh (peace and blessings be upon him) called us and we pledged allegiance to him. Among the things he took from us was that we pledged allegiance to hear and obey in times of energy and reluctance, hardship and ease, and when others are preferred over us, and not to dispute the matter with its people. The Prophet (peace and blessings be upon him) said, *'Unless you see clear disbelief (kufr bawāḥ) for which you have proof from Allāh.'* This is Muslim's narration.

### **The obligation of Jihād against the disbelieving or apostate ruler:**

Imam An-Nawawī, in his commentary on Ṣaḥīḥ Muslim, when explaining this Ḥadīth, transmitted from Qāḍī 'Iyāḍ the consensus on rebelling against the ruler if he disbelieves. He said: "Qāḍī 'Iyāḍ said: The scholars have unanimously agreed that leadership (Imāmah) is not conferred upon a disbeliever, and that if disbelief befalls him, he is deposed. He also said: Likewise, if he abandons establishing prayers and calling to them. Qāḍī 'Iyāḍ said: So if disbelief, alteration of the Sharī'ah, or innovation befalls him, he departs from the position of authority, his obedience is nullified, and it becomes obligatory upon Muslims to rise against him, depose him, and install a just Imam if they are able to do so. If this is not possible except for a group, it is obligatory upon them to undertake the deposition of the disbeliever. It is not obligatory in the case of an innovator unless they believe they have the ability to do so. If inability is confirmed, rising up is not obligatory, and the Muslim should emigrate from his land and flee with his religion." (Ṣaḥīḥ Muslim bi Sharḥ An-Nawawī, Vol. 12, p. 229).

Al-Ḥāfiẓ Ibn Ḥajar said in Fatḥ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī:

"Indeed, he—the Imam—is deposed by disbelief, by consensus. Therefore, it is obligatory upon every Muslim to act in this regard. Whoever is capable of doing so will be rewarded, whoever compromises is sinful, and whoever is incapable, emigration from that land becomes obligatory upon him." (Vol. 13, p. 154).

Abū Ya'la said: "If something occurs from him that impugns his religion, then it is considered: if he disbelieves after having believed, he has exited from leadership (Imāmah), and this is unquestionable because he has left the religion, and it becomes obligatory to kill him."

Professor 'Abd al-Qādir 'Awdah said in his book "Islām Between the Ignorance of Its Sons and the Incapacity of Its Scholars": "And that permitting what is unanimously

forbidden, like adultery and intoxication, and permitting the annulment of prescribed punishments, the suspension of Sharīʿah rulings, and legislating what Allāh has not permitted, is indeed disbelief and apostasy. And that rebelling against a Muslim ruler if he apostatizes is an obligation upon Muslims, and the lowest degree of rebelling against those in authority is disobeying their commands and prohibitions that contradict the Sharīʿah."

Scholars and exegetes have deduced from the saying of Allāh the Exalted to our master Abraham (peace and blessings be upon him): *{And [mention, O Muḥammad], when Abraham was tried by his Lord with commands and he fulfilled them. [Allāh] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allāh] said, "My covenant does not include the wrongdoers."}* (Al-Baqarah 2:124), that leadership (Imāmah) is not initially conferred upon a disbeliever, nor even upon a defiant sinner or an oppressor. Likewise, they deduced from the saying of Allāh the Exalted: *{And never will Allāh grant to the disbelievers a way [to triumph] over the believers}* (An-Nisā' 4:141), meaning Allāh will not grant disbelievers authority, subjugation, and control over believers. Among the greatest forms of authority is the leadership of a ruler, which is the supreme leadership (Imāmah ʿUẓmā), and the greatest means of obedience and subjugation. Indeed, scholars have forbidden the sale of a Muslim slave to a disbeliever, and they have also forbidden positions and offices where a Muslim would be under a disbeliever. For this reason, the marriage of a Muslim woman to a disbeliever is forbidden, because the authority in the household belongs to the husband, and the Muslim woman would be under the command of a disbeliever, whereas the reverse is permitted. In conclusion, as An-Nawawī transmitted the consensus, the leadership of a disbelieving ruler, or one who apostatizes and upon whom disbelief befalls, is null and void, and it is obligatory to rebel against him and depose him.

It is stated in the book "Al-Imāmah al-‘Uẓmā ‘inda Ahl as-Sunnah" (The Supreme Leadership According to Ahl as-Sunnah) by ‘Abdullāh Ad-Dumayjī, in the third chapter under the title "Deposing the Imam and Rebelling Against Rulers" (p. 465), from which we briefly quote the following:

"It is agreed upon among scholars that as long as the Imam fulfills his duties in managing the affairs of his subjects and is just among them, it is not permissible to depose him or rebel against him. Rather, this is something Islām has warned against and has threatened the treacherous with a painful punishment. However, there are grave matters that affect the religious and worldly lives of Muslims, some of which necessitate the deposition of the Imam who commits them. Some of these matters are agreed upon among scholars, while others are disputed. We will now review these reasons to see the scholars' opinions on them:

#### **First: Disbelief and Apostasy after Islām:**

The first and greatest reason necessitating the deposition of a ruler is apostasy and disbelief after having believed. If the Imam commits a grave crime that leads to disbelief and apostasy from the religion, he is thereby deposed and has no authority over any Muslim whatsoever.

Allāh the Exalted says: *{And never will Allāh grant to the disbelievers a way [to triumph] over the believers}* (An-Nisā’ 4:141). And what way is greater than the way of leadership? And in the Ḥadīth narrated by ‘Ubādah ibn aṣ-Ṣāmit, who said: 'We pledged allegiance to the Messenger of Allāh (peace and blessings be upon him) to hear and obey in times of energy and reluctance, hardship and ease, and when others are preferred over us, and not to dispute the matter with its people, *unless you see clear disbelief (kufr bawāḥ)* for which you have proof from Allāh.' (Agreed upon). Al-Khaṭṭābī said: 'The meaning of *bawāḥ* is apparent (manifest).' Regarding *'for which you have proof from Allāh,'* Al-Ḥāfiẓ Ibn Ḥajar said in Sharḥ al-Bukhārī:

'Meaning, a textual verse or an authentic report that is not open to interpretation.' An-Nawawī said in his commentary on Muslim: 'What is meant by disbelief here is disobedience, and the meaning of the Ḥadīth is: do not dispute with rulers in their authority nor object to them unless you see from them an established evil that you know from the principles of Islām.' From the implication of this Ḥadīth, it is not a condition that this ruler must announce his apostasy from Islām or his disbelief; rather, it suffices for him to manifest some actions that necessitate disbelief. Sheikh Anwar Shāh Kashmīrī said in the book 'Ikfār al-Mulḥidīn' (p. 22, Majlis al-'Ilmī edition, Karachi): 'This Ḥadīth also indicates that it is permissible to declare the people of the Qiblah as disbelievers even if they do not depart from the Qiblah, and that disbelief may be necessitated without commitment [to it] and without intending to change the religion, otherwise the observer would not need proof.'

So, the apparent meaning of the Ḥadīth is that whoever is afflicted by disbelief must be deposed, and this is the least that is obligatory upon the Ummah towards him, as it is obligatory to fight him and his blood becomes permissible due to his apostasy, based on the saying of the Prophet (peace and blessings be upon him): *"Whoever changes his religion, kill him."*

Ad-Dumayjī then quoted the words of Qāḍī 'Iyāḍ, Ibn Ḥajar, and Qāḍī Abū Ya'lā, which we have previously mentioned. Then he said: As-Safāqusī said: 'They unanimously agreed that if the Caliph calls to disbelief or innovation, one should revolt against him.' (Irshād as-Sārī bi Sharḥ Ṣaḥīḥ al-Bukhārī, Vol. 10, p. 217).

## **Second: Abandoning Prayer and the Call to It. (...)**

### **Third: Abandoning Ruling by What Allāh Revealed:**

What indicates that this reason necessitates deposing the Imam—in all its forms, whether constituting disbelief or grave sin—is its unrestricted mention in the following authentic prophetic Ḥadīth:

1. From Anas ibn Mālik, who said that the Messenger of Allāh (peace and blessings be upon him) said: *"Listen and obey, even if an Abyssinian slave whose head is like a raisin is appointed over you, as long as he establishes the Book of Allāh among you."* (Narrated by Al-Bukhārī).
2. From Umm al-Ḥuṣayn al-Aḥmasiyyah, who said: "I performed Ḥajj with the Messenger of Allāh (peace and blessings be upon him), the Farewell Pilgrimage... until she said, then I heard him say: *'If a mutilated slave'—I think she said 'black'—'is appointed over you, leading you by the Book of Allāh, then listen to him and obey.'*" In the narration of At-Tirmidhī and An-Nasā'ī, she heard him say: *"O people, fear Allāh, and if a mutilated Abyssinian slave is appointed over you, then listen to him and obey as long as he establishes the Book of Allāh among you."*

These Ḥadīth clearly indicate that a condition for hearing and obeying is that the Imam leads his subjects by the Book of Allāh. However, if he does not rule among them by the law of Allāh, then there is no hearing or obedience for him, and this necessitates his deposition. This applies to forms of ruling by other than what Allāh revealed that constitute grave sin; as for those that constitute disbelief, they necessitate his deposition even by fighting, as previously explained under the first reason. And Allāh knows best."

End of quote.

I have come across a discussion of utmost importance, a contemporary testimony relevant to our topic. In the book *Takmilah Faṭḥ al-Mulhim fī Sharḥ Ṣaḥīḥ Muslim* by the Shaykh al-Islām of Pakistan, Shaykh Muhammad Taqī Usmani, in his commentary on the noble Ḥadīth:

From Junādah ibn Abī Umayyah, who said: We visited ‘Ubādah ibn aṣ-Ṣāmit while he was ill and said: "Narrate to us, may Allāh rectify you, a Ḥadīth by which Allāh may

benefit us, that you heard from the Messenger of Allāh, peace and blessings be upon him." He said: "The Messenger of Allāh, peace and blessings be upon him, called us and we gave him our pledge of allegiance. Among the conditions he took from us was that we pledged to hear and obey in times of enthusiasm and reluctance, in hardship and ease, and when others are given preference over us, and that we should not dispute the authority of those in power." He said: *"...unless you see manifest disbelief (kufran bawāḥan) for which you have clear proof from Allāh."*

Shaykh Taqi Usmani said:

His statement, *"And that we should not dispute the authority of those in power,"* means we should not contest the ruler in his rule. Aḥmad added, through the chain of ‘Umayr ibn Hānī’ from Junādah: *"Even if you believe you have a right in the matter, do not act on that assumption; rather, listen and obey until it comes to you without rebelling against obedience."* And in the narration of Ḥibbān Abī an-Naḍr, recorded by Ibn Ḥibbān and Aḥmad, it is added: *"Even if they consume your wealth and strike your back,"* as mentioned in *Fatḥ al-Bārī* (13/8).

His statement, *"Unless you see manifest disbelief (kufran bawāḥan),"* with a *fathāh* on the *bā’* and *wāw*, means apparent and evident disbelief, from their saying: *"bāḥa bi ash-shay’ yabuḥu bihi bawḥan wa bawāḥan,"* meaning he announced it and made it manifest. In some narrations, it appears as *"burāḥan"* with a *rā’* instead of a *wāw*, which is close to this meaning. The origin of *barāḥ* is barren land with no inhabitants or buildings. It is also said that *barāḥ* means clarification; it is said *"baraḥa al-khafā"* when obscurity becomes clear. And in al-Ṭabarānī's narration of the Ḥadīth, it is: *"explicit disbelief (kufran ṣurāḥan)"* with a *ḍammah* on the *ṣād* followed by a *rā’*. This is a summary of what is in *Fatḥ al-Bārī* (13/8).

## **The Issue of Rebelling Against Tyrannical Rulers**

The majority of scholars have used this Ḥadīth as evidence that it is not permissible to rebel against a tyrannical or corrupt ruler unless he demonstrates explicit disbelief. Al-Ḥāfiẓ stated in *al-Fath* (13/7): "Ibn Baṭṭāl said: In the Ḥadīth is a proof for refraining from rebelling against the ruler, even if he is a tyrant. The jurists have unanimously agreed on the obligation to obey the victorious ruler and to perform Jihād with him, and that obeying him is better than rebelling against him because it preserves lives and pacifies the masses. Their evidence is this report and others that support it. They made no exception to this unless the ruler commits explicit disbelief, in which case obedience to him is not permissible; rather, it is obligatory to fight him for whoever is capable."

Some people might understand from this that it is never permissible to rebel against a tyrannical ruler as long as he calls himself by the name of Islām. However, the matter is not so absolute, especially according to the school of Imam Abū Ḥanīfah, may Allāh have mercy on him.

Imam Abū Bakr al-Jaṣṣāṣ, may Allāh have mercy on him, says in *Aḥkām al-Qurʾān* (1/70) under the verse {*My covenant does not include the wrongdoers*}: "His (meaning Abū Ḥanīfah's) position regarding fighting oppressors and tyrannical rulers was well-known. That is why al-Awzāʿī said: 'We tolerated Abū Ḥanīfah in everything until he came to us with the sword' – meaning fighting oppressors – 'then we could not tolerate him.' ... His involvement in the affair of Zayd ibn ʿAlī is famous, as is his sending wealth to him and his secret fatwa to the people on the obligation to support him and fight alongside him. Similarly, his actions concerning Muḥammad and Ibrāhīm, the sons of ʿAbd Allāh ibn Ḥasan."

As for what al-Jaṣṣāṣ alluded to regarding the case of Zayd ibn ʿAlī, historians mention that when Zayd ibn ʿAlī rebelled against the Umayyads, Imam Abū Ḥanīfah supported him with his wealth. Al-Muwaffaq transmitted with his chain of narration: "Zayd ibn ʿAlī sent a messenger to Abū Ḥanīfah, inviting him to his cause."



Abū Ḥanīfah said to the messenger: 'If I knew that people would not forsake him and would stand with him sincerely, I would follow him and fight alongside him against his opponents, for he is a rightful imam. However, I fear they will forsake him as they forsook his father. Nevertheless, I will aid him with my wealth so he may strengthen himself against his opponents.' He said to the messenger: 'Convey my excuse to him,' and sent him ten thousand dirhams." Then al-Muwaffaq said: "In another narration, he excused himself due to an illness that afflicted him in those days, so he stayed behind. In yet another narration: He was asked about Jihād with him, and he said: 'His uprising is comparable to the Messenger of Allāh's, peace and blessings be upon him, going out on the day of Badr.' He was asked: 'Why then did you stay behind?' He replied: 'Because of trusts I held for people, which I offered to Ibn Abī Laylā, but he did not accept them. I feared I would be killed with the trusts undelivered.' He used to weep whenever his [Zayd's] killing was mentioned." Refer to *Manāqib al-Imām al-A'ẓam* by al-Muwaffaq al-Makkī (1/260-261).

As for his story with Muḥammad al-Nafs al-Zakiyyah and his brother Ibrāhīm ibn 'Abd Allāh, they rebelled against al-Manṣūr. Al-Makkī mentioned in *al-Manāqib* (2/84) that Abū Ḥanīfah used to incite people to support Ibrāhīm and order them to follow him. He mentioned before that, that he considered participating in battle with him superior to fifty Ḥajj pilgrimages. Al-Kurdī mentioned in his *Manāqib* (2/22) that Imam Abū Ḥanīfah prevented al-Ḥasan ibn Qaḥṭabah, one of al-Manṣūr's commanders, from going out against Ibrāhīm ibn 'Abd Allāh. It is said that al-Manṣūr poisoned Abū Ḥanīfah for this reason, until he passed away, may Allāh have mercy on him.

Similarly, the story of our master al-Ḥusayn ibn 'Alī, may Allāh be pleased with him, with Yazīd ibn Mu'āwiyah is well-known, and a group of the pious rebelled against al-Ḥajjāj ibn Yūsuf.

Therefore, what appears to this humble servant, may Allāh forgive him, after reviewing the Sharī‘ah texts and the statements of jurists and Ḥadīth scholars on this subject – and Allāh knows best – is that the immorality (fisq) of an imam is of two types: The first is that which is confined to himself; this does not permit rebellion against him, and the statements of those who say it is not permissible to rebel against an immoral or tyrannical imam are understood in this context. The second type is that which is transgressive, such as promoting manifestations of disbelief, establishing its rituals, enforcing its laws, belittling the rulings of religion, and refraining from applying the Sharī‘ah of Allāh despite the ability to do so due to deeming it repugnant and preferring laws other than Allāh's over it. This is what is attached to manifest disbelief. Rebellion is then permissible under its conditions.

The best I have seen on this subject is the invaluable discussion by the Shaykh of our Shaykhs, the Sage of the Ummah, Ashraf ‘Alī al-Tahanawī, may Allāh have mercy on him, in his treatise *Jazl al-Kalām fī ‘Azl al-Imām* (Eloquent Discourse on the Deposition of the Imam), which is printed in the fifth volume of *Imdād al-Fatāwā* (pp. 119-131).

The essence of what he, may Allāh have mercy on him, mentioned in that treatise is that matters which invalidate the imamate are of seven categories:

The first category: The imam removes himself without cause. There is a difference of opinion on this, as in *Sharḥ al-Maqāṣid* (2/282).

The second category: Something befalls him that prevents him from performing the duties of the imamate, such as insanity, blindness, deafness, muteness, or becoming a captive whose release is not hoped for. This dissolves the contract of the imamate, and the imam is deposed in all these cases.

The third category: He commits apostasy (kufr), whether it is the disbelief of denial and rejection, or the disbelief of obstinacy and opposition, or the disbelief of

belittling or deeming religious matters repugnant. In this case, the imam is deposed, and the contract of the imamate is dissolved. If he insists on remaining imam, it is obligatory for Muslims to remove him, provided they have the ability. However, it is stipulated that the disbelief must be agreed upon, based on his statement, peace be upon him (in the Ḥadīth under discussion): "...*unless you see manifest disbelief for which you have clear proof from Allāh.*" Just as the definitiveness of the disbelief is stipulated, it is also stipulated that its commission by him must be definitive, like seeing with one's own eyes. Speculative reports are not sufficient, based on his statement, peace be upon him: "...*unless you see,*" which means seeing with the eyes, as indicated by its transitivity to a single object.

Then, opinions may differ as to whether what emanates from the ruler constitutes disbelief, or its indication of disbelief, or its establishment through circumstantial and verbal evidence, or the definitiveness of the disbelief emanating from him. Whoever acts upon his own judgment in such a disagreement, according to what he sees between himself and Allāh, is considered a mujtahid (one exercising independent reasoning) and is excused. It is not permissible to direct arrows of blame towards him.

However, the obligation to rebel in this case is conditional upon ability and upon it not causing greater harm than the harm of such an imam remaining in power. Al-Sharīf al-Jurjānī says in *Sharḥ al-Mawāqif* (8/353):

"The Ummah has the right to depose and remove the imam for a cause that necessitates it, such as if he does something that causes disruption in the affairs of Muslims and a setback for religious matters.... If his removal leads to sedition (fitnah), the lesser of the two harms should be borne."

Thus, disagreement can also occur in determining the lesser of two harms, and everyone acts according to what he sees between himself and Allāh. It is not

permissible for one to blame another. The differences among the Companions, the Tābi‘īn (Successors), and those after them regarding rebellion against some imams of their time are to be understood in light of such matters of ijtihād.

The fourth category: The ruler commits immorality confined to himself, such as fornication, drinking alcohol, and the like. The ruling is that he is not deposed by this act itself, but he deserves to be deposed. The Ummah should depose him unless deposition would result in sedition. It is stated in *Al-Durr al-Mukhtār*, in the chapter on Imamate: "It is disliked to appoint an immoral person, and he is to be deposed for it, unless it leads to sedition." Ibn ‘Ābidīn commented beneath it: "His statement: 'and he is to be deposed for it,' meaning for immorality if it occurs in him, implies that he deserves to be deposed, as you learned earlier, which is why he did not say 'he is deposed (automatically).'" Ibn al-Humām said in *Al-Musāyarah*: "If a just person is appointed and then becomes tyrannical and immoral, he is not deposed, even if it is not necessary, but he deserves to be deposed, if it does not entail sedition."

The gist is that it is not permissible to rebel against him in this case in a manner that involves bloodshed and incites sedition.

The fifth category: He commits immorality whose effect extends to the wealth of others, by wronging people in their wealth, but he interprets it in a way that has a semblance of permissibility, such as imposing taxes on people, interpreting it as being for the public interest. The ruling is that he is not deposed for this, obedience to him is obligatory, and rebellion against him is not permissible, as will be seen in Ibn ‘Ābidīn's statement.

The sixth category: He wrongs people in their wealth without any interpretation or semblance of permissibility. The ruling is that it is permissible for the wronged person to repel the injustice, even by fighting, and patience is also permissible,

indeed rewarded. This fighting is not for rebellion against him, but for defense of property. If the imam ceases the injustice, fighting must cease. Ibn ʿĀbidīn, quoting from *Fatḥ al-Qadīr*, said: "It is obligatory for everyone capable of repelling to fight with the imam, unless they [the opponents] show what permits them to fight, such as his wronging them or others with an injustice in which there is no doubt.... This is unlike the case where the situation is ambiguous as to whether it is an injustice, such as imposing some taxes that the imam is permitted to take and inflicting harm thereby to repel a more general harm."

This is the ruling for the wronged person who fights to repel injustice from himself. As for others, is it permissible for them to support this wronged person against the imam? The statements of the scholars differ. It is mentioned in *Fatḥ al-Qadīr* that it is obligatory for those not wronged to assist this wronged person and fighter until the imam does him justice and retracts his tyranny. It is mentioned in *Jāmiʿ al-Fuṣūlayn*, *Al-Mubtaghī*, and *Al-Sirāj* that people should neither assist the ruler nor assist them [the wronged]. Ibn ʿĀbidīn reconciled the two opinions by stating that the obligation to assist them applies if it is possible for him [the imam] to desist from his transgression, otherwise not. Refer to *Radd al-Muḥtār*, chapter on Rebels (3/341).

As for patience being preferable in this situation, it is due to what the author will mention from the Ḥadīth of Ḥudhayfah ibn al-Yamān, may Allāh be pleased with them both, in which he informed about tyrannical rulers, and it contains: "*I said: What should I do, O Messenger of Allāh, if I reach that time? He said: Listen and obey, even if your back is struck and your wealth is taken, listen and obey.*" The meaning of his statement, peace be upon him, "*So listen and obey,*" is his prohibition of rebellion.

As for fighting to repel injustice, its permissibility is based on the Ḥadīths that permit fighting for oneself and one's property. Since this fighting resembles

rebellion in form, refraining from it is preferable for the sake of preserving one's religion.

The seventh category: He commits transgressive immorality affecting people's religion, forcing them into sins. Its ruling is the ruling of coercion, detailed in its place. This coercion, in some cases, falls under disbelief, either actual or by ruling. This occurs when he insists on applying laws that contradict Islamic Sharī'ah, either preferring them over the law of Allāh, which is explicit disbelief, or due to negligence and laziness in applying the Sharī'ah of Allāh, in a way that leads to the strong assumption that continuous action contrary to the Sharī'ah will create contempt for it in people's hearts. Such negligence and laziness, even if not explicit disbelief by which its perpetrator becomes a disbeliever, is in the ruling of disbelief. This is evidenced by what the jurists mentioned: if the people of a town abandon the call to prayer (adhān), fighting them becomes permissible, because it is one of the symbols of religion, and abandoning it shows clear contempt for it. Refer to the chapter on Adhān in *Radd al-Muḥtār* (1/384).

At that point, this seventh category is attached to the third category, which is manifest disbelief, and rebellion becomes permissible according to the details previously mentioned in its ruling.

Then, the obligation to rebel in the third and seventh categories is conditional upon ability and strength (man'ah), and the permissibility of rebellion in them is conditional upon the hope of establishing the imamate for a righteous man who meets the conditions of imamate. However, if the situation changes from one tyrant to another, or if it necessitates something like the disbelievers gaining control over Muslims, then rebellion is not permissible in these two situations either.

What is narrated about the rebellion of our master al-Ḥusayn ibn 'Alī, may Allāh be pleased with them both, against Yazīd ibn Mu'āwiyah, and Imam Abū Ḥanīfah's

support for Zayd ibn ‘Alī, Muḥammad al-Nafs al-Zakiyyah, and Ibrāhīm ibn ‘Abd Allāh in their rebellion against the imams of their time, is to be understood as falling under the third, sixth, or seventh categories. We have mentioned that opinions can differ in determining what permits rebellion, and Allāh, Exalted and Majestic, knows best.

This concludes the excerpt from Shaykh Muhammad Taqi Usmani's *Takmilah Fath al-Mulhim* (vol. 3, pp. 326-331).

As we have previously stated, we are facing a situation where our rulers exhibit manifest disbelief from two significant avenues of apostasy:

1. Legislating without Allāh's permission, replacing the Sharī‘ah of Allāh with human laws, and ruling by other than what Allāh has revealed.
2. Giving allegiance to disbelievers such as Jews, Christians, and others, and fighting Muslims alongside them and for their interests.

This is in addition to other forms of disbelief in word and deed they have engaged in, and other actions that cause expulsion from the community of Muslims, which necessitate rebelling against them, fighting them, and killing them by consensus, as demonstrated by the preceding evidence.

Among the implications and consequences of a ruler's disbelief, whether original or through apostasy, are:

1. The forfeiture of his authority and the invalidity of his imamate.
2. The obligation to rebel against him with arms and depose him.
3. The obligation to execute him for his apostasy. The Prophet, peace and blessings be upon him, said: "*Whoever changes his religion, kill him.*" (Narrated by Aḥmad).

4. The obligation or permissibility of fighting his faction if they defend him with arms.
5. The obligation not to hear or obey him, nor to collect wealth for him.
6. The obligation not to assist him, nor to work for him, nor to participate with him in the crime of ruling by other than what Allāh has revealed, in any position or form.
7. The invalidity of all his covenants, pacts, treaties, and guarantees of safety, because he does not represent the Muslims.
8. The obligation to work immediately to install a Muslim imam in his place and to obey him with the aforementioned rights and duties.

The issue of a ruler's apostasy and its consequent loss of rights, corruption of governance systems regarding blood, wealth, and honor, and the resulting tyranny of disbelievers, ascendancy of oppressors, and dominance of corrupters and the immoral; the empowerment of external enemies from among disbelievers and atheists, and the collaboration of hypocrites with them; and the consequent loss of lands and people – is this a secondary, minor issue for which the Sharī'ah has no rulings, obligations, commands, or prohibitions? How can this be when Allāh Almighty says: *{And We have sent down to you the Book as a clarification for all things}* (An-Nahl: 89).

It is a principal issue, even if most people today, both commoners and elites, neglect it.

Attention must also be drawn to a dangerous condition prevalent among many scholars and their followers. Even if they are guided by Sharī'ah evidence to the disbelief of today's ruler – a reality that even the blind can perceive through their senses, hunger, and circumstances – these individuals do not proceed to



acknowledge the aforementioned consequences of the ruler's disbelief. You see them acknowledging the ruler's disbelief, yet they work for him, accept positions, and enter his disbelieving legislative, judicial, and executive institutions. Indeed, they may even fight in his ranks and under his banner, even if it means slaughtering Muslims and killing those who enjoin justice among people!

This is a tribulation that has become widespread and overwhelming in most Muslim lands. The reasons for this, ultimately, for both common Muslims and elites, stem from either ignorance or incapacity. They do not rebel against these disbelieving rulers who support Allāh's enemies, nor do they fight them. They are either ignorant of the obligation of this fighting, or they acknowledge the obligation but claim incapacity.

Upon investigating the reasons for this and their claims of incapacity, one finds that the reality is the opposite, and the reason that emerges most clearly is what the Prophet, peace and blessings be upon him, summarized in two words: the Ummah has been afflicted by "al-wahn" (enfeeblement), about which the Prophet, peace and blessings be upon him, informed us. In the Ḥadīth narrated by Abū Dāwūd in his Sunan: *"Nations are about to call one another against you just as diners call one another to a dish." A questioner asked: "Will it be because of our small number on that day?" He said: "Rather, you will be numerous on that day, but you will be like the scum of a flash flood. Allāh will remove the fear of you from the hearts of your enemies, and Allāh will cast al-wahn into your hearts." A questioner asked: "O Messenger of Allāh, what is al-wahn?" He said: "Love of the world and hatred of death."* People, both commoners and elites, have come to love the world, except for those upon whom Allāh has mercy. They have come to hate death, so nations have converged upon them. This has resulted in a life of hardship at the hands of their rulers, a life from which death is more merciful, as Allāh Almighty said: *{And whoever turns away from My remembrance - indeed, he will have a depressed life}* (Ṭā Hā: 124).

## **The Rulings Concerning Lands: Are They Abodes of Islām or Abodes of Disbelief?**

It is worth noting a serious matter that results from the ruler's disbelief and the absence of governance by the Sharī'ah of Allāh. This is a matter upon which the people of Islām have agreed and upon which the four Sunni schools of thought concur: that lands ruled by a disbeliever according to laws other than the Sharī'ah of Allāh lose the characteristic of being an Abode of Islām, even if the majority of their inhabitants are Muslims. A look into the classifications made by the jurists of Islām, may Allāh have mercy on them, yields a clear and concise conclusion: the ruling concerning lands – whether they are Abodes of Islām or Abodes of Disbelief – is subject to the laws that prevail over them.

If the laws of Islām prevail over them, they are Abodes of Islām (Dār al-Islām) . If the laws of disbelief prevail over them, they are Abodes of Disbelief (Dār al-kufr).

This is irrespective of the religion of their inhabitants. Among what the jurists of Islām have said in this regard:

Al-Kāsānī al-Ḥanafī said in *Badā'i' aṣ-Ṣanā'i'* (vol. 9, p. 4375):

"Every land is attributed either to Islām or to disbelief. A land is attributed to Islām if its rulings are applied therein, and it is attributed to disbelief if its rulings are applied therein."

Qāḍī Abū Ya'ālā al-Ḥanbalī said:

"Every land in which the rulings of disbelief prevail over the rulings of Islām is an Abode of Disbelief." (*Al-Mu'tamad fī Uṣūl ad-Dīn*, p. 276).

Imam Ibn al-Qayyim, may Allāh Almighty have mercy on him, said in his book *Aḥkām Ahl adh-Dhimma* (vol. 1, p. 166):

"The majority of scholars say: The Abode of Islām is that which Muslims inhabit and upon which the rulings of Islām are implemented. Whatever land does not have the rulings of Islām implemented upon it is not an Abode of Islām, even if it is adjacent to it."

From the perspective of Islām, lands are of two types, and each type has two categories:

1. Dār al-Islām: The majority of their inhabitants are Muslims, and they are ruled by the Sharīʿah of Allāh.
  2. Dār al-Islām: The majority of their inhabitants are disbelievers, but they are ruled by the Sharīʿah of Allāh.
  3. Dār al-kufr: The majority of their inhabitants are Muslims, but they are not ruled by the Sharīʿah of Allāh.
  4. Dār al-kufr: The majority of their inhabitants are disbelievers, and they are not ruled by the Sharīʿah of Allāh.
- The first type: Like the lands of Islām when they were under Sharīʿah rule, and like what occurred in Afghanistan under Sharīʿah rule during the Taliban government.
  - The second type: Like the lands conquered by Muslims and ruled by Islām, while their inhabitants remained upon their disbelieving religion, paying the jizyah, and being governed by the Sharīʿah of Allāh. There is no example of this today.
  - The third type: Like all Muslim lands today. The majority of their inhabitants are Muslims, but their rulers are disbelieving apostates who rule by the laws of false deities (ṭawāghīt) and ally themselves with the enemies of Allāh.

- The fourth type: Like the generality of lands of original disbelievers today; lands whose inhabitants are disbelievers and who rule themselves by various laws of disbelief, such as Europe, America, India, China, and others.

The issue of a ruler's apostasy and its consequent loss of rights, corruption of governance systems regarding blood, wealth, and honor, and the resulting tyranny of disbelievers, ascendancy of oppressors, and dominance of corrupters and the immoral; the empowerment of external enemies from among disbelievers and atheists, and the collaboration of hypocrites with them; and the consequent loss of lands and people – is this a secondary, minor issue for which the Sharī'ah has no rulings, obligations, commands, or prohibitions? How can this be when Allāh Almighty says: *{And We have sent down to you the Book as a clarification for all things, a guidance, a mercy, and good tidings for the Muslims}* (An-Nahl: 89).

It is a principal issue, even if most people today, both commoners and elites, neglect it. Attention must also be drawn to a dangerous condition prevalent among many scholars and their followers. Even if they are guided by Sharī'ah evidence to the disbelief of today's ruler – a reality that even the blind can perceive through their senses, hunger, and circumstances – these individuals do not proceed to acknowledge the aforementioned consequences of the ruler's disbelief. You see them acknowledging the ruler's disbelief, yet they work for him, accept positions, and enter his disbelieving legislative, judicial, and executive institutions. Indeed, they may even fight in his ranks and under his banner, even if it means slaughtering Muslims and killing those who enjoin justice among people!

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#### **Fourthly: Sharī'ah Rulings Establish by Consensus the Disbelief and Apostasy of Muslims Who Cooperate with Disbelievers Against Muslims, and Obligate Fighting Them**

Every group and association formed among a category of people has elements that bind them together, the most important of which are: an idea they believe in, a characteristic upon which they have united, and an interest that unifies them; a

leadership or head around whom they have gathered, whose command they obey, and from whose counsel they proceed; a banner under which they fight; and a common goal they strive to achieve. When such characteristics are present in a group of people, they are called a "jamā'ah" (group), or termed in Sharī'ah as a "ṭā'ifah" (faction). If they possess strength and power with which they defend themselves, they are called a "ṭā'ifah mumtani'ah dhāt shawkah" (a defiant faction possessing might). If this faction unites upon Islām and faith, it is called a "ṭā'ifah īmān wa Islām" (faction of faith and Islām). If they unite upon something that nullifies Islām, they are called a "ṭā'ifah riddah" (faction of apostasy), as was the case with the apostates during the time of Abū Bakr, may Allāh be pleased with him. If they are originally disbelievers, they are called a "ṭā'ifah kufr" (faction of disbelief). If they rebel against a legitimate imam while adhering to Islām and transgress against him, they are called a "ṭā'ifah bāghiyah" (rebellious faction). If they go out for plunder, robbery, and killing, they are called a "ṭā'ifah fasād" (faction of corruption), and so on.

It is self-evident that this faction is named by its predominant characteristic, even with the presence of individuals among them to whom its characteristics do not apply. For instance, one of them might be ignorant of them, or coerced to be with them, or a personal interest, tribal loyalty, or kinship might have brought him to them. There is no doubt that hypocrites exist within the faction of Islām who are not truly of them. This has occurred throughout most of Muslim history and even the army of the Messenger of Allāh, peace and blessings be upon him, was not immune to it. Likewise, there may be found in the ranks of Muslims those who benefit and affiliate with Islām for worldly reasons. Similarly, within a faction of disbelief, there might be a Muslim coerced to be with them, or one ignorant of their true nature whose situation is confused. This exception of the presence of those not truly belonging to the faction applies to factions of rebels, corrupters, apostates, and disbelievers. The presence of these anomalies within the faction does not alter the

ruling of the majority, or the ruling of the banner or the bond upon which it united. Neither its name nor its Sharīʿah ruling changes because of these anomalies. In the Sharīʿah ruling, each of these factions has its specific legal judgment. Towards factions of believers, loyalty and support are obligatory. Towards factions of apostasy and disbelief, disavowal and enmity are obligatory. Towards people of evil and corruption, repelling them and fighting against them is obligatory if they assault the religion, honor, property, or lives of the people of Islām, and so on.

Once the concept of a faction and its predominant ruling over the anomalies within it becomes clear to us, we move on to discuss the problem of collaborators with disbelievers and apostates from among those affiliated with Islām, who fight Muslims alongside factions of disbelief, apostasy, or otherwise. This is especially true for those working in positions of authority and its defense, who fight Muslims under the orders of apostate rulers, such as those working in their military and security apparatuses like the army, gendarmerie, police, security agencies, and the armed and semi-armed forces that follow them, as well as the subsidiary agencies that serve them.

So, what is the obligatory Sharīʿah ruling to be believed concerning these individuals who are originally affiliated with the religion of Islām, profess its faith, bear its names, and may even perform some of its rituals, yet they come to fight Muslims, pursue them, and wage war against them, implementing the orders of their masters, the apostate rulers? Their Islām does not prevent them from fighting even alongside original disbelievers under the orders of those rulers who have declared their allegiance and support for the disbelievers, their defense of their interests, and their acceptance of their commands.

We say, and Allāh is the source of help and He guides to the right path:

This soldier, security man, or policeman, who defends the false deity (ṭāghūt), works for him, and fights Muslims alongside him and his disbelieving allies, falls into one of several categories:

Firstly: This follower agrees with his disbelieving master in his enmity towards Islām, his allegiance to disbelievers, and his aggression against the Sharīʿah of Allāh, being aware of his leader's conditions, agreeing with him, and convinced of his war against Islām and Muslims.

Secondly: This follower works and fights with his master while disagreeing with his master's war against Islām and Muslims. This person falls into one of three sub-categories:

1. He is entirely ignorant of the matter, not realizing what he is doing nor understanding that it is a war against the religion and Muslims, ignorant of his master's apostasy, disbelief, and hypocrisy towards the disbelievers. He is (ignorant).
2. He is coerced into carrying out his master's orders, threatened with punishment, imprisonment, or death if he does not execute the orders – a real threat from which he cannot escape or flee. He is (coerced).
3. He is aware of his master's conditions, neither ignorant nor compelled by coercion, but has taken his position with them for a worldly interest such as gain and employment, or due to familial, partisan, or sectarian loyalty, or any worldly reason. He is (a mercenary or a partisan).

From a practical standpoint:

These four categories:

1. The knowing and intentional. 2. The coerced. 3. The ignorant. 4. The mercenary for falsehood.



They do not differ practically in what they do: warring against Allāh, His Messenger, and the believers; killing, imprisoning, pursuing, and harming those who enjoin justice among people. They kill and are killed by the orders of their masters, emirs, and leaders, and they fight their own people or others.

The summary of the Sharīʿah ruling concerning them, briefly stated so as not to exceed the conciseness of this book, divides into two issues:

First: Are these individuals still under the ruling of Islām? Or have they disbelieved and exited the religion of Islām?

Second: Is it permissible to fight them and kill them, or is it not permissible?

As for the first: The one who is convinced of what his masters are upon regarding the war against Islām and Muslims and their allegiance to disbelievers, he is like them in the Sharīʿah ruling: a hypocrite, an apostate, a disbeliever, originally and by conviction in disbelief, not merely by following his masters. This is based on the same aforementioned evidence concerning them. As for the second type: those who do not agree with their masters but fight with them – namely, the ignorant, the coerced, and the one fighting for worldly gains and connections – these individuals, by this action, commit an act of disbelief, which is fighting Muslims alongside disbelievers. Thus, they belong to the faction of apostasy if they fight under the leadership of an apostate, and to the faction of disbelief if they fight under the banner of an original disbeliever. This is established by the statement of Allāh Almighty: *{Those who believe fight in the cause of Allāh, and those who disbelieve fight in the cause of ṭāghūt (false deities). So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak}* (An-Nisāʾ: 76). These verses prove that the believer fights in the cause of Allāh, and fighting in the cause of Allāh is a sign of belonging to the faction of faith. And that the disbeliever fights in the cause of the ṭāghūt, and fighting in the cause of the ṭāghūt is a sign of belonging to the faction of

the ṭāghūt. And that the one who does this is an ally of Satan whom Allāh has commanded to be fought and has given glad tidings of victory over him. The verse is explicit and clear.

In another verse, He, Exalted is He, informed about Pharaoh and his faction, and their state of disbelief and war against the believers, saying:

*{Indeed, Pharaoh and Hāmān and their soldiers were wrongdoers}* (Al-Qaṣaṣ: 8). So He grouped Pharaoh, his minister and aide Hāmān, and his soldiers under the same description: "wrongdoers." It is known that Pharaoh's wrongdoing was disbelief in Allāh and war against the believers. He, Pharaoh, made himself a lord who legislates and is worshipped, and he belittled his people, so they obeyed him; indeed, they were a rebellious people. Thus, the description encompassed them.

As for the detailed ruling for these soldiers who fight today: the ignorant, the coerced, the one fighting for worldly gain knowingly. It is as follows, and Allāh Almighty knows best:

1. The genuinely ignorant, whose ignorance prevents him from understanding his situation and the situation of his leaders (this is assuming such ignorance exists). Likewise, the one genuinely and actually coerced, threatened with death and harm, unable to flee his work or emigrate from the place of his compulsion. The scholars of Ahl as-Sunnah wa al-Jamā'ah have stated that their ignorance and coercion (if genuine) are considered a Sharī'ah excuse for them. Thus, they retain their outward ruling of Islām while their general ruling (that they are from the faction of disbelief) remains because they are with them. This does not mean specific takfīr (declaring an individual a disbeliever) for every member of the faction of disbelief.
2. As for the one fighting for worldly gain, for employment, livelihood, or partisanship for his people, homeland, party, tribe, or any partisan affiliation,

while knowing that he is fighting Muslims alongside a disbelieving, oppressive ruler who allies with and assists disbelievers – this soldier is neither ignorant of the matter nor coerced by threat. Rather, he is acting by choice, able to leave his work, flee from it, or not enter it in the first place if he wished. He entered it for worldly reasons. This person is a hypocrite who has bought the world with the Hereafter and fought Muslims for the sake of the world. He is a disbeliever fighting under the banner of disbelievers, with no excuse of ignorance or coercion.

As for the intention of worldly gain and benefits, these are not Sharīʿah excuses for committing disbelief. These excuses are known among Ahl as-Sunnah wa al-Jamāʿah, and they are: ignorance, coercion, misinterpretation, and unintentional action. These will be explained, Allāh willing.

Concerning such people who have bought the life of this world with the Hereafter, Allāh Almighty says: *{And [recall] when We took your covenant, [saying], "Do not shed each other's blood or evict one another from your homes." Then you acknowledged [this] while you were witnessing. \* Then, you are those [same ones] who kill one another and evict a party of your people from their homes, cooperating against them in sin and aggression. And if they come to you as captives, you ransom them, although their eviction was forbidden to you. So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allāh is not unaware of what you do. \* Those are the ones who have bought the life of this world [in exchange] for the Hereafter, so the punishment will not be lightened for them, nor will they be aided}* (Al-Baqarah: 84-86).

Imam Muslim, may Allāh have mercy on him, narrated from the Ḥadīth of Abū Hurayrah, may Allāh be pleased with him, that the Prophet, peace and blessings be

upon him, said: *"Whoever departs from obedience and separates from the community and dies, dies a death of jāhiliyyah (pre-Islamic ignorance). And whoever rebels against my Ummah, striking its righteous and its wicked, not sparing its believer nor fulfilling his covenant with one with whom a covenant has been made, he is not of me and I am not of him."*

This is regarding their theoretical Sharī'ah ruling, whether they are judged as disbelievers or Muslims.

As for the second issue: the ruling on fighting these individuals affiliated with Islām who fight Muslims alongside disbelievers, it is, in summary, as follows, and Allāh Almighty knows best:

Anyone who fights Muslims alongside disbelievers, fighting him is obligatory upon Muslims. A Muslim is not obligated, nor has Allāh burdened him with what he cannot bear, such as distinguishing the ignorant from the intentional, nor the coerced from the deliberate.

Rather, Allāh Almighty said: *{Fight in the way of Allāh those who fight you but do not transgress}* (Al-Baqarah: 190). Scholars have cited the Ḥadīth of 'Ā'ishah, may Allāh be pleased with her, in which the Messenger of Allāh, peace and blessings be upon him, informed about an army that would invade the Ka'bah, and when they reached a desert land, the first and last of them would be swallowed by the earth. 'Ā'ishah said: "O Messenger of Allāh, how will the first and last of them be swallowed by the earth when among them are their servants, their market people, and those not of them?" The Messenger of Allāh, peace and blessings be upon him, informed her that the first and last of them would be swallowed, and they would be resurrected on the Day of Judgment according to their intentions. In the narration of Umm Salamah, may Allāh be pleased with her, as recorded in Ṣaḥīḥ Muslim, the Messenger of Allāh, peace and blessings be upon him, said: *"A seeker of refuge will seek refuge in the*

*House (Ka'bah), and an army will be sent against him. When they are in a desert land, they will be swallowed by the earth."* I asked: "What about one who was unwilling?" The Messenger of Allāh, peace and blessings be upon him, said: *"He will be swallowed with them, but he will be resurrected on the Day of Judgment according to his intention."* Scholars have deduced from this Ḥadīth the permissibility of killing the ignorant, the coerced, and the unintentional among those who target Muslims with war alongside disbelievers; Allāh will resurrect him according to his intention, excused if he had an excuse.

Scholars said: If Allāh – Who is able, if He willed, to distinguish the coerced and the ignorant – did not distinguish him from being swallowed by the earth, how then can the servants of Allāh distinguish him from the disbelievers while he fights alongside them?!

This swallowing by the earth or his being killed with them is part of the divinely decreed punishment for a Muslim's presence in the ranks of disbelievers or oppressors; the punishment overtakes him with them, and Allāh does not wrong him, so he is resurrected according to his intention; if it was righteous, it will benefit him in the Hereafter.

In any case, one who attacks Muslims intending them harm is, in the best of circumstances, a "Muslim assailant" (muslim ṣā'il), and scholars have discussed his ruling, to which we will refer at the end of this section.

In summary:

We judge by outward appearances, and Allāh takes care of inner realities. His outward appearance is that of one fighting with disbelievers, so fighting him is obligatory or permissible. His inner reality is for Allāh; if it is righteous, it will benefit him on the Day of Judgment. Al-Bukhārī, may Allāh Almighty have mercy on

him, narrated in the Book of Testimonies in his Ṣaḥīḥ from ‘Umar ibn al-Khaṭṭāb, may Allāh be pleased with him, that he said:

"People used to be judged by revelation during the time of the Messenger of Allāh, peace and blessings be upon him. Revelation has ceased, and now we only judge you by what is apparent to us of your actions. Whoever shows us good, we trust him and draw him near. We have nothing to do with his inner reality; Allāh will hold him accountable for his inner reality. And whoever shows us evil, we do not trust him nor believe him, even if he says his inner reality is good."

So, the general ruling for him is that he belongs to the "faction of disbelief" if he is with disbelievers, to the "faction of apostasy" if he is with apostates, and to the "faction of rebels" if he is with them, and so on. The details regarding the excuses of the coerced and the ignorant will follow in the next section, Allāh willing.

For further clarification, we say, and Allāh is the source of help:

These individuals who claim to be Muslims, bear their names, wear their clothes, and perhaps pray or fast, from among those who work in the armies, police, or intelligence services of Muslim rulers, then carry out any order issued to them by their superiors, whether lawful or unlawful, obeying them out of conviction, ignorance, or coercion, having been raised by their masters to do so and having given them oaths and covenants – they, as is known, defend disbelieving, oppressive, immoral rulers, and fight alongside the armies of disbelievers, as is happening today with the armies of Turkey, Pakistan, and some Arab and Islamic countries. They work alongside the security and intelligence agencies of Jews and Christians, such as Americans, Europeans, and other disbelievers, and they guard their military bases, diplomatic and commercial centers, and even centers for Christianizing Muslims and centers for spreading prostitution, corruption, and licentiousness. In implementing their masters' orders, they do not care whether

they kill a Muslim, terrify a believer, displace a Muslim woman, orphan a child, or violate the sanctity of the homes and honor of the oppressed.

Indeed, you see them ready to fight one another and strike each other's necks in internal coups or civil wars that erupt between their tyrannical rulers in neighboring countries! For Islamic or Arab countries often fight each other. So you see these (Muslim!) soldiers diligently shedding each other's blood, capturing and annihilating one another! And they claim Islām! Their general fighting is for the authority of their kings, or over territorial disputes and policy differences, so that glory may belong to so-and-so, not for the ascendancy of truth or the defeat of falsehood, because they were raised on obedience to kings and presidents and loyalty to the homeland, nation, or party.

The clear Shari'ah truth – and Allāh Almighty knows best – is that these fighters generally have the ruling of their banners and their faction, as we previously stated. Whoever fights us under the banner of an apostate ruler, we fight them as a faction of apostasy. Whoever fights us under the banner of Americans and disbelievers, we fight them as a faction of disbelief.

Consequently, it is not permissible to offer funeral prayers for their dead, nor should they be buried with Muslims. It is very important to note, as mentioned before, that we do not declare specific takfīr upon every individual among them unless clear evidence is known about him that he is neither ignorant nor coerced but acts intentionally and deliberately. Whoever is known to agree with his apostate masters and to be loyal to their disbelieving masters, such as Americans and others, we judge him as a disbeliever and apostate, alive and dead, and the rulings thereof apply to him: his marriage to a Muslim woman is void, he does not inherit from a Muslim nor is he inherited from by a Muslim, and so on, to the end of the rulings concerning apostates.

Shaykh Aḥmad Shākir, the Ḥadīth scholar of Egypt, who passed away in 1958, says in his famous fatwa concerning fighting the English, the French, and those like them who transgressed against Muslim lands, and the ruling on Muslims who aided them, which he published in the magazine *Al-Hady an-Nabawī*:

"As for cooperation with the English, in any form of cooperation, whether little or much, it is rampant apostasy and explicit disbelief. No excuse is accepted for it, no interpretation benefits with it, nor does foolish partisanship, flawed politics, or hypocrisy-laden courtesy save from its ruling. This applies whether it is from individuals, governments, or leaders. They are all equal in disbelief and apostasy, except for one who was ignorant or erred, then rectified his affair and repented, and took the path of the believers. For such, perhaps Allāh will turn to them in forgiveness, if they are sincere in their hearts to Allāh, not to politics or people. Let every Muslim know, in any part of the world, that if he cooperates with the enemies of Islām, the enslavers of Muslims – such as the English, the French, their allies, and their ilk – in any type of cooperation, or makes peace with them and does not fight them with what he is able, let alone supports them with word or deed against his brothers in religion; if he does any of that, then prays, his prayer is void. Or if he purifies himself with ablution, ghusl, or tayammum, his purification is void. Or if he fasts, obligatory or voluntary, his fast is void. Or if he performs Ḥajj, his Ḥajj is void. Or if he pays the obligatory Zakat, or gives voluntary charity, his Zakat is void and rejected. Or if he worships his Lord with any act of worship, his worship is void and rejected; he gains no reward for any of it, but rather bears sin and burden. Let every Muslim know that if he embarks on this despicable path, his deeds are nullified, from every act of worship he performed for his Lord before he relapsed into the mire of this apostasy, content with it for himself. And God forbid that a Muslim true to this great description be content with it. That is because faith is a condition for the validity of every act of worship and for its acceptance, as is self-evident and



necessarily known from the religion, with no Muslim disagreeing. This is because Allāh, Exalted is He, says:

*{And whoever disbelieves in faith - his work has become worthless, and he, in the Hereafter, will be among the losers}* (Al-Mā'idah: 5). Let every Muslim man and woman know that for those who abandon their religion and support their enemies, if any of them marries, their marriage is fundamentally void, not subject to correction, and no effects of marriage, such as establishment of lineage, inheritance, etc., result from it. And if any of them was married, his marriage is likewise nullified. And if any of them repents and returns to his Lord and his religion, fights his enemy and supports his Ummah, the woman he married during apostasy, or the woman who was in his marriage contract when he apostatized, is not his wife, nor is she under his protection. And it is obligatory for him after repentance to renew his marriage to her, by contracting a valid, Sharī'ah-compliant marriage with her, as is self-evident and clear. Let Muslim women whom Allāh has afflicted with husbands who have relapsed into the mire of this apostasy be cautious, for their marriages have become void, and they have become forbidden to these men; they are not wives to them until they repent with a true, practical repentance, and then marry them with a valid marriage. Let Muslim women know that whoever among them consents to marry a man in this state, knowing his state, or consents to remain with a husband whom she knows to be an apostate, her ruling and his ruling in apostasy are the same. And God forbid that Muslim women consent to any of this for themselves, their honor, or the lineage of their children.

Indeed, the matter is serious. So let every person look to himself, and let him be a fence for his religion against the tampering of tamperers and the treachery of traitors."

End of the relevant excerpt from the words of the Imam and Ḥadīth scholar, may Allāh have mercy on him. Quoted from his book *Kalimat al-Ḥaqq - Aḥmad Shākir*.

These Sharī'ah rulings, related to creed and the fundamentals of religion, concerning the principles of Allāh's sovereignty, and loyalty and disavowal for the sake of Allāh, are not secondary issues. The responsibility, as we have reiterated, rests upon the necks of the scholars of every land to explain them to the people and not conceal them, out of desire for what rulers possess or fear of what they have. This is because it is an issue of faith and disbelief that may affect hundreds of thousands of people who fight in the cause of the false deity (ṭāghūt) while thinking they are Muslims.

Important questions must be answered, truthfully, frankly, and courageously, especially by every Muslim scholar, leader, and caller to Islām:

- Do we want to revive our Ummah? Do we want to be free from our colonizers? Do we want to advance our economy, invest our wealth, and reclaim our rights? Do we want to defend ourselves against various types of disbelievers?
- And before that, do we want to rule by the Sharī'ah of Allāh? And rid ourselves of the laws of Christians and the laws of disbelievers that govern us?
- If one's answer to these questions is negative, then he is not concerned with the issues of this book that matter to Muslims. Indeed, he would not be included in the list of Muslims.
- But if the answer, as is presumed from every Muslim, is yes, then the preceding issues, foremost among them the issue of the disbelief and apostasy of rulers allied with disbelievers, and the issue of fighting them along with their allies, and consequently fighting their soldiers, come at the head of these issues and in their forefront. There is no doubt about this, neither from a Sharī'ah, rational, nor logical perspective.

It is superfluous to say, and it is known by reason and sight by necessity, that Americans today do not fight us directly, nor do they confront us on the ground with their soldiers except rarely! They deploy thousands of those affiliated with Islām – these misguided, ignorant, coerced, mercenary, and hypocritical individuals – who fight before them and behind them, on their right and on their left, by order of their apostate masters, as happened with us in Afghanistan, and is happening today with us also in Pakistan. And as happened in the Kuwait war, where Arab and Islamic armies entered, paving the way for the Americans. And as America does today in Iraq with the Iraqi army and collaborators, and with the services of the armies of the Arab Gulf states, Jordan, Pakistan, and others. As for the American pursuit of scholars and Muslim youth, every scholar, caller to Allāh, and every young mujāhid knows that the one who knocks on his door at night and drags him in his sleepwear to prison, and exposes the private areas of his house and family, is not an American but one of his own kinsmen! Is the torturer who greets him with blows, kicks, and insults in prison? Is the judge who rules against him by other than what Allāh has revealed, with execution or imprisonment? And those who carry out these sentences? Are all these previously mentioned individuals Jews and Americans? Or are they those who claim to be Muslims?! They are from the apostates and the misguided among our own people. So, shall we fight them, or shall we surrender our religion and honor to them, and permit them our wealth and blood? Consequently, the Jews, Americans, and Crusaders will strike their roots in our lands and do with us as they please.

We must fight them in defense of Allāh's religion and the oppressed. Allāh's command is clear:

*{Fight in the way of Allāh those who fight you but do not transgress}* (Al-Baqarah: 190).

*{And what is [the matter] with you that you fight not in the cause of Allāh and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city whose people are oppressors and make for us from Yourself a protector and make for us from Yourself a helper"? \* Those who believe fight in the cause of Allāh, and those who disbelieve fight in the cause of ṭāghūt (false deities). So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak}* (An-Nisā': 75-76). We draw attention to the fact that we are here concerned with knowing the Sharī'ah ruling for fighting these individuals, and not with issues of opinion, warfare, and strategy, such as whether to fight them offensively or defensively, or whether to prioritize that over fighting Americans and disbelievers. That is left to the leaders of Jihād and the commanders of war among Muslims, according to the dictates of necessity and benefit.

### **Excuses of Ignorance, Coercion, Misinterpretation, and Unintentional Action for a Muslim Who Commits an Act of Disbelief, According to Ahl as-Sunnah wa al-Jamā'ah. Are These Excuses Valid for Muslim Soldiers and Notables Who Assist the Enemy?**

The scholars of Ahl as-Sunnah wa al-Jamā'ah have elaborated on an issue of utmost importance: that a Muslim may commit an act of disbelief that nullifies faith, yet have a Sharī'ah-acceptable excuse that protects him from being judged a disbeliever and an apostate from the religion of Islām. As I said, we are not in this book concerned with transmitting lengthy jurisprudential discussions, but I will summarize generally that scholars have divided these Sharī'ah excuses into four categories:

1. **Ignorance (Jahl):** This is when the perpetrator of an act of disbelief is ignorant that his act constitutes disbelief which expels him from the Islamic religion. This is a Sharī'ah excuse as long as the ignorance is not in a matter necessarily known from the religion.

2. **Coercion (Ikrāh):** This is when a Muslim commits an act of disbelief, knowing it is disbelief, but does so under compulsion due to the force of a threat.
3. **Misinterpretation (Ta'wīl):** This is when one commits a disbelieving act, misinterpreting a Sharī'ah text to permit it, thinking the Sharī'ah allows for it. Misinterpretation is considering something that is not evidence as evidence.
4. **Unintentional Commission of the Disbelieving Act ('Adam Qaṣd al-Fi'l al-Mukaffir):** This is when the disbelieving act occurs without intention or knowledge, such as one who steps on the noble Qur'ān without recognizing it, thinking it is something else. He did not intend to step on the Qur'ān.

Scholars have important detailed discussions on these, which interested readers can refer to in books of jurisprudence and creed.

However, it is important to mention:

- The excuse of ignorance is nullified by knowledge and clarification. Whoever was ignorant, then learned and had it clarified to him but did not accept the truth, his ignorance is no longer an excuse.
- The excuse of coercion (if his coercion was genuine) is nullified by the cessation of coercion, or by the coerced person's ability to escape or flee from the coercion.
- The excuse of misinterpretation is nullified by the establishment of the Sharī'ah proof against the misinterpreter regarding the invalidity of his evidence. If the proof is established against him, misinterpretation is no longer an excuse for him.

- The excuse of unintentional action is nullified by clarification. If the perpetrator repeats his disbelieving act after clarification, he becomes deliberate.

In summary:

Whoever commits an act of disbelief and has no Sharīʿah excuse, or whose excuse has been nullified, is judged a disbeliever. It is very important to know that judging a specific individual as a disbeliever (takfīr al-muʿayyan) must be done by someone competent, possessing the Sharīʿah eligibility to judge and clarify rulings, understand excuses and their nullification, and have the ability to establish proof and evidence against the specific individual being judged.

What concerns us here under this heading is to examine the claim of excuse by ignorance or coercion on the part of those soldiers affiliated with Islām who fight Muslims alongside disbelievers and apostates, and under their leadership and banner. There is no need to discuss the excuse of misinterpretation or unintentional action because it does not pertain to them in this situation.

We note that discussing their excuse is for the purpose of knowing the ruling on their disbelief or their excuse, not for refraining from fighting them. Fighting them is obligatory, as we have shown the Sharīʿah evidence, merely by their intention to fight Muslims alongside disbelievers, even if they were Muslims.

### **1. Examining the Excuse of Ignorance for a Soldier Fighting Muslims with Disbelievers**

As for the excuse of ignorance, it is, as we said, when a Muslim commits an act of disbelief, ignorant that it is a forbidden act entailing disbelief. In our example, it means this Muslim soldier fights Muslims, believing his leader is a Muslim ruler and that he is fighting non-Muslims, or Muslims deserving of being fought (rebels, corrupters), such that this ignorance of his is genuine. For instance, he might be

ignorant that he is fighting alongside disbelievers, or he might think they are disbelievers who came to assist his Muslim leader against those whom it is Sharīʿah-permissible to fight.

If such hypothetical ignorance is present in this soldier, and he fights Muslims alongside disbelievers while being unaware of the true state of his leader and those with him, nor the state of the oppressed Muslims he is fighting, then he may be excused for his ignorance before Allāh; we do not specifically declare him a disbeliever if such ignorance is proven for him.

Is such ignorance plausible today for these soldiers, officers, police, and intelligence personnel who fight Muslims and mujāhidīn under the orders of these apostates, alongside and under the command of Jewish and Christian armies? Is this conceivable with the spread of various media, such as radio, television, satellite dishes, newspapers, and magazines? In addition to Muslims holding demonstrations in the streets, preachers in mosques, and people discussing these issues everywhere! So much so that it can be said today that the nature of the battle between Muslims and disbelievers, the corruption, disbelief, and immorality of the rulers, the unveiled state of their women, the scandals of their children and relatives, their ruling by other than the Sharīʿah of Islām, their allegiance to disbelievers, and their war against mosques, scholars, and young Muslim mujāhidīn, etc., have become known to everyone in all Muslim lands, including Pakistan. If among these soldiers there is one whose foolishness reaches the extent of being ignorant of these matters, then he is excused for his ignorance, and Allāh Almighty knows best. We fight him, obligatorily or permissibly, and his excuse may benefit him before Allāh, and he will be resurrected according to his intention.

## **2. Examining the Excuse of Coercion for a Soldier Fighting Muslims with Disbelievers**

Is the soldier fighting Muslims alongside disbelievers excused by coercion?

We will pause with this excuse, with some detail – despite our desire for brevity – because it is the most important and the most common excuse. Most of these soldiers and officers working in the army, police, and security forces admit their awareness of the reality. However, they excuse themselves, or those who defend them from the label of apostasy and disbelief excuse them, by claiming they are coerced and compelled to fight Muslims under the orders of their apostate or oppressive masters, alongside and under the command of disbelievers. This has happened in some Arab and Islamic countries, where America led its slave rulers to fight Muslims, and they, in turn, led their slave soldiers to do so.

So, can the excuse of these individuals by coercion be accepted? Let us see:

### **Coercion (Ikrāh) in Sharī'ah:**

It is compulsion, and the coerced (mukrah) is one forced to do or say something he does not want, and would not do if the coercion were removed.

Imam Ibn Hajar says in his esteemed book, *Fath al-Bārī fī Sharḥ Ṣaḥīḥ al-Bukhārī*, in the chapter on Coercion (vol. 12, p. 385): "Coercion is compelling another to do what he does not want. The conditions of coercion are four:

First: That the perpetrator (coercer) is capable of inflicting what he threatens, and the one ordered (coerced) is incapable of repelling it, even by fleeing.

Second: That he (the coerced) strongly believes that if he refuses, the coercer will inflict it upon him.

Third: That what he is threatened with is immediate. If he says to him: 'If you do not do such-and-such, I will beat you tomorrow,' he is not considered coerced. An exception is if he mentions a very near time, or if it is customary that he does not renege.



Fourth: That no indication of choice appears from the one ordered. Like one coerced into fornication who then initiates penetration and could have withdrawn, but says, 'I have ejaculated,' and continues until he ejaculates."

The summary of his words, may Allāh have mercy on him, is that the coerced person is: one who is forced to do what he does not want, such that:

Firstly: He does not want this act by his choice but due to real compulsion.

Secondly: He is unable to refuse, incapable of repelling the coercion.

Thirdly: He is unable to rid himself of the coercer by fleeing, emigrating, or the like.

Fourthly: He is certain of the threat occurring soon and definitively.

Fifthly: He does not persist in the act if the coercion ceases, for some benefit or desire.

Do these conditions apply to this person who claims to be a Muslim, then intends to fight Muslims, shedding their blood, violating their honor, and plundering their wealth, under the orders of apostates and in the company of Americans and disbelievers? This soldier, policeman, or security agent must be asked a few questions to determine whether he is coerced or not – questions whose answers will determine his exoneration if he is excused for this disbelieving act of his, or the judgment against him for having no excuse.

1. Did this soldier join the army, police, or intelligence services by his choice or was he compelled? This varies from one country to another; some countries conscript youth compulsorily into these forces, while in others, joining these forces is voluntary, even requiring connections and bribery due to the benefits and opportunities for bribery, plunder, and usurpation of people's wealth.

2. Can this soldier resign and withdraw from this work after seeing what he is being forced to do, or can he not?
3. Can he flee from his work if resignation is not possible, by hiding in his country, or emigrating from it if necessary, or can he not?
4. Is he actually threatened if he does not carry out orders, and certain that punishment will befall him, or not?
5. Does he persist in killing, plundering, and violating honor to achieve his desires and interests, or due to coercion?

### **Other Matters to Be Clarified Regarding Coercion:**

Firstly: When the one claiming coercion undertook this work voluntarily – meaning he joined the army or police by choice, not through compulsory conscription – did he know that his work would entail his being coerced into doing what Allāh has forbidden, or not? If he knew he would be coerced into carrying out orders, lawful and unlawful, by virtue of the system of the army, police, and security, and was then coerced, his coercion would not be an excuse for him. This is because he willingly embarked on what he knew would involve coercion into disbelief, oppression, or what Allāh has forbidden, due to the well-known nature of these institutions and their actions! Scholars have given an example for this situation: one who enters the land of people who coerce their inhabitants into disbelief, knowing this before entering, then enters and they coerce him; the coercion would not be an excuse for him. Does one who volunteers for these forces by choice know that he will undertake these actions, or does he not know? If he knew what would be required of him before being coerced, his excuse of coercion would not be accepted, even if he was actually coerced into an act he dislikes.

Secondly: The coerced person is of two types:

The first: One who is coerced into a disbelieving statement or act that does not harm other Muslims. He only engages in what nullifies religion by his action or statement, while being averse to it, as our master ‘Ammār ibn Yāsir was coerced under torture to revile the Messenger of Allāh, peace and blessings be upon him, after they had killed his father and mother and submerged him in a well until he was on the verge of perishing from torture. He uttered the word of disbelief, and the Messenger of Allāh, peace and blessings be upon him, excused him and permitted it, making it a license for Muslims, saying: *"If they return (to torturing you), then you return (to saying it)."* He clarified that resolve and patience are better in a state of coercion and more greatly rewarded, and that coercion is an excuse for one who does it while his heart is tranquil with faith. In contrast, scholars did not accept the excuse of those who were threatened with torment but were not certain of its occurrence. Thus, Imam Aḥmad ibn Ḥanbal did not accept the excuse of the scholars who conceded to the ruler's demand to affirm the createdness of the Qur’ān when he threatened them, and they excused themselves by Allāh Almighty's statement: *{except for one who is forced [to renounce his religion] while his heart is secure in faith}* (An-Naḥl: 106) and by the Ḥadīth of ‘Ammār, may Allāh be pleased with him. Imam Aḥmad said: "‘Ammār was beaten, while you were told, 'We will beat you.'" When Yaḥyā ibn Ma‘īn, an esteemed Imam among Ḥadīth scholars, who had weakened under threat and complied, excused himself with this excuse, Imam Aḥmad rejected his argument and said: "He tells me he was coerced, yet not a single whip struck him." He did not speak to him for the rest of his life, nor did he return his salām when Ibn Ma‘īn greeted him while Imam Aḥmad was on his deathbed! May Allāh have mercy on him and increase the likes of him in our Ummah! It is narrated from him that he said: "There is no coercion except by the sword," and from other scholars that coercion is by threat of death, or dismemberment. Some went to say it is any unbearable torment from which one cannot flee.

Some may say, excusing the actions of the governments of Pakistan, Kuwait, Saudi Arabia, Jordan, for example, in assisting the Americans, that Allāh has permitted dissimulation (taqiyyah) from the disbeliever, and they say: "We fight with them to ward off their evil from us and our countries." This is a rejected claim. For Allāh Almighty said in Sūrat Āl ‘Imrān, verse 28: *{Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allāh, except when taking precaution against them in prudence. And Allāh warns you of Himself, and to Allāh is the [final] destination}*.

Ibn Kathīr said in its interpretation: "Meaning, except for one who, in some lands and times, fears their evil, then he may protect himself from them outwardly, not inwardly and with his intention. As al-Bukhārī narrated from Abū ad-Dardā’ that he said: 'We indeed smile in the faces of some people while our hearts curse them.' And ath-Thawrī said: 'Ibn ‘Abbās said: Taqiyyah is not by action; taqiyyah is only by the tongue.'"

The second type: One who is coerced into an act that harms other Muslims.

Such as one ordered to kill a Muslim, violate his honor, plunder his wealth, or harm him. Scholars have stated that a Muslim is not excused for inflicting harm on another if he himself is threatened with it. It is not permissible for him, if threatened with the seizure of his wealth unless he plunders that of other Muslims, to protect his wealth by plundering the wealth of another Muslim and then say, "I was coerced."

More seriously, it is not permissible for him to kill a Muslim if he is threatened with death if he does not kill him. Scholars have said: Preserving his own life is not prioritized over taking the life of a Muslim. Rather, he must not kill a Muslim even if they kill him; he should be killed while patient and seeking reward, and with this intention, he will be a martyr, Allāh willing.

Do these (allegedly coerced) soldiers do this? If this soldier refuses to kill Muslims, is he killed? Or imprisoned? Or is his salary and pension cut? Or is he merely dismissed from his job in the army or police?

So he proceeds to kill Muslims, when Allāh has made the destruction of the Ka‘bah less severe in His sight than the killing of a Muslim man, as the Prophet, peace and blessings be upon him, informed. And Allāh Almighty has said: *{And whoever kills a believer intentionally, his recompense is Hell, wherein he will abide eternally, and Allāh has become angry with him and has cursed him and has prepared for him a great punishment}* (An-Nisā’: 93). This is if he kills him in a quarrel over worldly matters, or due to a whim of Satan; how then about one who kills him because he is a believer, an emigrant, a mujāhid in the cause of Allāh, to please America?!

These soldiers who think themselves coerced kill Muslims so that one of them is not dismissed from his job, or does not suffer some torment. This is not the state of one who is coerced, but rather like those about whom Allāh Almighty said: *{That is because they preferred the life of this world over the Hereafter and that Allāh does not guide the disbelieving people}* (An-Naḥl: 107). There is a difference between one who was coerced and uttered a word of disbelief while his heart was tranquil with faith, and one whose breast was opened to disbelief, so he uttered the word of disbelief and committed the act of disbelief to preserve his share of the world. The Qur’ān has clarified this explicitly, as Allāh Almighty said in Sūrat An-Naḥl: *{He only invents falsehood who does not believe in the verses of Allāh, and it is those who are the liars. \* Whoever disbelieves in Allāh after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allāh, and for them is a great punishment. \* That is because they preferred the life of this world over the Hereafter and that Allāh does not guide the disbelieving people. \* Those are the ones over whose hearts Allāh has set a seal, and over their hearing and their sight. And it is those who*

*are the heedless. \* Assuredly, it is they who in the Hereafter will be the losers. \* Then, indeed your Lord, to those who emigrated after they had been compelled [to renounce their religion] and then fought [in the cause of Allāh] and were patient - indeed, your Lord, after that, is Forgiving and Merciful}* (An-Naḥl: 105-110). Are these soldiers in the army, police, security, and intelligence services, and the jailers and torturers who torment people to death, coerced?! We seek refuge in Allāh from speaking falsehood and bearing false witness! Are these criminals coerced? Look at their condition and behavior and judge it by the measure of Islām. Look at their prayers, their fasting, and their performance of Islamic rituals. Then look at their illicit earnings from bribes and how they oppress people, collect tolls on roads, in markets, and at the doors of houses! Then look at their competition for jobs in these oppressive, impure institutions of police, intelligence, and the administration of prisons and detention centers!

Yes, there may be some who are not involved in that, who joined the army to defend the country and fight its enemies, and it was not in his knowledge nor did it cross his mind that his masters would thrust him into fighting Muslims alongside disbelievers. But is such a person excused for fighting under the command and banner of disbelievers, the Americans and the English, to shed the blood of believers, and then say: "I am compelled, coerced!"?

Did he volunteer for the army knowing the state of its leadership and command, and their apostasy through changing laws, collaborating with disbelievers, corruption, bribery, oppression, and injustice, or not?

And did he join the army to defend the homeland, the land, and the people? None of these are in the cause of Allāh in any way unless it is for the word of Allāh to be supreme; rather, they are intentions of ignorant partisanship!

If he joined with the intention of Jihād in the cause of Allāh, because some misleading scholars deluded him that this government and its leaders are Muslims and legitimate guardians, and that their corruptions do not expel them from Islām, and this deceitful trick worked on him, then he found himself facing the new situation... this person might be excused for his ignorance for being in such an army and fighting under its banner with the intention of defending Muslims. But is he excused for his ignorance, and by coercion, in killing Muslims to please disbelievers, and under their banner and command? By Allāh, no.

His duty is to resign from this army, or at least to refuse orders of this type, and to flee from fighting even if he is imprisoned, tortured, or dismissed from his job. This punishment in his case is a mercy from Allāh that takes him out of misguidance and from Allāh's wrath upon him. If he is given a choice and forced to kill a Muslim or be killed, his duty is to choose to be killed, patient and seeking reward, rather than kill a Muslim. He is not allowed to kill a Muslim and then say, "I was coerced." This is not a Shari'ah excuse of coercion. It is not coercion to proceed to kill Muslims and violate their sanctities and then say: "If I don't do it, I will be dismissed from my job, or my salary will be cut, or financial penalties will be imposed on me!" The duty of this soldier, if he finds himself coerced into fighting Muslims by his apostate masters, or their masters the Americans, English, and disbelievers, is to turn his weapon against those who coerce him into committing disbelief, and to wage Jihād against them with his weapon and be killed as a patient, mujāhid martyr, not to be stained with the blood and honor of Muslims and think himself coerced. If he cannot escape except by fleeing the army and is unable to fight them due to his weakness or the fewness of those with him, it is obligatory for him to flee and emigrate from his country. Allāh's earth is vast, and then he will be an emigrant in the cause of Allāh, patient, fleeing from tribulation with his religion. Emigration and fleeing from a government like the one in Pakistan is obligatory for one who finds himself facing tribulation in his religion and compulsion to commit disbelief by fighting under the

command and banner of Americans, if he is unable to fight this government. The Qur'ān, the noble Prophetic biography, and the texts of the Sunnah have informed about a group of Muslims who remained in Makkah after the Messenger of Allāh, peace and blessings be upon him, emigrated to Madinah, and did not emigrate because they had interests in Makkah, such as family, homes, and trade. When the Battle of Badr occurred between the Muslims and the polytheists of Makkah, they were coerced into going out with the disbelievers of Makkah, either by compulsion or out of shame before their people.

Some of them were killed in the battle, and the Muslims regretted killing them, saying, "We have killed our brothers!" Then Allāh Almighty revealed concerning them His statement: *{Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allāh spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination. \* Except for the oppressed among men, women, and children who cannot devise a plan nor are they directed to a way - \* For those it is expected that Allāh will pardon them, and Allāh is ever Pardoning and Forgiving. \* And whoever emigrates for the cause of Allāh will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allāh and His Messenger and then death overtakes him - his reward has already become incumbent upon Allāh. And Allāh is ever Forgiving and Merciful}* (An-Nisā': 97-100).

These verses have explicitly clarified, as commentators have explained, important rulings, including:

1. The obligation to emigrate from the lands of disbelief and flee from their tribulations, especially for one who is exposed to tribulation, to where he will not be tried in his religion.



2. That one who was coerced and went out to fight with disbelievers, his excuse was not accepted because he should have emigrated instead of remaining until he was coerced into going out to fight Muslims with disbelievers. And that those of them who were killed, their fate was Hell, and their excuse was not accepted.
3. That Allāh excused the oppressed who did not emigrate because they had no means, nor could they find a way to emigrate, nor did they have any path to it. These are excused for not emigrating (not excused for fighting with disbelievers), and the verse promised them pardon and forgiveness for their shortcoming in not emigrating.
4. Then the Qur'ān gave glad tidings to the emigrant in the cause of Allāh of Allāh's guarantee for him of abundant provision in this world, and that if he dies, Allāh guarantees his reward in the Hereafter.

So where do these situations compare with those affiliated with these oppressive armies?

Are they coerced, threatened with death if they do not kill Muslims? No. And even if that were the case, this is not an excuse, and they must then emigrate and flee from those who coerce them.

But the bitter truth is that most of them commit this act of disbelief by fighting Muslims alongside disbelievers out of keenness for what the job in the army, police, or intelligence provides them: luxurious houses, fancy cars, high salaries plundered from the wealth of Muslims, and taxes imposed on their weak. Then they excuse themselves by saying they are in the army and police to defend the homeland, and that they are coerced into fighting Muslims by virtue of their job.

This is not coercion, neither by Sharī'ah nor by reason. Would one of them accept the excuse of being coerced into killing a Muslim? And not accept the excuse of the

Muslim emigrant, the mujāhid in the cause of Allāh, for killing these individuals in self-defense, when they were the ones who intended aggression against him and came to him in the company of American soldiers and raided his house upon him, his wife, and his children?

As we have previously stated, this is not coercion but rather a state described by Allāh, Exalted is He, with His saying: *{That is because they preferred the life of this world over the Hereafter and that Allāh does not guide the disbelieving people}* (An-Nahl: 107).

As for the state of the Sharīʿah-excused coerced person among those who fight Muslims, it is as follows:

1. He was forcibly conscripted into an army that fights Muslims, not by his choice.
2. He was genuinely unable to flee or emigrate.
3. He must feign fighting and not extend his weapon to harm Muslims; rather, he should disable his weapon even if killed by disbelievers or Muslims. With this intention, he is a martyr, Allāh willing. If there is a soldier in the armies and police of the false deities (ṭawāghīt) who fought Muslims, or among those who did their deeds, who fits the description of this coerced person, then he is excused. Otherwise, he has no excuse.

**Fifthly: Sharīʿah Rulings Establish the Obligation or Permissibility of Fighting an Assailant Attacking Muslims' Religion, Lives, Honor, or Property, Even if the Assailant is a Muslim**

An obstinate person might insist, despite clear evidence, that these soldiers fighting Muslims alongside disbelievers and apostates are Muslims, who pray and fast, and bear witness that there is no god but Allāh and Muḥammad is the Messenger of

Allāh, and that they do not become disbelievers by fighting Muslims. To such a person, so that we may be practical and put an end to futile debate based not on evidence but on emotions and whims, we say: Suppose that is so. Then, for a Muslim who bears arms against Muslims, out of rebellion or corruption in the land, there are rulings clarified by scholars under the heading "Repelling the Muslim Assailant (Daf' aṣ-Ṣā'il al-Muslim)." Scholars have clarified that every religion revealed by Allāh came to preserve the five necessities (religion, life, honor, intellect, and property). Therefore, it is obligatory to preserve these necessities by any legitimate means, and from here Islām legislated repelling the assailant.

Assault (ṣiyāl) in Sharī'ah, as defined by scholars, is an unlawful attack on something protected (ma'ṣūm), and the protected is life, honor, or property.

The assailant (ṣā'il), as defined by scholars, is any aggressor against what is Sharī'ah-protected, whether he is a Muslim protected by the right of Islām or protected by the covenant of Muslims (dhimmah). Fighting to repel this aggressor is legislated by Sharī'ah to defend sanctities, and indeed becomes obligatory in many cases. Allāh Almighty said: *{So whoever has assaulted you, then assault him in the same way that he has assaulted you}*.

#### **As for the Assailant Against Religion:**

Repelling him is obligatory, according to his statement, peace and blessings be upon him: *"Whoever is killed defending his religion is a martyr."* Ibn Taymiyyah, may Allāh have mercy on him, said: "As for defensive fighting, it is the most severe type of repelling an assailant against honor and religion; it is obligatory by consensus. The assaulting enemy who corrupts religion and the world, nothing is more obligatory after faith than repelling him." (*Al-Fatāwā al-Kubrā*, vol. 5, p. 530).

#### **As for the Assailant Against Honor:**

It is obligatory to repel him by the consensus of jurists, even if it leads to his killing, and even if he is a Muslim. Al-Nawawī said: "As for defense of the womenfolk (ḥarīm), it is obligatory without dispute." Shaykh ‘Abd Allāh ‘Azzām, may Allāh have mercy on him, said: "A questioner might ask: Is it permissible for us to kill a policeman who prays and fasts, merely because he wants to take me to the police station? He said: 'As for the opinion of the jurists by consensus, it is not permissible for anyone to surrender to a person who wants to violate his honor... All jurists unanimously agreed that repelling an assailant against honor is obligatory by consensus. So if you let the police storm your house in the dead of night, and your wife is undressed in her sleepwear, and they uncover her to search for you sleeping with her, then your honor is violated and you are sinful before your Lord, the Almighty. Here lies the oppression. The prayer and fasting of such a policeman do not prevent the issue of killing him.'" (*Al-Jihād: Fiqh wa Ijtihād*, vol. 3, p. 139).

#### **As for the Assailant Against Life:**

It is obligatory to repel him according to the majority of scholars. Some have opined permissibility without obligation, even if he is a Muslim. In the authentic Ḥadīth: *"Whoever is killed defending his property is a martyr, whoever is killed defending his blood is a martyr, whoever is killed defending his religion is a martyr, and whoever is killed defending his family is a martyr."* (Narrated by Aḥmad and Abū Dāwūd). And it is narrated from him, peace and blessings be upon him: *"Whoever is killed defending against an injustice done to him is a martyr."* (Narrated by an-Nasā’ī).

Imam al-Jaṣṣāṣ said after this Ḥadīth in *Aḥkām al-Qur’ān* (vol. 1, p. 242): "We know of no dispute that if a man draws his sword against another man to kill him unjustly, it is upon the Muslims to kill him."

Shaykh ash-Shahīd ‘Abd Allāh ‘Azzām, may Allāh have mercy on him, said: "In this case – assault – if the assailant is killed, he is in the Hellfire even if he is a Muslim. And if the just defender is killed, he is a martyr."

### **As for the Assailant Against Property:**

The majority of Muslim scholars have permitted it [i.e., self-defense resulting in the assailant's death], and some have considered it obligatory. Abū Hurayrah (may Allāh be pleased with him) narrated that a man said: "O Messenger of Allāh, what if a man comes intending to take my wealth?" The Prophet ﷺ said, "*Do not give it to him.*" The man asked, "What if he fights me?" The Prophet ﷺ said, "*Then fight him.*" The man asked, "What if he kills me?" The Prophet ﷺ said, "*Then you are a martyr.*" The man asked, "What if I kill him?" The Prophet ﷺ said, "*He is in the Hellfire.*" Narrated by Muslim.

Imam Ibn Taymiyyah states in *Majmū‘ al-Fatāwá* (vol. 28, p. 45): "The Sunnah and scholarly consensus (ijmā‘) agree that if a Muslim assailant’s attack cannot be repelled except by killing him, he is to be killed, even if the wealth he seeks to take is a qīrāt [a small unit of weight] of a dinar. It is stated in the Ṣaḥīḥ [authentic collection of Ḥadīth]: "*Whoever is killed defending his property is a martyr.*" "

Imam al-Shāfi‘ī (may Allāh have mercy on him) said: "If a man enters another man's house, day or night, armed, and is ordered to leave but does not, the owner has the right to strike him, even if it leads to the assailant's death (i.e., if the one defending himself kills the assailant)." *Al-Umm*, vol. 6, p. 33.

Ibn Taymiyyah (may Allāh have mercy on him) said: "The Sunnah and scholarly consensus agree that if a Muslim assailant’s attack cannot be repelled except by killing him, he is to be killed." *Al-Fatāwá al-Kubrā*, vol. 28.

This is a summary of the rulings on repelling a Muslim assailant who attacks individual Muslims. What, then, is the ruling concerning an assailant who comes

intending to destroy religion, life, honor, or property – or all of these – under the banner and leadership of Americans and apostates?

### **Sixthly: Sharī'ah Rulings on the Sanctity of Muslims and the Permissibility of Aggressors' Assets**

The rulings of Sharī'ah affirm the sanctity of the blood, wealth, and honor of Muslims. They also establish that all forms of presence of non-Muslim aggressors, including their blood and wealth, are permissible for Muslims to take anywhere.

The Messenger of Allāh ﷺ delivered a sermon during the Farewell Pilgrimage. Among what he said was: *"What month is this?" We replied, "Allāh and His Messenger know best." He remained silent until we thought he would call it by a different name. He then asked, "Is this not Dhū al-Ḥijjah?" We said, "Yes." He asked, "And what city is this?" We replied, "Allāh and His Messenger know best." He remained silent until we thought he would call it by a different name. He then asked, "Is this not the Sacred City?" We said, "Yes." He asked, "And what day is this?" We replied, "Allāh and His Messenger know best." He remained silent until we thought he would call it by a different name. He then asked, "Is this not the Day of Sacrifice?" We said, "Yes." He then said, "Indeed, your blood, your wealth, and your honor are sacred to you, just as the sanctity of this day of yours, in this city of yours, in this month of yours. You will meet your Lord, and He will ask you about your deeds. So, do not revert to disbelief after me, striking the necks of one another. Let the one present convey this to the one absent, for perhaps some of those to whom it is conveyed will understand it better than some of those who heard it." Then he asked, "Have I conveyed the message? Have I conveyed the message?" We replied, "Yes." He said, "O Allāh, bear witness." Agreed upon.*

This noble Ḥadīth, whose authenticity is agreed upon by all Muslims, summarizes the principle of the sanctity of a Muslim: his blood, his wealth, and his honor. This sanctity is absolute and can only be lifted by what is mentioned in the authentic

Ḥadīth, also agreed upon by all Muslims, which is his ﷺ saying: *"The blood of a Muslim who testifies that there is no god but Allāh and that I am the Messenger of Allāh is not lawful except for one of three reasons: a married adulterer, a life for a life, and one who forsakes his religion and separates from the community."* Agreed upon.

Islām has greatly emphasized the sanctity of Muslims, prohibited aggression against them, and forbidden wronging them, stating that the wrongdoer will be held accountable for every major and minor transgression.

It is narrated from the Messenger of Allāh ﷺ that he said: *"Indeed, men unlawfully dispose of Allāh's property; for them is the Hellfire on the Day of Resurrection."*

Narrated by al-Bukhārī.

It is narrated from the Messenger of Allāh ﷺ that he said: *"A Muslim is the brother of a Muslim: he does not wrong him, nor does he hand him over (to an enemy)."* Agreed upon.

The Prophet ﷺ said: *"A Muslim is the brother of a Muslim: he does not betray him, lie to him, or forsake him. Everything belonging to a Muslim is sacred to another Muslim: his honor, his wealth, and his blood."* Narrated by al-Tirmidhī.

From Jābir (may Allāh be pleased with him), the Messenger of Allāh ﷺ said: *"Beware of wrongdoing, for wrongdoing will be darkneses on the Day of Resurrection."*

Narrated by Muslim.

The Prophet ﷺ said: *"Beware of the supplication of the wronged, for there is no veil between it and Allāh."* Agreed upon.

From Abū Umāmah Iyās ibn Tha'labah al-Ḥārithī (may Allāh be pleased with him), the Messenger of Allāh ﷺ said: *"Whoever usurps the right of a Muslim by his oath, Allāh has made the Hellfire obligatory for him and forbidden Paradise for him." A man asked, "Even if it is something insignificant, O Messenger of Allāh?" He ﷺ replied, "Even*

*if it is a twig of arāk (miswāk).*" Narrated by Muslim. The arāk is the siwāk (tooth-stick).

Islām has strongly emphasized the sanctity of Muslims—their blood, wealth, and honor—which is only lifted by apostasy that removes faith from its perpetrator. In such a case, he has no sanctity; his blood may be shed, and his wealth is permissible. This is the default ruling for the blood and wealth of a non-Muslim (kāfir); scholars have stated that the default status of a non-Muslim's blood and wealth is permissibility. Conversely, the default status of a Muslim's blood and wealth is sanctity. Just as this sanctity is removed from a believer's blood and wealth by disbelief (kufr), scholars have also stated that the blood and honor of a non-Muslim are permissible, becoming inviolable only in one of two situations:

1. By entering Islām. In this case, he has the same rights and obligations as Muslims, as he becomes one of them, and his wealth, blood, and honor become inviolable, as stipulated by the verses of the Qur'ān and the Sunnah of the Prophet ﷺ.
2. By a covenant of security (amān) granted by a legitimate Islamic ruler. In this case, he becomes one of the protected non-Muslim subjects (ahl al-dhimmah), and the jizyah (poll tax) prescribed by Sharī'ah is imposed upon him if he resides among Muslims, such as the People of the Book and those in their category living in Muslim lands. Alternatively, temporary security may be granted to non-Muslims who pass through Muslim lands without residing there, for trade or temporary stay. In such cases, they pay a tax on their trade goods and are granted temporary security, protecting their blood and wealth.

Apart from these two situations of protected status (dhimmah) and security (amān), the blood and wealth of a non-Muslim are permissible for Muslims. It is self-evident that the right to grant dhimmah and amān does not belong to a non-Muslim ruler



who alters the Shari‘ah, rules by other than what Allāh has revealed, and allies himself with the enemies of Allāh. Rather, this is among the rights of the legitimate Islamic ruler, the leader of the Muslims. A non-Muslim ruler himself has no security; his blood may be shed, and his wealth is permissible. It is obligatory to fight him, kill him, rebel against him, and combat his faction if one has the ability. If unable, one must emigrate from his lands or bide time and prepare to depose and fight him. How can such a ruler grant security to others when he himself is not secure within the religion of Islām and among Muslims? This is the condition of the rulers of Muslim countries today; they have forfeited the rights of a Muslim ruler due to their apostasy. Among these forfeited rights is the authority to grant dhimmah and amān. Therefore, there is no security for non-Muslims entering our lands today in any form.

They are combatants belonging to warring nations, whose objectives for being in our lands range from warfare and its purposes to spreading corruption, misguidance, and vice. The claim that they have security granted by our governments is baseless due to the fallen legitimacy of our governments, which are illegitimate to begin with. This is particularly true for those whose presence is for military, security, political, or proselytizing objectives, or any other form of corruption in Muslim lands.

In summary, the rulings concerning the blood and wealth of Muslims and non-Muslims in our lands today are as follows:

1. All Muslims in our Islamic lands today who testify that there is no god but Allāh and that Muḥammad is the Messenger of Allāh ﷺ, and who have not nullified this testimony by fighting Islām and Muslims or openly supporting enemies against them, nor explicitly nullified it by a recognized act of apostasy, have inviolable blood, wealth, and honor. Their declaration "Lā ilāha illā Allāh" (There is no god but Allāh) protects them, and their ultimate

reckoning is with Allāh Almighty. Even if they are involved in sins, their reckoning is with Allāh. Abū Hurayrah (may Allāh be pleased with him) reported that the Messenger of Allāh ﷺ said: *"I have been commanded to fight people until they say, 'Lā ilāha illā Allāh.' Whoever says 'Lā ilāha illā Allāh' has protected his wealth and life from me, except for its due right, and his reckoning is with Allāh."* Narrated by al-Bukhārī.

2. All forms of non-Muslim presence in our lands mean their blood and wealth are permissible. They are not protected by fraudulent securities or invalid dhimmah status granted to them by their allies among our apostate rulers, whose own blood and wealth are already permissible, as we previously explained.
3. Non-Muslims in their own lands (dār al-ḥarb, lands of war) have permissible wealth and blood, as is well-known. There is no consideration for so-called international agreements, as they were not originally concluded with legitimate Muslim authorities. Furthermore, they contain invalid clauses that obstruct Jihād in the path of Allāh and grant rights to non-Muslim aggressors under the pretext of combating terrorism. Indeed, they render a Muslim's defense of his religion, life, honor, and wealth a crime and terrorism, while portraying the aggression of non-Muslims against us as justice and international order.

### **The Inviolability of a Muslim's Blood and its Sanctity before Allāh**

Islām has strongly emphasized the inviolability of a Muslim's blood and has threatened the one who intentionally kills a Muslim with a curse – expulsion from Allāh's mercy – eternal residence in Hellfire, and a painful torment. Al-Bukhārī (may Allāh have mercy on him) narrated from Ibn ‘Umar (may Allāh be pleased with him) that the Messenger of Allāh ﷺ said: *"A believer will continue to find latitude in his*

*religion as long as he does not shed inviolable blood."* That is, he still has hope for forgiveness as long as he does not intentionally and deliberately kill a Muslim. Al-Bukhārī also narrated from him that the Prophet ﷺ said: *"Whoever bears arms against us is not one of us."*

Sufficient regarding the sanctity of a Muslim's blood and the evil fate of one who intentionally kills him is what Allāh Almighty has said, which shakes hearts and deters anyone who has reverence for Allāh's religion in his heart from committing this heinous crime. This is His statement in Sūrat al-Nisā', verse 93: *{And whoever kills a believer intentionally, his recompense is Hell, wherein he will abide eternally, and Allāh has become angry with him and has cursed him and has prepared for him a great punishment.}* Among what Imam Ibn Kathīr (may Allāh Almighty have mercy on him) said in its interpretation is: "This is a severe threat and a firm warning for whoever commits this grave sin, which is equated with associating partners with Allāh Almighty in more than one verse in the Book of Allāh, as Allāh Almighty says in Sūrat al-Furqān: *{And those who do not invoke with Allāh another deity or kill the soul which Allāh has forbidden [to be killed], except by right...}* The verses and Ḥadīth on the prohibition of killing are very numerous."

Among them is what is established in the two Ṣaḥīḥs [al-Bukhārī and Muslim] from Ibn Mas'ūd, who said: The Messenger of Allāh ﷺ said: *"The first matter to be judged between people on the Day of Resurrection will be bloodshed."*

In another Ḥadīth narrated by Abū Dāwūd from 'Ubādah ibn al-Ṣāmit, the Messenger of Allāh ﷺ said: *"A believer remains expansive and righteous as long as he does not shed inviolable blood. But if he sheds inviolable blood, he is ruined."* And in another Ḥadīth: *"The demise of the entire world is less significant to Allāh than the killing of a Muslim man."*

In another Ḥadīth: *"If the inhabitants of the heavens and the earth were to participate in shedding the blood of a believer, Allāh Almighty would cast them all into the Hellfire."*

In another Ḥadīth: *"Whoever aids in the killing of a Muslim, even with half a word, will come on the Day of Resurrection with 'Despairing of Allāh's mercy' written between his eyes."*

Ibn ‘Abbās (may Allāh be pleased with him) was of the opinion that there is no repentance for one who intentionally kills a believer. Al-Bukhārī said: Ādam narrated to us... Ibn ‘Abbās said: "This verse, *{And whoever kills a believer intentionally, his recompense is Hell}*, was the last to be revealed, and nothing abrogated it." Sa‘īd ibn Jubayr said: "I asked Ibn ‘Abbās about His saying, *{And whoever kills a believer intentionally, his recompense is Hell}*. He said: 'If a man knows Islām and the laws of Islām, then intentionally kills a believer, his recompense is Hell, and he has no repentance.' I mentioned this to Mujāhid, and he said, 'Except for one who regrets.'" Sālim ibn Abī al-Ja‘d said: "We were with Ibn ‘Abbās after he had lost his sight when a man came to him and called out, 'O ‘Abdullāh ibn ‘Abbās, what is your view on a man who intentionally kills a believer?' He replied, 'His recompense is Hell, wherein he will abide eternally, and Allāh has become angry with him and has cursed him and has prepared for him a great punishment.' The man asked, 'What if he repents, does righteous deeds, and then is guided?' Ibn ‘Abbās exclaimed, 'May his mother be bereaved of him! How can he attain repentance and guidance? By Him in Whose Hand is my soul, I heard your Prophet ﷺ say: *"May his mother be bereaved of him! One who intentionally kills a believer will come on the Day of Resurrection, with the victim holding him by his right or left hand, his jugular veins gushing blood, before the Throne of the Most Merciful. He will cling to his killer with his left hand, holding his own head with his other hand, saying, 'O Lord,*

*ask this one why he killed me?"* By Him in Whose Hand is the soul of ‘Abdullāh, this verse was revealed and no verse abrogated it until your Prophet ﷺ passed away."

From ‘Abdullāh ibn Mas‘ūd, from the Prophet ﷺ, who said: *"The slain will come on the Day of Resurrection clinging to his killer, holding his head with his other hand, and will say, 'O Lord, ask this one why he killed me?' He [Allāh] will say [to the killer], '[Why did you kill him?]' He will reply, 'I killed him so that honor might be Yours.' He [Allāh] will say, 'Indeed, it is Mine.' Then another will come clinging to his killer and will say, 'O Lord, ask this one why he killed me?' He [Allāh] will say [to the killer], '[Why did you kill him?]' He will reply, 'I killed him so that honor might be for so-and-so.' He [Allāh] will say, 'It is not for him. Bear his sin.' Then he will plummet into the Hellfire for seventy autumns."* Narrated by al-Nasā’ī.

Another Ḥadīth: Imam Aḥmad said: It was narrated to us... I heard Mu‘āwiyah (may Allāh be pleased with him) say: I heard the Prophet ﷺ say: *"Every sin, Allāh may forgive, except for a man who dies as a non-Muslim or a man who intentionally kills a believer."*

All this concerns a Muslim who intentionally kills another Muslim in a quarrel, a dispute over worldly matters, or in a fit of anger, satanic instigation, or pre-Islamic ignorance (jāhiliyyah). As for one who kills a Muslim because he says, "My Lord is Allāh," or kills mujāhidīn in the path of Allāh by order of his apostate superiors, or kills them under the command of Americans or other non-Muslims, his case is entirely different. This is because he has allied himself with non-Muslims and fought in their cause.

What will the soldiers of Islamic countries' armies, their police, and their security personnel – those murderers who kill believers – say when the unjustly slain believers cling to them on the Day of Resurrection, their jugular veins gushing blood, and cry out to Allāh, saying to them, *"My Lord, ask this one why he killed me?"* Will

they say, "We killed them so that honor might be for George Bush?" Or will they say, "We killed them so that honor might be for America, or for any of the tyrants (ṭawāghīt) among Muslims?"

May their mothers be bereaved of them, and may Allāh disgrace them! If only they realized or understood in which valley of disbelief and apostasy they are wandering. Allāh Almighty said: *{Indeed, those who disbelieve in the verses of Allāh and kill the prophets without right and kill those who order justice from among the people - give them tidings of a painful punishment.}* (Āl ‘Imrān: 21-22).

Ibn Kathīr said in its interpretation: "Ibn Abī Ḥātim said: ... from Abū ‘Ubaydah ibn al-Jarrāḥ (may Allāh be pleased with him): I said, 'O Messenger of Allāh, who among people will have the severest punishment on the Day of Resurrection?' He said, 'A man who killed a prophet, or one who enjoined good and forbade evil.' Then the Messenger of Allāh ﷺ recited: *{Indeed, those who disbelieve in the verses of Allāh...}*."

As we have explained, the default for a Muslim is the inviolability of his blood and wealth, which is only lifted if he leaves the religion. And a non-Muslim's blood and wealth are permissible, not protected unless he enters the religion of Islām or is granted security by a legitimate Muslim ruler. This is when the non-Muslim is not a combatant against Muslims. What, then, if he is a combatant and an aggressor against them?

As is known today, the Americans, the British, and their European allies from NATO countries, along with others like Russia, France, Spain, Portugal, Belgium, Germany, Italy, Canada, and Australia, are in a state of declared war by America and its Jewish masters against Muslims. They kill the youth of Islām, hunt them everywhere, and commit massacres against them, without distinguishing between civilian or military, old man, child, or woman, as is happening today in Palestine, Iraq, Afghanistan, and wherever America wills. This is on one hand. On the other hand, the forms of their

aggression have diversified in methods and tools. Their armies come openly by land, sea, and air. Their intelligence agencies, such as the American CIA and FBI, and their equivalents from Western countries, sometimes come openly, sometimes under the guise of commercial institutions, and sometimes under the cover of tourism or cultural projects. Their proselytizing institutions are sometimes overt and sometimes covert. Their financial and economic institutions are institutions of plunder against the Muslim economy. As for those who come for tourism and leisure, they represent the lesser forms of aggression, yet they are models of immodesty and vice, not respecting Muslim customs, religion, or traditions, and seeking to spread corruption and moral decay wherever they go. Therefore, all forms of Western presence constitute a warring presence against Islām and Muslims. Consequently, all forms of their presence in our lands, men and women, mean their blood and wealth are permissible for Muslims and may be taken. Muslim scholars issued similar fatwas regarding the British and French colonizers during the old colonial era in our lands, as well as during the Russian occupation of Afghanistan. Among these is what Imam and Ḥadīth scholar Shaykh Aḥmad Shākir said during the British occupation of Egypt, Sudan, Pakistan, and India. He said:

"It is incumbent upon Muslims to clearly understand the correct principles in the Shari'ah of Allāh regarding the rulings of combat and what pertains to it. The English have declared an overt, treacherous war of aggression and dominance against Muslims in Egypt. And they have declared a disguised war against Muslims in Sudan, cloaked in the guise of Sudan's and its people's interest, adorned with the ornament of self-rule. We have seen what the English do in the Suez Canal zone and nearby areas: killing peaceful civilians and treacherously attacking women and children. By this, they have declared their enmity explicitly and clearly, without ambiguity, courtesy, or equivocation.

Thus, their blood and wealth have become permissible for Muslims. It is obligatory for every Muslim, in any part of the world, to fight them and kill them wherever they are found – whether civilian or military – for all of them are enemies, and all are combatants. *{And kill them wherever you overtake them and expel them from wherever they have expelled you}* [Qur’ān 2:191]. The Messenger of Allāh ﷺ forbade us from killing women in war, a prohibition based on a clear reason: that they are non-combatants. However, now that their women are enlisted and fight alongside men, and even those not enlisted among them are masculinized, opening fire on Muslims without restraint or deterrence, killing them is permissible in defense of oneself, religion, and country, unless it is a weak woman incapable of anything. We have said: 'It is obligatory for every Muslim, in any part of the world, to fight them and kill them wherever they are found, whether civilian or military.' We mean every letter of this sentence. Wherever a Muslim may be, of any race or nation, he has the same obligation as we do in Egypt and Sudan. Even English Muslims in their own country, if they are truly Muslims, have the same obligation as other Muslims, to the extent of their ability. If they are unable, they must emigrate from enemy lands or from lands where they cannot fight the enemy as Allāh has commanded them. For Islām is a single nationality, and it nullifies racial and national distinctions among its followers. Let every Muslim in Egypt, Sudan, India, Pakistan, and every country ruled by the English enemies or falling within their sphere of influence throughout the world hear this and keep it in mind. As for cooperation with the English, in any form, whether minor or major, it is comprehensive apostasy and outright disbelief, for which no excuse is accepted, and no interpretation avails, whether from individuals, governments, or leaders; all are equal in disbelief and apostasy.

I believe no reader now doubts that it is self-evident that the French are in the same category as the English in this regard, for every Muslim on the face of the earth. The enmity of the French towards Muslims and their unbridled fanaticism in working to eradicate Islām are many times greater than that of the English. They and the



English are the same in ruling: their blood and wealth are permissible everywhere. Cooperation with them carries the same ruling as cooperation with the English." End of the slightly abridged quotation from the eminent scholar Aḥmad Shākir.

Undoubtedly, the legal basis (‘illah al-ḥukm) and the point of analogy (manāṭ al-qiyās) between the Americans, Russians, Jews, and all enemies of Muslims today, and the past enmity of the French and English, are one and the same. Indeed, these, in addition to the English and French, have become allies against us. There is no doubt that their blood and wealth, men and women, are permissible to be taken everywhere, especially in our lands.

**Seventhly: The Obligation to Support Muslims in Religion if Non-Muslims Attack Them, Regardless of Their Sins and Shortcomings. Legitimate Jihād Continues with Every Righteous and Sinful Muslim Leader and Commoner**

In the Noble Qur’ān:

There are numerous proofs for the obligation to support Muslims. We mention among them His Almighty's saying in Sūrat al-Anfāl, verses 72 and 73, after seeking refuge with Allāh from the accursed Satan: *{Indeed, those who have believed and emigrated and fought with their wealth and lives in the cause of Allāh and those who gave shelter and aided - they are allies of one another. But those who believed and did not emigrate - for you there is no alliance with them until they emigrate. And if they seek help of you in the matter of religion, then you must help, except against a people between yourselves and whom is a treaty. And Allāh is Seeing of what you do.}* (Al-Anfāl: 72). Ibn Kathīr (may Allāh have mercy on him) said in his interpretation (vol. 2, p. 516) regarding the verse, *{And if they seek help of you in the matter of religion, then you must help}*: "Allāh Almighty says: And if these Bedouins who did not emigrate seek your help in a religious fight against an enemy of theirs, then help them. For it is obligatory upon you to help them because they are your brothers in

religion." This is narrated from Ibn ‘Abbās. He continued, regarding the end of the same verse, *{If you do not do so, there will be fitnah on earth and great corruption}*: "Meaning, if you do not distance yourselves from the polytheists and ally yourselves with the believers, fitnah (trial, discord) will occur among people, which is the confusion of matters and the intermingling of believers with non-Muslims, leading to widespread and prolonged corruption among people." End of Ibn Kathīr's words (may Allāh have mercy on him).

Al-Qurṭubī (may Allāh have mercy on him) said in his commentary, *Al-Jāmi‘ li-Aḥkām al-Qur’ān* (vol. 8, p. 36), regarding Allāh Almighty's saying, *{And if they seek help of you in the matter of religion}*: "He means if these believers who did not emigrate from the land of war call for your assistance with forces or wealth to rescue them, then assist them. That is an obligation upon you, so do not forsake them. Except if they seek your help against a people with whom you have a treaty; then do not help them against those people, and do not break the treaty until its term is completed." Ibn al-‘Arabī said: "Unless they are weak and oppressed captives, in which case allegiance to them remains, and supporting them is obligatory, to the extent that not an eye among us blinks until we go out to rescue them if our numbers permit. Or we spend all our wealth to secure their release until no one has a single dirham left. Mālik and all scholars have said likewise. Indeed, to Allāh we belong and to Him we shall return, for what has befallen creation in their abandonment of their brothers in enemy captivity while they possess treasuries of wealth, surplus resources, ability, numbers, strength, and fortitude."

Shaykh Sayyid Quṭb (may Allāh have mercy on him) said in *Fī Zilāl al-Qur’ān* (vol. 3, p. 1558): "These individuals (meaning Muslims who did not emigrate with you to the Abode of Islām) are not members of the Muslim society, and therefore there is no alliance (walāyah) between them and it. However, there is the bond of creed. This bond alone does not impose responsibilities on the Muslim society towards

these individuals, unless their religion is attacked, and they are, for example, tempted away from their creed. If they seek help from Muslims – in the Abode of Islām – in such a case, then Muslims must help them in this instance alone." End quote.

I say, and Allāh is the granter of success: The command to support these Muslims in religion came even though they did not emigrate and join the Muslims when their state was established. Perhaps some of them had weakness or an excuse, and perhaps among them were those concerning whom a severe warning was revealed that their abode would be Hellfire for not emigrating despite their ability to do so, as in Allāh Almighty's saying in Sūrat al-Nisā': *{Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allāh spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination.}* (Al-Nisā': 97).

Despite their sin, which leads those without excuse into Hellfire, their right as people of "Lā ilāha illā Allāh" was not forfeited. If they seek help in religion, Muslims must support them. They have this right because they are people of "Lā ilāha illā Allāh." Indeed, Allāh has made the failure to support a Muslim lead to fitnah on earth and great corruption. This is what we witness in our times due to Muslims' inaction in supporting their religion, supporting one another, and supporting the oppressed among them, under various pretexts, including that their religion is flawed. It should be noted that all verses and Ḥadīth concerning the rights of a Muslim do not specify a particular type of Muslim according to faith, nor do they differentiate between one Muslim and another, as long as he has not left the fold of Islām. This is in the Qur'ān.

In the Sunnah:

From Abū Mūsá al-Ash‘arī (may Allāh be pleased with him), who said: The Messenger of Allāh ﷺ said: *"A believer to another believer is like a solid building, one part reinforcing another," and he interlaced his fingers.* Narrated by al-Bukhārī in the Book of Manners, chapter on the cooperation of believers, and by Muslim in the Book of Virtue, chapter on the mutual mercy and affection of believers.

From al-Nu‘mān ibn Bashīr (may Allāh be pleased with them both), who said: The Messenger of Allāh ﷺ said: *"The similitude of believers in their mutual love, mercy, and compassion is that of a single body; if one organ complains, the rest of the body responds to it with wakefulness and fever."* This is an agreed-upon Ḥadīth, found in the chapters of the previous Ḥadīth. Imam al-Nawawī (may Allāh have mercy on him) commented on this Ḥadīth in *Nuzhat al-Muttaqīn Sharḥ Riyāḍ al-Ṣāliḥīn*: "What is meant by mutual mercy (al-tarāḥum) is that believers should be merciful to one another and extend a hand of help and assistance to each other during hardships and calamities." (Vol. 1, p. 246).

From Ibn ‘Umar (may Allāh be pleased with them both), the Messenger of Allāh ﷺ said: *"A Muslim is the brother of a Muslim; he does not wrong him nor hand him over (to an enemy). Whoever is in need of his brother, Allāh will be in his need. Whoever relieves a Muslim of a burden, Allāh will relieve him of one of the burdens of the Day of Resurrection. And whoever conceals (the faults of) a Muslim, Allāh will conceal him on the Day of Resurrection."* Agreed upon.

Al-Qaṣṭallānī, in *Irshād al-Sārī Sharḥ Ṣaḥīḥ al-Bukhārī* (vol. 4, p. 255), commented on this Ḥadīth, saying: *"('He does not wrong him') is a statement conveying a prohibition, because wronging a Muslim by another Muslim is forbidden. ('Nor does he hand him over') means he does not abandon him to one who would harm him; rather, he protects him. Al-Ṭabarānī added: 'Nor does he hand him over in a calamity that befalls him.'"* (Vol. 4, p. 255).

Imam al-Nawawī explained this Ḥadīth in his commentary on Ṣaḥīḥ Muslim, saying: "As for (*'nor does he forsake him'*), scholars said that forsaking (al-khadhl) means abandoning help and support. Its meaning is that if a Muslim seeks his help in repelling an oppressor or the like, it is incumbent upon him to help if he is able, and he has no legitimate Sharī'ah excuse." (Cited in *Irshād al-Sārī Sharḥ Muslim*, on the margin of *Sharḥ al-Bukhārī*, vol. 9, p. 457).

We say this applies to repelling injustice from a Muslim, even if it comes from another Muslim who unjustly assails him. How much more so if it comes from an assailing non-Muslim, an apostate, or a misguided Muslim who seeks the help of non-Muslims against his Muslim brother?

It goes without saying that the Ḥadīth of the Messenger ﷺ regarding the obligation to support a Muslim, not to forsake him, and to defend him, were not specific only to the Muslims of the best generations or the best Muslims of every era. Rather, the command in the Book and the Sunnah is to support the Muslim, despite Allāh's knowledge and His Messenger's ﷺ informing us that the religion will weaken in the end times. He ﷺ said: *"No time will come upon you except that the time following it will be worse, until you meet your Lord."* Narrated by al-Bukhārī.

Indeed, the Companions, the Successors (Tābi'īn), and the Salaf after them continually complained about the decline of religion among people and the worsening of conditions. Nevertheless, their practice was to advise Muslims and ward off harm from them, especially repelling the evil of an assailant against religion, land, honor, and sanctities. If support were only for those who were upon the religion and condition of the best generations – a period of one hundred years at most – then Jihād, support, and defense of Muslims would not have occurred throughout Islamic history, which spans more than thirteen centuries thereafter. The books of history still narrate the corruption of Muslims' condition, such as the spread of innovations (bid'ah), deviation from the Sunnah, prevalence of sins,

alcohol, singing girls, and injustices, among other things. Despite this, as we will show, we find senior Salaf and scholars calling for and undertaking military expeditions with every righteous and sinful person, repelling assailants from Islām and Muslims, rejoicing in their joys, and grieving for their calamities. This is the creed of Ahl al-Sunnah wa al-Jamā‘ah, contrary to the methodology of the Khawārij and other deviant innovators.

If the declaration "Lā ilāha illā Allāh" will save peoples before Allāh who will come in the end times not understanding anything of its meaning, as reported in Ṣaḥīḥ al-Tirmidhī from the Messenger of Allāh ﷺ, then how can they not have rights upon us, we being their brothers because of this declaration, regardless of the shortcomings they may have that do not expel them from the community of "Lā ilāha illā Allāh"? One can imagine the state of those who do not understand anything of the meaning of "Lā ilāha illā Allāh"; we have seen such people in the peripheries of the Islamic world, among some inhabitants of Turkistan, Central Asia, the Caucasus, Bosnia, and elsewhere. If this is the right of an ordinary Muslim, what then is the right of those who wage Jihād and repel the enemy from among the people of Islām, from the remnants of those steadfast upon the truth in this age? Allāh, Glorified and Exalted, says: *{So fight in the cause of Allāh; you are not held responsible except for yourself. And incite the believers [to fight] that Allāh may restrain the might of those who disbelieve.}* [Qur’ān 4:84]. And the Messenger of Allāh ﷺ says: *"Whoever is killed defending his religion is a martyr."*

We have all heard the words of Ibn Taymiyyah (may Allāh have mercy on him) and his famous fatwa on repelling an assailant, where he said: "As for defensive fighting, it is the most severe type of repelling an assailant from honor and religion, and it is obligatory by consensus (ijmā‘). The assailing enemy who corrupts religion and the world – nothing is more obligatory after faith than repelling him. No condition is

stipulated for it, and he is repelled according to ability. Our scholars and others have stated this." He mentioned this in *Al-Fatāwá al-Kubrā* (vol. 5, p. 530).

This assailant who targets Muslim lands today, as happened recently in Iraq and before that in many parts of Muslim lands, has targeted religion, lives, wealth, and honor. The Messenger of Allāh ﷺ says: *"Whoever is killed defending his blood is a martyr. Whoever is killed defending his honor is a martyr. And whoever is killed defending his wealth is a martyr."* Narrated by the compilers of the four Sunan. It is also narrated from him ﷺ his saying: *"Whoever is killed defending against an injustice is a martyr."* Reported by al-Nasā'ī.

The scholars of the four schools of jurisprudence (madhāhib), the imams of Qur'ānic exegesis (tafsīr), and the commentators on the Sunnah have dedicated chapters to repelling an assailant, even if he is a Muslim, citing these texts. They have precious words on this topic, which we do not reproduce here for brevity. All of this concerns an assailant, even if Muslim. What then of this impure mixture of assailants today, consisting of Jews, Russians, Americans, Rāfiḍah (Shi'a), and their apostate and corrupt allies?

Perhaps some may say, "Yes, this is for defending righteous Muslims, but those today have such-and-such negative traits that we mentioned." We reiterate to this brother: the proof and agreement have already established that they are still, in my view and yours, Muslims, people of "Lā ilāha illā Allāh." Many among them may have innovations and other issues that detract from their uprightness (ʿadālah), but many are also righteous. Therefore, consider with me the position of Ahl al-Sunnah regarding fighting alongside Muslims, even if they are in these conditions, in offensive Jihād (jihād al-ṭalab), let alone defensive Jihād (jihād al-dafʿ) and repelling an assailant, for which no condition is stipulated but is done according to ability, as Ibn Taymiyyah summarized the consensus of scholars.

Upon returning to references such as books of tafsīr, Ḥadīth commentaries, jurisprudential collections of the four madhāhib, or authoritative references like the fatwas of Ibn Taymiyyah and Imam Ibn Ḥazm al-Andalusī, among others, we find in various chapters on Jihād, or Jihād and Siyar (military conduct) as it is sometimes termed, and even in the foundational texts of Ahl al-Sunnah creed, sections revolving around Jihād with every righteous and sinful person. Sometimes these are titled "Jihād with Every Amīr (Leader)" or "Jihād with the Amīrs." This discourse centers on the consensus of Ahl al-Sunnah, in contrast to the Khawārij, Rāfiḍah, and other deviant sects. I have gathered numerous texts and evidences from the references available to me. Then, Allāh facilitated that I looked into the valuable book, *Kitāb al-‘Umdah fī I’ḍād al-‘Uddah* (The Mainstay in Preparing Equipment [for Jihād]) by our Shaykh, Dr. ‘Abd al-Qādir ibn ‘Abd al-‘Azīz – may Allāh remember him with good, benefit through him, and secure his release. I found that he had summarized what is found in most of these references in a concise and excellent manner. This beneficial summary sufficed me from lengthy citation of evidences, as it contains the essence and is adequate. I will present what is in it and then mention some related material I found that was not included.

Here, my dear brother, is what is stated in *Al-‘Umdah* – may Allāh reward its author with the best reward on behalf of Islām, Muslims, and the people of preparation, emigration (hijrah), and Jihād. It is stated on pages 9-10:

"We derive many lessons from this, including that the arena of Jihād may bring together the hypocrite, the sinner, the one with corrupt intentions, and people who have no share (of good). All these types were present during the time of the Prophet ﷺ. Another lesson is that the presence of such individuals in the arena of Jihād is not a justification for refraining from Jihād under the pretext that there are flawed individuals in the ranks. Jihād was undertaken during the time of the Prophet ﷺ despite the presence of these people, and further explanation of this and Ibn



Taymiyyah's fatwa on it will follow." Then he said: "If this happened during the life of the Prophet ﷺ and those with him, what then of the situation now? The Prophet ﷺ said: *"No time will come upon you except that the time following it will be worse, until you meet your Lord."* Narrated by al-Bukhārī."

Then he elaborated excellently on pages 58-63, in a chapter titled "The Issue of Campaigning with a Sinful Amīr." I advise the brothers to review it in its entirety and, if possible, to check the evidences he provided – may Allāh reward him – in their original sources, as some contain further detail. I will briefly convey here what is necessary to establish the matter of Jihād with Muslims and their leaders, even if they are not upright (‘adl), and are involved in innovations, immorality (fujūr), sinfulness (fisq), embezzlement from spoils (ghulūl), and other things that negate uprightness, as long as these do not expel them from the fold of Islām. This was the condition of most Muslims and their leaders for over 90% of our Islamic history spanning fourteen centuries.

It is stated in this chapter of *Al-‘Umdah*: "The sinner (fājir) is one who is not upright (‘adl). Uprightness (‘adālah) is: the soundness of his religious affairs; or it is said, one from whom no suspicious behavior is apparent. Two things are considered for it: Righteousness in religion, which is performing obligatory duties with their regular Sunnah acts and avoiding forbidden matters, not committing major sins nor persisting in minor ones. And employing manliness (murū’ah): by doing what beautifies and adorns him, and refraining from what defiles and disgraces him." (*Manār al-Sabīl*, pp. 487-488).

Then he said at the bottom of page 58: "Thirdly: If the amīr is a sinner, and no other is available, or it is not feasible to work with another, either due to ignorance of a more suitable leader's existence or extreme difficulty in joining him, and consequently, refraining from working with the sinner leads to missing a Sharī‘ah-based benefit in training or Jihād, then the discussion here has two aspects. It is

based on the question: Is his sinfulness related to himself personally, or does it affect the interests of Islām and Muslims?"

"The first aspect: If his sinfulness is personal, such as one who drinks alcohol or uses drugs, embezzles from the spoils, or is characterized by sinfulness (fisq) or innovation (bid'ah) – note well that this includes being characterized by sinfulness or innovation – then one campaigns with him, as long as this sinfulness does not impair his fighting the enemy nor compromise the cause of Jihād. This is done while continuing to advise, admonish, and teach him in a manner appropriate to his situation – note that this advice should be given in a manner appropriate to his situation – so that perhaps Allāh may rectify his condition. What I have mentioned is an established principle in the creed of Ahl al-Sunnah wa al-Jamā'ah and is mentioned in the jurisprudence of Jihād. This first aspect is what is meant by campaigning with the righteous and the sinner. The evidence for what we have mentioned regarding campaigning with one whose sinfulness is personal is as follows:"

"What Ibn Qudāmah al-Ḥanbalī mentioned: He said (Issue: One campaigns with every righteous and sinful person, meaning with every imam). Abū 'Abdillāh (meaning Imam Aḥmad ibn Ḥanbal, may Allāh have mercy on him) was asked about a man who says, 'I will not campaign,' and the offspring of al-'Abbās [i.e., the Abbasid rulers] take him, arguing that this only provides spoils for them. He replied, 'Subḥān Allāh (Glory be to Allāh)! These are evil people. These are the inactive, discouraging, ignorant ones. It is said to them: Consider if all people were to sit back as you have, who would then campaign? Would not Islām have vanished? What would the Byzantines do?'"

"Abū Dāwūd narrated with his chain from Abū Hurayrah, who said: The Messenger of Allāh ﷺ said: *"Jihād is obligatory upon you with every amīr, whether righteous or sinful."*

"And with his chain from Anas, who said: The Messenger of Allāh ﷺ said: *"Three things are from the foundation of faith: abstaining from [harming] one who says 'Lā ilāha illā Allāh' – do not declare him a disbeliever for a sin, nor expel him from Islām for an action; Jihād is ongoing since Allāh sent me until the last of my Ummah fights the Dajjāl (Antichrist); and belief in divine decree (al-aqdār)."* "

"Because abandoning Jihād with the sinner leads to the cessation of Jihād, the dominance of non-Muslims over Muslims, their eradication, the ascendancy of the word of disbelief, and great corruption therein. Allāh Almighty said: *{And if Allāh had not checked one set of people by means of another, the earth would have been corrupted.}* (Al-Baqarah: 251)."

"This is from *Al-Mughnī* and *Al-Sharḥ al-Kabīr*, vol. 10, p. 371. End [of quotation]. I found it on page 365 in my copy."

Then the author of *Al-Umdah* (may Allāh release him from captivity and curse the treacherous criminals) added: "I say: Indeed, Ibn Taymiyyah mentioned from Aḥmad even stronger words than this regarding the comparison between a strong, sinful amīr and a righteous, weak one. Ibn Taymiyyah said: 'The combination of strength and trustworthiness in people is rare. This is why 'Umar ibn al-Khaṭṭāb (may Allāh be pleased with him) used to say: "O Allāh, I complain to You of the stamina of the sinner and the inadequacy of the trustworthy." The obligation in every position of authority is to appoint the most suitable person for it. If two men are considered, one with greater trustworthiness and the other with greater strength, the one more beneficial for that position is preferred, even if he has sinfulness, over the weak, incapable man, even if he is trustworthy. Imam Aḥmad was asked about two men who could be amīrs in a campaign, one strong and sinful, and the other righteous and weak: With which of them should one campaign? He replied: "The strong sinner. His strength benefits the Muslims, and his sinfulness is upon himself. As for the righteous, weak one, his righteousness is for himself, and

his weakness is a detriment to the Muslims. One campaigns with the strong sinner." The Prophet ﷺ said: "*Indeed, Allāh supports this religion with a sinful man,*" and it is narrated, "with people who have no share (of good)." If he is not sinful, he is more deserving of commanding the war than one who is more righteous than him in religion if the latter cannot fulfill the role.' This is in *Majmū' al-Fatāwá*, vol. 28, p. 254." Then the author of *Al-'Umdah* added.

"And Ibn Taymiyyah, in his fatwa on fighting the Tatars, mentioned campaigning with a sinful amīr, saying: 'If it happens that one fights them in the complete manner, this is the ultimate means of attaining Allāh's pleasure, exalting His word, establishing His religion, and obeying His Messenger. If, however, there is sinfulness and corrupt intention among them, such as fighting for leadership or transgressing against them in some matters, and the harm of abandoning the fight against them is greater for the religion than the harm of fighting them in this manner, then it is also obligatory to fight them, repelling the greater of two harms by committing the lesser. This is one of the principles of Islām that should be observed.'"

"For this reason, it is one of the principles of Ahl al-Sunnah wa al-Jamā'ah to campaign with every righteous and sinful person, for Allāh supports this religion with a sinful man and with people who have no share (of good), as the Prophet ﷺ informed. This is because if campaigning is not possible except with sinful amīrs or with an army replete with sinfulness, then one of two outcomes is inevitable:

Either abandoning the campaign with them, which necessitates the dominance of others who are more harmful to religion and the world.

Or campaigning with the sinful amīr, thereby repelling the more sinful ones and establishing most of the laws of Islām, even if it is not possible to establish all of them. This is what is obligatory in this situation and all similar ones. Indeed, much of the campaigning that occurred after the Rightly Guided Caliphs took place only in

this manner. It is established from the Prophet ﷺ: *"Goodness is tied to the forelocks of horses until the Day of Resurrection: reward and spoils."* This authentic Ḥadīth indicates the meaning of what Abū Dāwūd narrated in his Sunan from the Prophet's ﷺ saying: *"Campaigning is ongoing since Allāh sent me until the last of my Ummah fights the Dajjāl. The tyranny of a tyrant does not nullify it, nor does the justice of a just ruler."* And what is widely narrated from him ﷺ that he said: *"A group of my Ummah will continue to be manifest upon the truth, unharmed by those who oppose them, until the Day of Resurrection."* And other such texts which Ahl al-Sunnah wa al-Jamā'ah, along with all other groups, have agreed to act upon in waging Jihād against those who deserve Jihād, with their amīrs, whether righteous or sinful, unlike the Rāfiḍah and the Khawārij who deviate from the Sunnah and the Jamā'ah."

*"This is despite his ﷺ informing that: "There will come after me oppressive, treacherous, sinful amīrs. Whoever believes their lies and assists them is not of me, and I am not of him, and he will not come to the Ḥawḍ (Cistern). And whoever does not believe their lies and does not assist them in their oppression, he is of me, and I am of him, and he will come to the Ḥawḍ.""*

*"Thus, if a person is aware of what the Prophet ﷺ commanded regarding Jihād, which is to be carried out by amīrs until the Day of Resurrection, and what he forbade regarding assisting oppressors in their oppression, [he will realize that] the middle way, which is the pure religion of Islām, is to wage Jihād against those who deserve Jihād, such as these people in question, with every amīr and group that is more entitled to Islām than them, if Jihād against them is not possible otherwise. This involves avoiding assisting the group with whom one campaigns in any of Allāh's disobediences. Rather, one obeys them in obedience to Allāh and does not obey them in disobedience to Allāh, for there is no obedience to a creature in disobedience to the Creator."*

"This is the way of the best of this Ummah, past and present. It is obligatory upon every legally responsible person (mukallaf) and is a middle path between the way of the Ḥarūriyyah (a faction of Khawārij) and their like, who follow a path of corrupt scrupulousness stemming from lack of knowledge, and the way of the Murji'ah and their like, who follow a path of absolute obedience to amīrs even if they are not righteous. We ask Allāh to grant us and our Muslim brothers success in what He loves and is pleased with, in word and deed. And Allāh knows best. May Allāh send blessings and peace upon our Prophet Muḥammad, his family, and his companions.' *Majmū' al-Fatāwā*, vol. 28, p. 506."

Refer to the words of Ibn Taymiyyah (may Allāh have mercy on him) at the end of page 212 of volume 28 in *Majmū' al-Fatāwā*.

Then the author of *Al-'Umdah* said: "And the commentator on *Al-'Aqīdah al-Taḥāwīyyah* stated regarding the saying: 'Pilgrimage (Ḥajj) and Jihād are ongoing with the Muslim rulers (ulī al-amr), their righteous and their sinful, until the establishment of the Hour. Nothing nullifies them nor abrogates them.' The commentary: The Shaykh (may Allāh have mercy on him) is referring to refuting the Rāfiḍah, who said: 'There is no Jihād in the path of Allāh until the chosen one (al-Riḍā) from the family of Muḥammad ﷺ emerges, and a caller from the heavens proclaims: Follow him!' The invalidity of this statement is too obvious to require evidence." Then the author of *Al-'Umdah* continues, saying:

"Imam al-Bukhārī (may Allāh have mercy on him) dedicated a separate chapter to this issue. Since the Ḥadīth that explicitly mention campaigning with the righteous and the sinner are not free from criticism, let alone meeting the conditions of authenticity, he (may Allāh have mercy on him) – following his custom of precise deduction – derived this ruling from the Ḥadīth: "Goodness is tied to the forelocks of horses." He (may Allāh have mercy on him) said in the Book of Jihād in his *Ṣaḥīḥ*: 'Chapter: Jihād is ongoing, even with the righteous and the sinner.'"

Then the author of *Al-‘Umdah* quoted Ibn Ḥajar's commentary in *Al-Sharḥ* [referring to *Fatḥ al-Bārī*] until he said: "'(Regarding the Prophet's ﷺ saying, "*Horses have goodness tied...*" etc.) Imam Aḥmad preceded him in using this as evidence. This is because the Prophet ﷺ mentioned the persistence of goodness in the forelocks of horses until the Day of Resurrection and interpreted it as reward and spoils. Spoils coupled with reward come from horses through Jihād, and he did not make this conditional upon the imam being just. This indicates that there is no difference in attaining this virtue whether the campaign is with a just or unjust imam. The Ḥadīth contains an encouragement to campaign on horseback and also glad tidings of the persistence of Islām and its people until the Day of Resurrection, because a necessary consequence of the persistence of Jihād is the persistence of mujāhidīn, who are Muslims. This is like the other Ḥadīth: "*A group of my Ummah will continue to fight for the truth...*" the Ḥadīth.' (*Fatḥ al-Bārī*, vol. 6, p. 56)."

Then the author of *Al-‘Umdah* said: "I say: Just as Jihād with a sinful amīr is obligatory, so too is praying behind him. In this regard, the commentator on *Al-‘Aqīdah al-Ṭaḥāwīyyah* said: 'Know, may Allāh have mercy on you and us, that it is permissible for a man to pray behind someone from whom he does not know of any innovation or sinfulness, nor should he test him by asking, "What do you believe?" Rather, he prays behind one whose condition is concealed (mastūr al-ḥāl). Even if he prays behind an innovator who calls to his innovation, or a manifest sinner who is the regular imam behind whom he can only pray, such as the imam of Jumu‘ah (Friday prayer) and ‘Īd prayers, or the imam in the Ḥajj prayer at ‘Arafah and the like, the follower prays behind him according to the general view of the Salaf and Khalaf (later scholars). Whoever abandons Jumu‘ah and congregational prayer behind a sinful imam is an innovator according to most scholars. The correct view is that he prays it and does not repeat it, for the Companions (may Allāh be pleased with them) used to pray Jumu‘ah and congregational prayers behind sinful imams and did not repeat them.' He continued, 'And it is in the Ṣaḥīḥ that when ‘Uthmān

ibn ‘Affān (may Allāh be pleased with him) was besieged, a person led the people in prayer. A questioner asked ‘Uthmān, "You are the general imam, and this person who led the people in prayer is an imam of fitnah (trial)?" He replied, "O my nephew, prayer is one of the best deeds people perform. If they do well, do well with them; and if they do evil, avoid their evil." Until he said:"

"As for when refraining from praying behind him causes the follower to miss Jumu‘ah and congregational prayer, then no one refrains from praying behind him in this case except an innovator who opposes the Companions (may Allāh be pleased with them).' He continued, 'It is not permissible to repel a small corruption with a greater corruption, nor to repel the lesser of two harms by incurring the greater. For the divine laws came to achieve and perfect benefits, and to eliminate and reduce harms as much as possible. Missing Jumu‘ah and congregational prayers is a greater corruption than praying them behind a sinful imam, especially if abstaining from them does not prevent his sinfulness."

"Therefore, a Sharī‘ah-based benefit should not be abandoned without thereby repelling that harm.' *Sharḥ al-Ṭaḥāwīyyah*, Maktab al-Islāmī edition, pp. 422-423."

Then the author of *Al-‘Umdah* – may Allāh reward him – concluded with a summary, saying: "(I say: From the preceding, you realize that this issue is based on a number of texts and Sharī‘ah principles, including:

1. The principle: 'The more severe harm is removed by [tolerating] the lesser harm.' It is self-evident that if only this option is available, the non-Muslim enemy, which is the more severe harm, is repelled by [allying with] the sinful Muslim amīr, which is the lesser harm. This principle is sometimes phrased as 'the lesser of two evils is chosen.' See *Majmū‘ al-Fatāwá*, vol. 28, p. 212.
2. The Ḥadīth: "*Actions are but by intentions, and every person will have but that which he intended.*" Agreed upon. So, if your intention is sound – that you are



waging Jihād so that the word of Allāh may be supreme – then it does not harm you if the amīr's intention is corrupt. Each will have his intention and his reward accordingly, even if the amīr fights for partisan support, leadership, wealth, or the like.

3. And His Almighty's saying: *{And cooperate in righteousness and piety, but do not cooperate in sin and aggression}* (Al-Mā'idah: 2).

'So, cooperate with the sinful amīr in obedience, but do not obey him or cooperate with him in disobedience and his commission of sins. As previously stated, his sins are not a justification for you to abandon cooperating with him in an act of obedience by waging Jihād with him.' The author of *Al-'Umdah* noted: 'All this pertains to the first aspect, which is when Jihād is with a sinful amīr. However, if his sinfulness extends to harming Islām and Muslims, then that is the second aspect.' Then the author of *Al-'Umdah* – may Allāh reward him – continued, explaining that it is not permissible to wage Jihād with one whose sinfulness causes harm to Muslims or constitutes a betrayal of Islām." End [of quote from *Al-'Umdah*].

I say: I have found similar content in *Kitāb al-Siyar al-Kabīr* by Imam Muḥammad ibn al-Ḥasan al-Shaybānī, the student of Abū Ḥanīfah (may Allāh Almighty have mercy on them both). This book is one of the most extensive jurisprudential collections on the rulings of Jihād. In the first volume, in the chapter on Jihād with amīrs, there is material that supports the previously mentioned evidences. It concludes by affirming the same issue of fighting with amīrs, whether righteous or sinful, and Jihād with every righteous and sinful person, especially in Jihād against people of misguidance and polytheists. As mentioned earlier in previous volumes.

In concluding the evidences for this issue, we mention that the matter of Jihād with every Muslim amīr and group, whether righteous or sinful, applies to both offensive Jihād (jihād al-ṭalab) and defensive Jihād (jihād al-dafʿ), whether the Jihād in

question is a communal obligation (farḍ kifāyah) or an individual obligation (farḍ ‘ayn). However, we note that it is more specific and more emphasized in the Jihād of repelling an assailant. The jurists of the Ummah, the four madhāhib, and the generality of Imams of Islām, tafsīr, and Ḥadīth have unanimously agreed that Jihād becomes an individual obligation upon every Muslim in several situations, the most important and emphasized of which is when the enemy invades a Muslim land. Repelling them becomes obligatory, and Jihād becomes an individual duty upon the free and the slave, the man and the woman, without permission from a master, parent, creditor, or husband. If the people of that land are unable, negligent, or remiss, the obligation falls upon those neighboring them, then those neighboring them, until it encompasses all Muslims, the nearest then the next nearest, if sufficiency is not achieved. Jihād then, with Muslims and their amīrs, whether upright or not, to repel that assailant, is more emphasized than offensive Jihād, concerning which the aforementioned scholarly opinions were stated. And Allāh knows best.

Finally, after the Sharī‘ah-based textual evidences from scholars for this first issue, we mention a historical proof, which, due to the consecutively transmitted positions of Muslim scholars and mujāhidīn throughout the ages, is considered another Sharī‘ah proof – indeed, a practical and Sharī‘ah proof, among the clearest for anyone who has a heart or who lends hearing while he is present in mind. As Imam Ibn Taymiyyah (may Allāh have mercy on him), who lived in the seventh century [AH], indeed said, much of the campaigning after the Rightly Guided Caliphs occurred only in this manner. If we wished to extract stories and evidences from history books such as *Al-Bidāyah wa al-Nihāyah*, Ibn al-Athīr, *Tārīkh al-Ṭabarī*, and *Tārīkh Ibn Khaldūn*, whether from history books or scattered stories of scholars' positions in Muslim campaigns and calamities found in biographical dictionaries and chronicles, we would find hundreds of clear proofs. I will mention some of them as

examples and advise the brothers to return to those books to study them, for history is the life of this Ummah and the book of its Salaf's biography.

Since the Rightly Guided Caliphate ended and the Umayyad monarchy began, innovations, manifestations of corruption, and the intrusion of worldly concerns with their attendant corruption, sins, immorality, rivalry, and selfishness emerged, as the Messenger of Allāh ﷺ had foretold. It reached a point where some of the Tābi'īn in the first century would say to people, "If the Companions of Muḥammad ﷺ were to rise among you, they would disapprove of everything about you except the Qiblah." They would also tell them, "You commit acts that you consider minor sins, which we, in the time of the Prophet ﷺ, considered acts of hypocrisy." Frequently, one finds on the tongues of the Salaf and in their books, as centuries passed – the second, third, and beyond – such sentiments. I even read that al-Shāṭibī mentioned a Tābi'ī lamenting the decline of religion and the spread of innovations, to which Imam Aḥmad commented, "What if he were in our time?!" Al-Shāṭibī then remarked, "What if Aḥmad were in our time?!" May Allāh have mercy on them. Look in al-Shāṭibī's book, *Al-I'tisām*, where he discusses innovations and their proliferation, the complaints of the Salaf about them, and the emergence of sinfulness, disobedience, and deviations, especially among rulers and ruling families. Yet, observe their conduct (may Allāh have mercy on them) in campaigning and Jihād. I will briefly mention some examples that come to mind.

Here are the Salaf, they campaigned with al-Ḥajjāj – and what do you know of al-Ḥajjāj and his likes among the military commanders of the Umayyads? In the first century, the Berbers of North Africa apostatized multiple times, and on one occasion, Ahl al-Sunnah found no one to whom they could entrust their banner except a well-known Kharijite leader. Some people questioned this, and the slogan of the North African scholars of Ahl al-Sunnah at that time was, "We fight alongside those of the Qiblah (Muslims) against those not of the Qiblah (non-Muslims)." This

was only to address that necessity. Then came the Abbasids and the trial of the creation of the Qur'ān. Al-Ma'mūn and his successors, al-Mu'taṣim, then al-Wāthiq, until the trial ended with al-Mutawakkil, along with their government and entourage of Abbasids at that time, were not mere innovators! Their innovation was the issue of the creation of the Qur'ān, and they not only called to it but also tested scholars on it, tortured them, and killed them. Did the Salaf, led by the Imam of Ahl al-Sunnah [Aḥmad ibn Ḥanbal], abandon praying behind them and fighting with them? No! Indeed, his explicit statement was that those who say such things are inactive, discouraging, ignorant people. If everyone did this, what would the Byzantines do? Islām would be on the verge of disappearing.

More astonishingly, the most severe phase of Ibn Ḥanbal's ordeal was during the reign of al-Mu'taṣim. Aḥmad (may Allāh have mercy on him) was flogged in his presence and tortured by al-Mu'taṣim himself. They wrapped him in a mat and trampled on him until, when the Imam saw the executioner, he said, "I thought relief had come!"

When al-Mu'taṣim set out to conquer Amorium in the famous story of the woman's cry for help, "Wa Mu'taṣimāh!" (Oh, al-Mu'taṣim!), and took that triumphant stand immortalized by the poet Abū Tammām in his famous ode beginning: "The sword is a truer informant than books, in its edge lies the boundary between seriousness and play." It is narrated that Imam Aḥmad encouraged fighting with them in offensive Jihād (note: not defensive Jihād), as they were the ones who attacked the Byzantines in Amorium in Anatolia. It is narrated that Imam Aḥmad said, "O Allāh, I have absolved him of the sin of flogging me," when Allāh granted victory to him and the Muslims with him. Ponder this.

Then, another leap after the Abbasids to the Seljuks. And what were the Seljuks? They were Turks, ancestors of these Afghans, Uzbeks, and Central Asians – ignorant of Allāh's religion. Some vestiges of ancient religions and Sufism had spread among

them, and their hallmark was ignorance. So, scholars opened madrasahs (schools) for them, as in the time of Imam Abū Ḥāmid al-Ghazālī and Imam al-Juwaynī (may Allāh Almighty have mercy on them). They taught them, advised them, and strictly held them accountable. They prayed behind them and campaigned with them. Look at the campaigns of the Seljuks and their righteous kings like Alp Arslān and his famous battle that brings tears to one's eyes when reading its history (the Battle of Manzikert). The Seljuks were among the most ignorant dynasties that ruled Muslim lands, and the most rife with innovations, Sufism, and ignorance. Yet, Allāh preserved the domain of the people of Islām through them.

Then, another leap to the time of the Tatars. Two great Imams, among the greatest Imams of Islām, stood firm during this period. The first was Ibn Taymiyyah. He incited the people to fight them and fought himself. And with whom? With the Mamluks and Mamluk amīrs from the armies of Egypt and Syria. And what were the Mamluks? Look at their history, the spread of ignorance, innovations, Sufism, their pilgrimage to graves, and their veneration of the tomb of al-Badawī in Egypt, besides the prevalence of killing, injustice, bloodshed, usurpation of people's wealth, sinfulness, singing girls, lutes, and alcohol in their time. Some people even denounced their condition and asked Imam Ibn Taymiyyah about the ruling on fighting with the amīrs of Egypt and Syria, given their state. He said, "No one denies fighting with these except an ignorant person. What would the people of Islām do if Jihād with them were abandoned?" Indeed, in his fatwas, he considered the armies of Syria and Egypt to be the "victorious group" (al-ṭā'ifah al-manṣūrah) by which Allāh preserved His religion in that era. Nevertheless, he frequently held the Mamluk amīrs and their scholars accountable. The stories of his enjoining good and forbidding evil, and his imprisonment for it, are well-known. Indeed, he died in their prisons (may Allāh have mercy on him).

During the era of the Taifa states, when the Atabeg dynasty arose in Syria and southern Turkey, among whose mujāhidīn kings and amīrs were ‘Imād al-Dīn Zangī and his son Nūr al-Dīn, famously known as al-Malik al-Ṣāliḥ (the Righteous King) – what was their state regarding Sufism and the spread of innovations in that era? The corruptions are mentioned and exist in history books. All scholars praised them warmly and waged Jihād with them. Then came the Ayyubids after them. The righteous king Salāḥ al-Dīn (may Allāh have mercy on him) waged Jihād against the Crusaders. He was, like most kings of his era, a Shāfi‘ī Ash‘arī. The "Salafis" of that time did not condemn Jihād with him, nor did they disparage him as those who falsely attribute themselves to the methodology of the righteous Salaf do today. When he died (may Allāh have mercy on him), his sons divided the kingdom, fought each other, and some sought help from the Christians until his brother al-Malik al-‘Ādil came, deposed them, and took the kingdom. Then came his son al-Ṣāliḥ Ismā‘īl, who ruled Syria, while his uncle Najm al-Dīn Ayyūb ruled Egypt. They fought for the kingdom, and Ismā‘īl, the king of Syria, allied with the Christians and gave them Muslim fortresses. His story with the Sultan of Scholars, al-‘Izz ibn ‘Abd al-Salām, is famous, but this is not the place to narrate it for fear of length. Al-‘Izz left him after issuing a fatwa implying his deposition and illegitimacy for that reason. Shaykh al-‘Izz ibn ‘Abd al-Salām then went to Najm al-Dīn in Egypt. Was Najm al-Dīn in the condition of the best generations? No. He had the virtue of fighting the Crusaders over his treacherous nephew, the king of Syria. Al-‘Izz ibn ‘Abd al-Salām stood with him, and the Shaykh's status became great in his eyes. However, Najm al-Dīn was a tyrant, and injustices, alcohol, and sinfulness spread during his reign. The Shaykh had great stances with him in holding him accountable. As for waging Jihād against the enemy with them, it was as had always been the practice of Ahl al-Sunnah scholars. Then the Ayyubids went, and the Mamluk state arose. Al-‘Izz ibn ‘Abd al-Salām held them accountable to the extent that he sold them in the famous story to

free them from slavery. But when the fight against the Tatars was imminent, what did he do (may Allāh have mercy on him)?

He incited the army and called people to fight with them, which led to the Battle of ‘Ayn Jālūt. His story of inciting the Egyptian army to confront the Tatars, culminating in the triumphant Battle of ‘Ayn Jālūt under the banner of Quṭuz and Baybars of the Mamluks, is famous. The condition of the Mamluks is well-known. It suffices to say that hardly had ‘Ayn Jālūt concluded with the Muslims' victory when Baybars killed his amīr, Quṭuz, to seize the Mamluk kingdom and take credit for the battle's victory. Then this Baybars – the killer of his amīr – campaigned against the Tatars and Crusaders. The stories of scholars holding him accountable, like the story of Imam al-Nawawī with Baybars, are famous and not the subject here.

The Mamluks went, and the Ottomans came. And what were the Ottomans? They were characterized by ignorance, injustice, and oppression. Yet Allāh preserved Islām through them and conquered Constantinople, the capital of the Byzantines, at their hands, as the Messenger of Allāh ﷺ had foretold. They raised the adhān (call to prayer) there, and it became the heartland of Islām and the capital of the Caliphate until the time of our fathers, until our Caliphate disappeared only seventy years ago! Did the Imams of Islām abandon Jihād with them because they were Ḥanafī Sufis? Did they abandon Jihād against the enemies with them, both offensively and defensively?

It is enough for the Ottomans that one of their proud achievements was that they did not allow Christian ships to pass through the Bāb al-Mandab strait from Yemen to the Gulf of Suez because they would pass near the sea of Jeddah, which is part of the sacred precinct (Ḥaram). So, the entire Red Sea was a sacred precinct for them, which Christians could not enter! Ottoman ships would receive Christian merchants' goods at Yemen, transport them to the Gulf of Suez, and hand them over in the Mediterranean. One of their last kings, Sultan Abdūlmecid in the seventeenth

century [likely an error, Sultan Abdülmecid reigned in the 19th century; perhaps referring to an earlier Sultan or a general sentiment about Ottoman naval power], the Mediterranean Sea was called the Ottoman Lake. An English journalist asked him if the Mediterranean and its northern shore, all belonging to the people of the Cross, was an Ottoman lake, then what about the Black Sea, which is truly surrounded by the domain of Islām and the armies of the Ottoman Caliphate? The Ottoman Sultan replied, "The Black Sea is my palace's swimming pool!" Such was the glory of Islām at their hands. Muslims waged Jihād with them, and their stories are famous.

And so it remained until the Caliphate state disappeared, and the armies of the Byzantines (Europeans) came in the second Crusader wave in the nineteenth and twentieth centuries, led by England, France, European countries, and Russia in Central Asia. Who waged Jihād against them for half a century, and who expelled them from the eastern part of the Islamic world? The Deobandi, Sufi, and Ḥanafī scholars of India and Pakistan waged Jihād. They fought the English for 130 years and expelled them. Likewise, the Ḥanafī Sufis in Afghanistan did so, and on one occasion inflicted a massacre on the English forces, annihilating a campaign of ten thousand men, or it is said thirty thousand, with only one man surviving! They let him live to tell the story to the Queen of Britain. As for the Ḥanafī Sufis in the Fergana Valley (in Central Asia, Uzbekistan), they made the Russians taste misery. Similarly, Imam Shāmil, a Shāfi'ī Ash'arī Sufi, waged Jihād against the Russians for sixty years in the Caucasus, and his story is famous (may Allāh have mercy on him).

In the Levant, Sufi Ash'arī shaykhs and scholars of the Ḥanafī and Shāfi'ī madhhabs waged Jihād against the French, then the English. In Libya, revolutions were led by Mālikī Sufi Ash'arī shaykhs, most famously 'Umar al-Mukhtār (may Allāh have mercy on him), as well as the shaykhs of the Sanūsī order before and after him. In Sudan, the Sufis led the Mahdist revolt which expelled the English. In Algeria, many revolts



were led by Mālikī Ash‘arī Sufis, the most famous being the revolt of Abū ‘Amāmah and the revolt of ‘Abd al-Qādir al-Jazā’irī. Similar events occurred in Tunisia, where the scholars of Zaytūnah, who are Mālikī Ash‘arīs, rose against the French. In Morocco, ‘Abd al-Karīm al-Khaṭṭābī, a Mālikī Sufi Ash‘arī, led a revolt that ended with the establishment of an Islamic republic that lasted until 1963. Unfortunately, most people may not know this! He was victorious in his famous battles against the combined armies of five European countries and, in one of them, the famous Battle of Annual, took more than ten thousand prisoners, including one hundred generals and marshals from the European armies, until America intervened, and they said Islām had returned to conquer Europe. This man's history has been wronged. I once read, surprisingly, a statement by Mao Zedong (considered one of the most famous theorists of guerrilla warfare) in his book "Six Military Essays," saying about al-Khaṭṭābī that he was one of his greatest military teachers in guerrilla warfare! He had never met him but had studied his experiences. Meanwhile, most of our youth today have not heard of al-Khaṭṭābī, but they know Ghawār al-Ṭūshah, Star Academy celebrities, Maradona's life story, Madonna's adventures, and Fifi Abdou's jokes!

In Sub-Saharan Africa, there are great stories that have not reached us due to our ignorance of our history. Islām entered Africa from Libya, Algeria, Morocco, and Sudan through the Sufis, who fought colonialism for a long time. This is also the case in East Asian countries, Malaysia, and from the Philippines to Indonesia. Then, among the last Jihāds of Muslims was what took place in Afghanistan at the hands of the Ḥanafī Sufis, who did not much impress many of our brothers and scholars of the "tolerant" creed in the [Arabian] Peninsula and elsewhere; they were more impressed with normalization with the Jews, the American occupation of the Ḥaram [Sacred Precincts], and the rule of apostates!

Until a poet, describing the tragedy, said to them:

And among us are those who say to them... Your creed has a flaw.

God forbid, this slander... is unbearable.

O our beloved Afghans... who sacrificed and gave.

You are in life a fragrance... and we are garlic and onions.

And we, from the true Jihād... are that discouraging, reluctant one.

In the second half of the twentieth century, colonialism saw that there was no use in fighting the people of this religion, so it withdrew from our lands, leaving behind factions of apostates among kings, princes, presidents, and secular parties. They controlled us from the sixties to the nineties, until the third Crusader campaign, led by America, came upon us in 1990. One of their leaders said: "We came to correct the Lord's mistake of placing oil in lands that neither need nor appreciate it, and He – that is, the Lord, Glorified is He – should have placed it in industrial countries." Exalted is Allāh far above what this swine said!

So our scholars turned to filling satellite channels with talk about the rights of Christians and other non-Muslims in Muslim lands and laws of tolerance towards the likes of this swine! And here are the youth of Islām taking up arms, and here are their vanguard, the Arab Afghan mujāhidīn, and those of them who remain, waiting, and they have not changed in the least. And here are the Arab and non-Arab mujāhidīn groups carrying the burden in more than one place. Perhaps one of the most dangerous things is some of the distorted concepts that have crept in among us. Among the most important is this calamity we are addressing: some people's disapproval – how can we wage Jihād with people of innovations, flawed schools of thought and creeds, Sufis, and who knows what else?!

Will what we have presented of the evidences from the creed of Ahl al-Sunnah suffice these righteous brothers of ours – may Allāh forgive us and them? Will the summary we provided of the history of Islām and Muslims, campaigning with every righteous and sinful Muslim leader and commoner, both offensively and defensively,

suffice them? And the principles of repelling an assailant with whatever is possible, for which no condition is stipulated by consensus, it being the most obligatory of duties after faith in Allāh? I hope that what I have narrated is sufficient and beneficial for a seeker of truth, and I hope that we will have a reward for it on the Day when neither wealth nor children will avail.

If these brothers of ours were to review what Shaykh, the martyr, the Imam of the Arab Afghan Mujāhidīn, ‘Abdullāh ‘Azzām (may Allāh have mercy on him), wrote on these matters – a precious legacy that has not been duly appreciated to this day – they would not need this repetition from me. But it is a reminder, which, Allāh willing, benefits our believing brothers. And perhaps one who carries knowledge conveys it to one who is more knowledgeable than him.

### **Eighthly: The Issue of Democracy and the Experiences of Islamic Awakening Movements with It**

As I mentioned previously, since the last decade of the twentieth century, the Awakening (al-Ṣaḥwah), in terms of its activists and the majority of its supporters, has predominantly become political. As I said, the calculated allowance by governments and their Western masters for Islamists to practice democracy led to the politicization of the larger segment of non-political Awakening schools. Over time, the anomalous school of takfīr (declaring Muslims as disbelievers) faded or nearly disappeared, finding no roots in the Ummah or the Awakening. The phenomenon of armed Jihād was also besieged, the jihādī current fragmented, and its groups and individuals were driven into a contemporary trench. There remained no outlet for the pent-up manifestations of the Awakening – as a reaction from Muslim peoples to ongoing events – except in the realm of peaceful awakening through the available gateways of democracy, even though governments and the West had designed a specific form for it when they raised the slogan "Democracy without Islamists in Arab and Muslim countries."

Given the widespread phenomenon of Islamists' "democratic" practices, we must draw attention to this issue in this brief evaluative chapter on the Awakening.

Firstly, from the perspective of its Sharī'ah ruling in the form it has been practiced and has evolved into. Secondly, from the perspective of the results it has achieved, the price paid for it, and the position it has come to occupy, a position meticulously defined and controlled by the New World Order.

In reality, this is a topic of such importance and magnitude that many books should be written about it, and extensive research dedicated to it. Indeed, broad forums should be convened at the highest levels, inviting senior trustworthy scholars, Islamic thinkers, Awakening leaders, and those with experience and precedence in this field. This is to re-evaluate the experiences of nearly eight decades of Islamists' democratic attempts, assessing them in light of Sharī'ah rulings according to the texts of the Book and Sunnah and unbiased scholarly reasoning (ijtihād), far from partisan fanaticism and consideration of personal or factional interests, and far from the influences of governments and colonial powers. Undoubtedly, a topic of this magnitude is not the place for detailed discussion here, nor is it for me to deviate from the context and purpose of this book. This is not to mention the need for a vast amount of documents, statistics, and precise information about these experiences, which is not currently available to me.

Within the limits of this brief overview, I will summarize in key points, seeking Allāh's help:

Firstly, when we say "democracy," we are using a foreign term that denotes a specific concept according to its originators and those who defined it. We are bound by this concept. It is not permissible for us, logically or honestly, to claim – as some Islamists do – another meaning, such as saying, "We mean shūrā (consultation)," or "a type of democracy according to Islamic Sharī'ah guidelines!" This is because if we were to examine the reality of shūrā according to the concepts of legitimate Islamic

governance (siyāsah shar‘iyyah), its limits, its eligible participants, and its methods of practice, we would find it to be a different system, unrelated to democracy, and indeed, contradicting it in all areas. As for assigning a specific Islamic meaning to "democracy," this transcends the bounds of logic because it divests the term of its scientifically known meaning as a legal, constitutional, and political term with its own substance.

It is self-evident that terms have specific significations, and it is not permissible to attach a meaning to them that the original term cannot bear. For example, when we say "milk," the listener understands it to refer to a specific substance. We can qualify it with terms that do not take it out of its genus, such as "full-fat milk," "pure milk," or "milk mixed with water." However, we cannot say "red milk," "carbonated milk," or "intoxicating milk." This precision is even more critical when the meaning has a specific Shari‘ah dimension.

When we say "wine" (khamr), we can say "concentrated wine" or "light wine," but we cannot say "pure wine" or "Islamic wine"! Because Allāh Almighty said: *{O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allāh], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.}* (Al-Mā'idah: 90). Similarly, with usury (ribā), there is no "Islamic ribā," "legitimate ribā," or "permissible ribā." There can be "compound ribā," "simple ribā," or "ribā of delay (nasī'ah)," because Allāh Almighty says: *{...But Allāh has permitted trade and has forbidden ribā...}* [Qur'ān 2:275].

Is it permissible, according to Shari‘ah and logic, to accept commonly circulated terms like "Islamic democracy" or "democratic Islamists"? Perhaps the following points will help us understand the answer by examining specific areas.

What is democracy according to its inventors? How is it practiced by contemporary Western civilization? What is democracy in our context? How do governments in the

Arab and Islamic world practice it? What are the forms of democratic practice by Islamists from Islamic Awakening schools in the Arab and Islamic world, and what are their concepts of it? What are the realities, conditions, and outcomes of these practices?

What are the points of agreement and contradiction between democracy and the Islamic system, which is based on the principle of Allāh's sovereignty (ḥākimiyyah) and shūrā between the ruler and the ruled?

What is the Sharī'ah ruling on Islamists' practice of democracy in its current form, and to what extent is it permissible? This is what we will attempt to briefly present in the following points, Allāh willing.

### **Firstly: The Origin and Concept of Contemporary Democracy and How Western Civilization Practices It**

As is known, the ancient roots of the democratic system go back hundreds of years before Christ, when it emerged in Greek civilization and was then inherited by the Romans. As for Western democracy in modern times, its class-tinged experiments trace back to Britain, where a model based on the sovereignty of nobles was implemented from the fifteenth century. The principles of contemporary democracy currently practiced in the West, however, saw their ideas practically crystallized with the French Revolution and the subsequent political and social transformations, i.e., from the beginning of the eighteenth century. At that time, Western jurists and legal scholars began to propose principles and concepts such as "sovereignty of the nation," "sovereignty of the people," "the people as the source of authority," "universal suffrage," "representative system," "public liberties," "equality," "human rights," and "constitutional legitimacy." The issue began in the late Middle Ages when the conflict intensified between the Pope (religious authority) and the King (temporal authority) – that is, between the Pope in the Vatican and various

European monarchs. These monarchs were weary of the Church's encroachment on their absolute powers, not to alleviate this for the sake of justice for their subjects, but to usurp the right of tyranny for clergymen. These clergymen had amassed vast feudal estates, hoarded great treasures, imposed taxes, duties, and offerings on the living and the dead, owned regions and their inhabitants, and even sold them indulgences and granted them lands in the gardens of the afterlife for exorbitant prices! This conflict led to the emergence of the concept of sovereignty and to whom it belongs in the late Middle Ages.

Legal scholars loyal to the monarchs wrote the first constitutional texts for the concept of "sovereignty," which they attributed to the royal personage, endowing it with attributes and rights known as the divine right of kings. With these concepts, which first appeared in France, they defended the king's sovereignty against external and internal disputes faced by monarchs from the Papacy abroad and from feudal nobles domestically.

French and European legal scholars defined sovereignty as: "The right to issue commands to all individuals residing in the state's territories." Bodin defined it as: "A supreme authority over citizens and subjects, not limited by law." They also said: "Sovereignty is a supreme will characterized by attributes not found in other wills." And: "The sum of these characteristics is that it is the will that determines itself. The sovereign cannot be compelled by any will external to it to act in a certain way. It is an absolute authority."

Jurists and legal scholars summarized the characteristics of this sovereignty into six:

These concepts are: 1. Absoluteness, 2. Supremacy, 3. Uniqueness and Singularity, 4. Originality, 5. Inalienability, and 6. Infallibility.

A summary of these concepts is as follows:

1. **Absoluteness:** The sovereign's sovereignty is absolute. No law is imposed upon the sovereign; rather, the law is an expression of the sovereign's will. No external will can compel the sovereign to act in a specific manner, as no will exists that is equal or superior to it. The sovereign's will is always commanding, and no one possesses rights before it. Its relationship with others is that of a master to subjects or a leader to followers. Subjects or followers must execute its orders, not because of their content or substance, but because they emanate from a will inherently superior to their own.
2. **Supremacy:** Its domain is a will that transcends all other wills and an authority that surpasses all other authorities. Within the relationships it organizes, there is no higher or equal authority.
3. **Uniqueness and Singularity:** There can only be one sovereignty within a single territory, for if two sovereignties existed in one territory, their affairs would be corrupted; this is self-evident. (From this, the concept of the nation-state was consolidated in Europe).
4. **Originality:** It is self-subsistent, not having received this supremacy from a preceding or higher will, but rather emanating intrinsically from itself.
5. **Inalienability:** If sovereignty is usurped by one who is not entitled to it, and this usurper imposes authority upon the people for a period, whether long or short, the usurper cannot claim legitimacy for this authority or sovereignty, no matter how much time passes. The usurpation of sovereignty is not validated by possession nor justified by the passage of time.
6. **Infallibility:** This theory considers the will of the sovereign equivalent to law and congruent with the principles of truth and justice. Thus, law emanating from sovereignty is attributed infallibility and superiority, even over logic and



conscience, as Bazley stated: "When the law speaks, conscience must be silent."

This is how the concept of sovereignty became established among Western legal scholars, who primarily relied on French philosophy and its legislators.

As the French Revolution occurred and its principles and the writings of its early philosophers spread, this sovereignty, with all its characteristics, transferred from the monarch to the nation. Sovereignty thus came to belong to the nation, and the nation became the source of all authorities. It became the supreme authority, singularly possessing the right to create binding discourse concerning the judgment of things or actions. Or, it is the absolute supreme authority that alone possesses the right to create discourse related to citizens' actions by way of obligation or determination—obligation to act, to refrain, or to choose between them. It is the nation that possesses the power to make an act obligatory, forbidden, or permissible, and to make something a cause, a condition, or an impediment. Then, the term "democracy," meaning "rule of the people," emerged from the concept of national sovereignty to express its essence. Sovereignty is the legal expression, and democracy is the political expression; thus, national sovereignty is the legal expression of democracy. The pre-French Revolution concept that the person of the king embodied the nation and the state—as Louis XIV expressed when he said, "I am the state" or "I am France"—vanished. Sovereignty became the property of the nation, and the idea of national sovereignty found its way into French public law, from which it branched out into most of the world's constitutions.

Article Three of the Declaration of the Rights of Man and of the Citizen, issued on August 26, 1789, stipulated that sovereignty belongs to the nation and that law is the expression of the nation's will.

After the French Revolution, this theory acquired two aspects: negative and positive.

The negative aspect was that the monarch no longer possessed the right to sovereignty. The nation's will became absolute and independent of other wills. The positive aspect was the nation's exercise of this sovereignty through three powers: elections, legislation, and execution.

1. **Election:** This is the primary power, because the nation's will and sovereignty are established, as political literature affirms, through universal suffrage to choose the legislative authority.
2. **Legislation:** This is the most emphatic manifestation of sovereignty and its most prominent sign. Legislative power is absolute, unconstrained by limits or restrictions, and not bound to act in any specific way unless the entity entitled to legislate in the name of the nation wills it so, inherently from itself.
3. **Execution:** This authority pertains to governance and will.

When the theory stabilized in this form, it faced numerous criticisms from legal scholars and defenders of civil rights, most importantly that it:

1. Narrows the sphere of freedom.
2. Narrows the sphere of universal suffrage.

Consequently, the theory of "national sovereignty" was developed to be expressed as "popular sovereignty" to address these criticisms. This led to the adoption of the principle of "universal suffrage," whereby Western legal scholars transformed "election" from a citizen's function into a "right," thereby expanding the base of popular participation. It also provided the opportunity for direct participation in political freedom through referendums.

The summary of these stages is therefore as follows:

- The conflict between monarchs and the Church over power gave rise to the theory of sovereignty for monarchs and their sacred divine right to it.
- The conflict between monarchs and European peoples, resulting from oppression, led to the rejection of both divine authority (the Pope) and temporal authority (the King), which in turn led to attributing sovereignty to the nation.
- This then crystallized into the idea of popular sovereignty, where the people became the source of legislative, executive, and judicial authorities.
- Here, the heinous act of monarchs and popes gave birth to an even more heinous act: the birth of secularism, which was founded on the rejection of religion and belief, the denial of faith in Allāh, and the construction of life and its laws far removed from all of that. This is the essence of secularism in the Western concept, which, like all previous labyrinths, was later transmitted to Muslims.

Thus, the democratic political system was born, founded on fundamental pillars:

1. Equality among members of society in terms of political rights, such as candidacy and voting, regardless of religion, belief, race, color, language, knowledge, ignorance, gender (male or female), or any other distinction.
2. Absolute personal freedom in terms of belief, expression, and activity within the limits of the constitution and law that guarantee these freedoms.
3. The nation's exercise of popular sovereignty through elections and recourse to the majority in approving legislation and laws and forming the three authorities.
4. The principle of power rotation among political blocs and parties through suffrage and majority rule.

The political manifestation of popular sovereignty became the state's exercise of governance through three authorities:

- **Legislative Authority:** This is the body elected by the nation, authorized to draft the constitution, issue legislation, and enact laws in its light. It is exercised by elected representatives of the people, forming the parliament or its equivalent (such as the House of Representatives, National Assembly, or People's Assembly). This authority possesses the power to amend the constitution or add legislation to it, and to enact laws or ratify those submitted by the government to make them effective.
- **Executive Authority:** This is the government, headed by the head of state or the designated prime minister, whose ministries oversee the administrative and executive affairs of the state.
- **Judicial Authority:** This is the body entrusted with resolving disputes and conflicts arising among different segments of the populace or among the authorities themselves, in accordance with laws and legislation issued in the name of the people and national sovereignty through the nation's representatives, the majority of the nation's representatives, or via public referendum.

Thus, the West has come to recognize these systems, all of which trace back to these origins, with variations in the application of democracy from one school to another according to countries and their orientations. Those peoples have thus accepted these principles for themselves.

What the nation, through its representatives and legislators, deems permissible and sound becomes so after being voted upon by the majority. If another majority rises over time and deems what was permissible and sound to be incorrect, erroneous, and flawed, it becomes, by virtue of the majority, misguidance and crookedness

punishable by law. The judicial authority, followed by the executive, then enforces these wills.

How does the West actually practice national sovereignty and the rule of the people, or what they call "democracy," from a practical standpoint?

The preceding was a summary of the theory of national sovereignty and the essence of democracy from the perspective of its theoretical origins. However, the practical application of democracy in reality differs from this picture, in every place it has been implemented, just as it varies from one country to another within the West itself. As for the democracies of the Third World, they are farces of another kind.

The democratic system in the Western world today generally relies on a system of political parties. In each country, there are political currents that, in sum, belong to the philosophies that prevailed in Europe during the last century, such as liberalism, socialism, capitalism, communism, and others. Although the constitution permits the formation of parties and makes candidacy a personal right for everyone, reality has resulted in a limited number of parties in each of these countries, not exceeding the fingers of one hand, which compete for power and rotate it among themselves. Often, the struggle boils down to the two main parties, such that if one of them secures an absolute majority as defined (e.g., two-thirds of the members, or 50% + 1), its representatives in parliament can form the government (the executive authority) independently. The party that lost the electoral race then becomes the opposition, formed by it or by the remaining small parties or independent members in parliament. In most cases, due to the similarity of parliamentary programs and platforms and people's desire for diversity, one of the two parties often wins a simple majority, compelling it to form alliances with smaller parties to secure a parliamentary majority. This, in turn, forces it to grant them some gains in the executive authority or local administrations. This game, played by political elites in Western societies, is repeated periodically every four or five years. It recurs

similarly from one country to another: in Britain, the Conservatives and Labour compete; in France, the Gaullists (representing the center-right), the Socialists, and the Communist left-wing parties, and the National Front (representing the far-right); in America, the Republicans and Democrats; and in Spain, the Socialists and the capitalists (the right-wing People's Party). The same pattern is found in other countries like Germany, Canada, and Australia. Primary elections begin at the municipal level to select party candidates, followed by parliamentary elections.

The winning party then forms the executive authority, either alone or through a coalition. Meanwhile, the judicial authority consists of an independent institution whose senior members are appointed by the parliament or the head of the executive authority. In some countries, like America, people vote to elect the president separately from the parliament (Congress). They have another system that is not relevant to elaborate on here and does not affect this context, whether the system is a presidential constitutional republic as in France or Germany, or a constitutional monarchy as in Spain, Britain, Belgium, and others. This is because the monarch reigns but does not rule, serving more as a symbol of the nation than a figure of authority, with the prime minister heading the executive authority. However, the important point to which we draw attention is:

- The democratic process in the West is also relative and largely theatrical. Real policies are shaped by lobbying groups in parliament and parties. Often, Jews or members of Jewish organizations like the Freemasons, or members of extremist Christian organizations like the Trilateral Commission, and other pressure groups consisting of senior politicians, media figures, financiers, major capitalists, and sometimes crime mafias, influence electoral campaigns on public policies, while the election process itself remains largely a necessity. Bribes and money funding electoral campaigns play a significant role in buying loyalties and consciences and controlling the course of

elections and promoting candidates. The system, in general, is capitalist, relying on a market economy or free economy, and society, in general, adopts a Christian identity on a broad base of atheism. Little remains of their Christianity except religious fanaticism, alcohol, pork, and some rituals and customs. The role of the Church has been marginalized to the extent that it has become more like a social institution or a cultural club, especially for young people. From time to time, the press exposes scandals of extortion and bribery, revealing the extent of the falsity of this system, which one of its leading politicians, the famous British Prime Minister Winston Churchill, described when he said: "Democracy is the worst form of Government except for all those other forms that have been tried from time to time."

Undoubtedly, when compared to dictatorial and fascist regimes, he is entitled to say what he said. However, the idea of "popular sovereignty" and national sovereignty is theoretical to the extreme. The reality is the sovereignty of capitalist political elites who control the destinies of peoples who have gained a great deal of freedom for frivolity and permissiveness and have enjoyed a luxurious consumer lifestyle compared to others, leaving their reins to those players who toy with their destiny, deceiving them in the name of democracy.

- Another important matter that has recently surfaced is the control larger states exert over the policies of smaller states, and their support for internal lobbies and parties favorable to their policies to succeed in elections and seize power. America, the leader of NATO, largely controls the policies of Western European countries, Australia, and Canada. This pressure and influence greatly increased in the post-September world and after the occupation of Iraq. Britain plays a significant role in influencing the European family in favor of American policy. Major European countries, led by France and Germany, also exert pressure and influence on the policies of EU member states and those wishing to join. The policies of Western European NATO

members intersect with America in some areas and differ in others, casting their shadows on smaller European countries and their peoples, leaving clear imprints in distorting the reality of democracies. Examples of this are numerous, and detailing them would exceed the intended brevity of this period. When these internal or external lobbies wish to create a certain climate for elections, they spend money and focus media campaigns in the final days and hours on the largest electoral segment in Western societies: the "unaffiliated." This segment, in most samples, shows confusion about where to cast their votes until the last minutes. Media outlets and street interviews with people often reveal the great political illiteracy in these societies, which deceives the ignorant observer. During my emigration and residence in Western Europe for more than fourteen years—three years in France, three in Britain, and most of the remainder in Spain—I encountered many examples and living instances that prove the falsity of democratic claims in their own heartland. As I mentioned, space here is too limited to cite examples and evidence.

As for what occurs in the democracies of the Third World in Asia, Africa, and Latin America—regions newly independent and recently emerged from dictatorships—these are farces largely similar to some democratic models found in the Arab and Islāmic world. There is a difference, however, that places them lower on the scale of farce: the West has not stipulated that certain political factions, such as the Islamists in our countries, should not attain power. Instead, its influence, which can reach the level of blatant interference, extortion, and bribery, is confined to bringing its colonial protégés to power, ensuring the continued drain of the Third World's resources for the benefit of colonial powers under the guise of independence, freedom, democracy, and a free economy.



The lowest forms of democracy are those where distorted embryos have been cloned in Western intelligence study centers and by their colonial agents in our lands, to be applied to our subjugated peoples as an option that mocks their minds, already exhausted by the oppression of dictatorial regimes, despotic monarchies, and hereditary republics—the latest innovations of decrepit Arab regimes.

Before we briefly review democratic experiences in the Arab and Islāmic world, it is worth pausing on an important section concerning the concept of sovereignty and Ḥākimiyyah in Islāmic Sharī'ah and its complete contradiction with the concept of democracy and secularism. This will reveal the vast chasm between our true religion and democratic thought in its entirety, in addition to showing how the Arab and Islāmic model of democracy contradicts the very principles of democracy itself.

### **The Principle of Sovereignty and Ḥākimiyyah in the Islāmic Religion**

In truth, it is not surprising that European peoples struggled, and that their philosophers and legal scholars racked their brains, to devise legislation that would bring them closer to truth and justice after their long suffering under monarchies, the papacy, the Church, and contemporary political tyrants, until they arrived at what they believe is the "worst form of Government except for all those other forms," as Churchill said. What is astonishing, however, is that within the Nation of Muḥammad—upon whom be peace and blessings, whom Allāh favored with the Seal of the Prophets and the final, most refined divine law, described by Him as perfect and complete in His saying:

*{Today I have perfected for you your religion and completed My favor upon you and have approved for you Islām as religion}* (Al-Mā'idah 5:3)—that some of its sons would exchange Allāh's favor for disbelief, lead their people to the abode of ruin, and go rummaging through the refuse of human thought to find constitutions and laws by which to govern Muslims, whom Allāh made *{the best nation produced for*

*mankind*} (Āl ‘Imrān 3:110). Allāh has defined for them what sovereignty is and to whom it belongs, what Ḥākimiyyah is and to whom it belongs, what Lordship (Rubūbiyyah) and Divinity (Ulūhiyyah) are and to whom they belong, and what the right to legislate is and to whom it belongs—indeed, He has detailed everything.

Absolute sovereignty in Islām, simply and concisely, belongs to Allāh, Glorified and Exalted is He. Al-Bukhārī in *Al-Adab al-Mufrad*, as well as Aḥmad, Abū Dāwūd, and others, narrated—and more than one scholar authenticated—from Muṭarrif ibn ‘Abd Allāh ibn al-Shikhhīr, who said: *"I went with a delegation from Banū ‘Āmir to the Prophet (peace and blessings be upon him), and they said, 'You are our master (sayyidunā).' He replied, 'The Master (Al-Sayyid) is Allāh.' They said, 'And the most virtuous and greatest in speech among us.' He said, 'Then speak your words, but do not let Satan lead you astray.'"*

Al-Ḥalīmī, in his explanation of "Al-Sayyid" as one of Allāh's most beautiful names, stated: "Al-Sayyid is the One Who is absolutely needed. The master of people is their head, to whom they refer, by whose command they act, from whose opinion they derive their views, and from whose speech they seek guidance. Since angels, humans, and jinn are creations of the Creator, Glorious is His praise, they cannot dispense with Him at the beginning of their existence—for if He had not brought them into existence, they would not exist—nor in their preservation after existence, nor in the contingencies that arise during their existence. It is His right, Glorious is His praise, to be the Master, and it is their right to call upon Him by this name."

Exegetes, when interpreting His blessed name, explain "Al-Sayyid" as: "He is the Master to Whom one turns in calamities and needs." This is what al-Qurṭubī favored, relying on linguists. Among the meanings of "Al-Sayyid" are: "He whose mastery has reached its peak in all types of honor and sovereignty," and "He Who is independent of everyone and Whom everyone needs." It is also said: "He Who does what He wills and decrees what He desires," and "He Who is perfect, without any defect."

Al-Qārī, in his commentary on this Ḥadīth in *ʿAwn al-Maʿbūd*, said: *"The Master is Allāh, meaning He Who possesses the forelocks of creation, i.e., He Who takes charge of them, Glorified and Exalted is He. This does not negate their metaphorical mastery."*

Thus, it does not negate the mastery of the Messenger of Allāh (peace and blessings be upon him), the master of the children of Adam. However, knowing this, the Prophet (peace and blessings be upon him) specified who the absolute Master is, saying: *"The Master is Allāh."* This is one of the most specific topics of creed for Muslims. This discussion is adapted from the lecture, "The Master is Allāh," from the audio publications of the Jihād Group in Egypt, 1989.

If we return to the characteristics of sovereignty established by Western legal scholars, we find that, in reality, they apply only to Allāh, the One, the Unique, the Master, the Self-Sufficient, according to the scales of Islāmic creed. Ascribing them to anyone other than Him is pure shirk with Allāh, nothing more and nothing less, whether ascribed to the people, the nation, a parliamentary majority, monarchs, or any human creature or other created being.

Therefore, I ask: Is it permissible for a Muslim to believe what is enshrined in the constitutions of most Arab and Islāmic countries, such as "The people are the source of sovereignty" and "The nation is the source of legislative, executive, and judicial authorities"?

The requirement of Allāh's religion is that whoever believes that the people, the nation, their parliamentary representatives, their monarchs, or their presidents possess any aspect of sovereignty, such that they legislate contrary to the guidance brought by Muḥammad (peace and blessings be upon him) from what Allāh Ta'ala legislated in His Book and the Sunnah of His Prophet, is a disbeliever (kāfir), an idolater (mushrik) who has cast off the yoke of Islām from his neck and joined the worshippers of idols and Ṭāghūt.

This holds true whether it is done in the name of the constitution, democracy, or any other call. This is the essence of the concept of sovereignty in Islām.

It belongs to Allāh. Whoever assigns it in its absolute sense to other than Him is a disbeliever. This is stated with all frankness and decisiveness, for the matter touches the core of creed and Tawhīd, and admits no ambiguity or equivocation.

I add: As for Ḥākimiyyah (governance/rule) in the Sharīʿah of Allāh, it belongs to Allāh alone. We have already presented in the chapter what suffices to avoid repetition here. The essence is: *{Legislation is not but for Allāh. He has commanded that you worship not except Him. That is the right religion}* (Yūsuf 12:40). Whoever believes that the people, the nation, their representatives, their parliaments, their monarchs, their presidents, or their judges have the right to judge in matters of blood, wealth, honor, and disputes according to what human devils and whimsical intellects have legislated, contrary to what Allāh has revealed—whether by preferring this judgment over what Allāh legislated, or by disdaining Allāh's Sharīʿah, or by believing it unfit for the modern age or contradictory to human rights and civilization, or by believing oneself to have a choice between ruling by Allāh's Sharīʿah or by other human legislations—such a person is a disbelieving (kāfir), transgressing (fāsiq), unjust (ẓālim) individual. The proofs for this have already been mentioned where we indicated. Once this is clear, we return to our topic.

### **Democracy in the Arab and Islāmic World**

The vanguards of Western intellectual invasion reached the Islāmic world with the French campaign led by Napoleon to Egypt at the beginning of the nineteenth century. Printing presses spread, and the seeds of influence from Western intellectual doctrines began to disseminate among some intellectuals in the Arab world. Other colonial powers, especially Britain, also contributed to spreading these ideas as they went to colonize Muslims. Amidst the shock of fascination with

Western civilization among Arabs and Muslims, even among some affiliated with religious scholars of that era, these ideas found some currency. Some religious scholars and reformers at that time also confronted them. However, with the collapse of the Ottoman Caliphate and the division of its legacy—the lands of the Arab and Islāmic world—among European powers, especially Britain and France, as we have discussed, the colonial powers governed Muslim lands with their own constitutions and legislations. By the end of the occupation period, the West had cultivated generations intellectually and psychologically indoctrinated, who had studied in its lands or in the universities it established and through the ideas it planted in our countries. Consequently, post-independence governments undertook the exclusion of governance by Islāmic Sharīʿah, basing their constitutions on European legislation and French or British law. Concepts of sovereignty, democracy, and their derivatives—such as national sovereignty, popular authority, the three branches of government, etc.—found their way into the constitutions and laws of Muslim countries. Islāmic Sharīʿah was sidelined, replaced by the laws of contemporary Romans, and this situation persists, as detailed in the first chapter. Little remains of the Sharīʿah in Muslim lands except for fragments of some personal status laws, such as marriage, divorce, and inheritance, albeit with distortions and abrogations that continue to afflict them to this day.

A few other countries, such as Saudi Arabia, Sudan, and Yemen, for example, have adopted a larger share of Islāmic Sharīʿah. However, much man-made legislation has found its way into many laws, regulations, and ordinances, such that it can be stated with simplicity and clarity that there is not a single state on the face of this earth today that rules by the Sharīʿah of Allāh as Allāh commanded, absolutely.

This is the truth, however harsh it may seem to some who are ignorant of it or wish for people to remain ignorant. This is an established fact that is easy to prove through a simple review of, for example, the Arab Constitutional Encyclopedia,

which includes copies of the constitutions of Arab countries, or by reviewing any of the constitutions of other Islāmic countries. This is regarding legislation, codification, and the theoretical rules of governance.

As for application, just as in the West, the reality on the ground contradicts what is written in constitutions and laws, but in a manner commensurate with the extent of backwardness and the dominance of human dictatorships. In all Arab and Islāmic countries, constitutions have stipulated, contrary to the principle of separation of legislative, executive, and judicial powers, provisions that grant kings, presidents, and ruling emirs—who head the executive authority—a share of legislative power. This is done either explicitly, as in monarchical and emirate systems, such as in the Moroccan constitution ("The King has the right to issue laws"), or Jordan ("Legislative power is vested in the National Assembly and the King"), or Bahrain ("No law is issued unless approved by the National Council and assented to by the Emir"). Or it is done implicitly, as in dictatorial republics like Egypt, Syria, Tunisia, Algeria, Libya, and similar states, where constitutions stipulate that the president is the head of the executive authority and participates in or supervises the legislative authority. For example, Article 74 of the Egyptian constitution states: "If a danger threatens national unity or the safety of the homeland or impedes state institutions from performing their constitutional role, the President of the Republic may take swift measures to confront this danger, address the people, and conduct a referendum on the measures taken within 60 days of their adoption."

Furthermore, the constitutions in most Arab and Islāmic countries grant the president or king the right to dissolve parliament and suspend constitutional and parliamentary life, reopening it in the manner and at the time he pleases. This is not to mention military coups that suspend constitutions and subject many Arab and Muslim countries to emergency laws and martial law, as in Syria, where emergency

law and martial law have been in effect for more than forty years, and similarly in Egypt, still in effect for 25 years!

As for the right of presidents and kings to legislate between parliamentary sessions, or the right to propose, amend, or reject legislation enacted by the legislative authority and refer it back to parliament for a new vote.

The farces of Arab and Muslim rulers are too numerous to count, even if volumes were dedicated to them. Among the quick examples that come to mind is the amendment of the Syrian constitution to lower the minimum age for the president from 40 years—as it had been since its inception—to the age of Bashar al-Assad when his father wanted to appoint him as successor, which was 36. The Syrian parliament's vote on this amendment took half an hour, and they approved it unanimously. Albright was in Damascus awaiting the result and arranging matters. After the death of Hafez al-Assad, the consolidation of power for Bashar, and the suppression of his opponents, even among the Nusayri aspirants to the throne, she told journalists as she was leaving: "America is satisfied with the transfer of power in Syria." Similarly, the Jordanian constitution was amended regarding the specifications of the crown prince to suit the current King Abdullah when his father appointed him as successor on his deathbed, sidelining his brother, Prince Hassan, Jordan's long-standing crown prince, also at America's behest.

If we were to investigate the security agencies—the de facto rulers in Arab and Islāmic countries—and their structures and three "authorities": (the authority of torture, the authority of execution, and the authority of mass graves), and their subsidiary institutions like anti-people apparatuses, demonstration suppression units, and detention institutions, not to mention their control over ministries supposedly independent of them, such as the ministry for distorting Allāh's Sharī'ah and religious affairs, and the ministry of information and propaganda for presidents and kings, then there would be other enthralling stories about the practical

application of the constitutional and secular vision of the sovereignty of the oppressed people, the suppressed nation, and the "democracy of the kurbash (whip)"! I believe that the widespread news of these conditions, even through today's media, makes further examples of these tragicomic, heart-wrenching situations in those countries unnecessary.

It remains to be noted that most political oppositions in the ruling regimes of the Arab and Islāmic world are democratic in their methodology, secular in their beliefs, and "upright" in their perceptions according to Western concepts—until they assume power, only to revert to the original pattern. The defunct authorities or new oppositions then take on the role of demanding future integrity. As for the practical application of democracy and the election system in Arab and Islāmic countries—the lands of 99.99% approval in all referendums on constitutions, legislations, unity projects, second and third term projects, and projects for the succession of sons and crown princedom in "royal republics" as in Syria, with beginnings of this in Egypt, Yemen, and Libya—these are phenomena that require no discussion. I myself witnessed some municipal and parliamentary elections in Syria, Jordan, and Pakistan, and saw with my own eyes how men were bussed in from villages and poor urban neighborhoods, each carrying his personal ID card and the ID cards of some of his female relatives eligible to vote. They were transported to polling stations via intermediaries and brokers who paid, on behalf of the candidates and parties that organized these democratic spectacles, a price per vote equivalent to 10 US cents, plus a cup of tea! Some centers might even generously slaughter sheep and serve platters of rice and meat during election seasons. If the legal scholars of the French Revolution were to see this, they would demand the return of the sacred divine right of kings and would resume seeking to purchase ecclesiastical indulgences to atone for their sins of theorizing about democracy.



This is not to mention the armed clashes, assassinations, and violent incidents that accompany the democratic spirit in our Arab and Islāmic world, in addition to challenges, scandals of forgery, and fraud—for a nation that has suffered what the crow suffered when it tried to imitate the gait of the nightingale. It failed, and when it tried to return to its own gait, it had forgotten it. So it began to limp and hop, neither a crow nor resembling a nightingale, becoming a laughingstock for the birds. *{And he whom Allāh humiliates - for him there is no bestower of honor}* (Al-Ḥajj 22:18).

After this overview of democracy among its own people and among us—who, truth be told, are not its people—we come to our topic:

### **The Concept of Democracy among "Democratic Islamists" and the Experiences of the Awakening in Practicing Democracy and its Trajectory over the Last Quarter Century**

It is useful to examine this phenomenon from two angles:

1. From the perspective of thought, methodology, and belief in democracy.
2. From the perspective of application and experiences.

#### **First: Democratic Thought, Methodology, and Belief among Democratic Islamists**

Through my interest in this phenomenon and my engagement in confronting it through writing and lectures since the early nineties to the present day—which necessitated following its experiences and the writings of its Islamist proponents—I can distinguish several types of Democratic Islamists. Regardless of the names of groups and individuals, a method I have adopted as much as possible in this book, contrary to my usual practice, for the primary purpose of this research, which is to

rally ranks for the project of resistance, I found that the types of Democratic Islamists are as follows:

1. Democratic Islamists who believe—according to their statements and writings—that democracy does not contradict Islām. One of the leaders of this school went so far as to say, "Democracy is our merchandise returned to us." Another said, "Democracy is binding Shūrā (consultation)." A third, al-Naḥnāḥ of Algeria, who recently passed away, suggested that Islamists call their approach "Shūrācracy"! Al-Ghannūshī, one of the theorists of this school, expressed in a conversation during a dinner that brought me together with him personally in Madrid: "We have accepted democracy and ballot boxes as an arbiter between us as Islamists and our opponents from secular parties in Tunisia. If the people choose us, we will rule by Islām. We will allow disbelief (kufr) to have its parties and newspapers because Islām does not fear freedom. If the people choose secular parties, we will accept the rule of disbelief because Allāh Ta'ala said: *{There shall be no compulsion in [acceptance of] the religion}* (Al-Baqarah 2:256)." Our evening session was recorded on cassette! His book, "Political Liberties in Islām," is even more explicit than this, and he has many articles in this vein.

This doctrine has spread in most Islāmic countries, especially in Sudan, North Africa, and among the Islāmic Awakening in the diaspora in Europe, America, and the Western world through Islāmic centers and émigré Islāmic press.

2. Democratic Islamists who propose an "Islāmic conception" of democracy, saying they take from it and practice what does not conflict with the principles of Sharī'ah-based politics. They adopt a conciliatory, patchwork approach to produce "Islāmic-democratic" theories simultaneously. They believe it is possible to derive what they call "parliamentary jurisprudence" (fiqh barlamānī), which would constitute a theory for an Islāmic democracy

with specific controls. These controls, in their view, would absolve them from the atheism, shirk, and major kufr inherent in Western political and constitutional theory of democracy. They see no harm in belonging to the legislative authority through democracy as an opposition, such that they only approve what the Sharīʿah permits (as is the view of some Islamist parliamentarians in Jordan). Among these, some see no harm in accepting ministries in the executive authority, citing, as they claim, the precedent of Joseph (peace be upon him) and his ministry under Pharaoh (as in Jordan, Kuwait, Pakistan, Turkey, and many other countries).

3. The third type explicitly states that democracy, in its fundamental concept, contradicts Islām, but that there is no Sharīʿah issue with practicing opposition in parliament. They do not permit themselves to go all the way by entering the executive authority, because that would bring them into the circle of ruling by other than what Allāh has revealed, according to the laws prevalent in most Muslim countries. They believe that Islāmic Sharīʿah permits practicing democracy within the limits of opposition and parliamentary representation, such that they approve what conforms to the Sharīʿah and disallow what does not. They would only move to exercise power if they were a majority and able to rule by the Sharīʿah. They are in parliament to establish the proof, convey the voice of truth, and achieve some legitimate interests for Muslims. This type is a minority today in the Awakening.
4. The fourth group explicitly declares that democracy is kufr in Allāh and that its principles are based on shirk with Him and atheism regarding His divinity, Glorified is He. They practice it within the limits of the states of weakness (istidʿāf) that the Awakening is experiencing. They would only enter parliament as a majority, whereupon their first actions would be to form a

government that rules by Shari‘ah and to abolish democracy in its Western concept. Perhaps the clearest and most explicit example of this model is the Islamic Salvation Front (FIS) in Algeria, especially through the statements of its shaykh, ‘Alī Belḥadj—may Allāh grant him relief and a good outcome. This type of "democrat" is the least deviant and the rarest.

5. There is a final type that does not aspire to reach power and has no hope of it due to the circumstances of their country. They consider parliamentary participation a means of conveying the voice of truth to the people through this platform. They consider the authorities to be outside the Shari‘ah and democracy to be a non-Islāmic concept. They are with them in parliament to achieve whatever possible interests for Muslims, believing that nothing more is possible in such a state of weakness.

It is worth mentioning that the positions of "Democratic Islamists" vary regarding the concept of sovereignty, Ḥākimiyyah, constitutional principles and terminologies, and stances on the kufr or Islām of the ruler, as well as judgments on the system and its institutions. There is much ambiguity, vacillation, esotericism, media posturing, and private session talk. Positions on the issue fluctuate between one dialogue and another, one statement and another, depending on the atmosphere, circumstances, or personal courage. However, there is a reality worth mentioning: all Democratic Islamists, without exception, upon entering this field, affirm—either by conviction or by acquiescence to the situation—a set of things, to which the constitutional parliamentary system and election laws bind them. These include:

1. Recognition of the legitimacy of the regime and the legitimacy of the ruler, whether president, king, or emir.
2. Recognition of the country's existing constitution and swearing an oath on their honor and belief to preserve, respect, and work by it.

3. Recognition of the fundamental principles of the state and the existing system and the foundations of its formation, according to its specific situation.
4. Recognition of the principle of equality in political rights regarding candidacy, election, and voting within the council, regardless of religion, gender, belief, or any other consideration.
5. Recognition of the principle of power rotation and the right of all to compete and have parliamentary representation.
6. Recognition of the principle of commitment to majority decisions and their constitutional and legal enforceability, regardless of one's personal stance during the vote, and considering them binding on the nation once issued by majority.
7. Recognition and signing of the applicable election law in each case, in which the authorities always tailor the laws so that the results are as they desire.
8. Resorting to the constitution, official courts, and applicable laws in case of disputes or any issue between legislative, executive, and judicial authorities, or within the components of any of these authorities, with prior knowledge of the president's or king's right to dissolve parliament and suspend constitutional life for its sake, as in most cases. There are other conditions imposed on participants in the electoral process in some special cases in certain countries, such as prohibiting the formation of parties on a religious basis, as in most Arab and Islāmic countries like Egypt, or recognizing the secularism of the state as its foundation and structure, as in Turkey, for example, or recognizing the reality of direct occupation, as in cases like Palestine and Iraq today.

## **Second: The Practical Outcome of the Experiences of Democratic Islamists Throughout the Awakening's Trajectory**

The parliamentary democratic experiences of Islamists prior to the last quarter-century are not of great significance. They were limited to a few countries where Islamists, shortly after independence, engaged in democratic activity in fledgling post-independence governments for a brief period. Matters had not yet crystallized, constitutions had not been detailed, and the experiences of these nascent governments had not matured enough to besiege Islamists and shackle them with complex election laws to paralyze their movement.

Perhaps the most important aspect of this file is the participation of the Muslim Brotherhood and some scholars and Islamists in elections and parliamentary councils in Egypt, Syria, and Pakistan in the late 1940s and during the 1950s. Soon, military coups in these countries swept away the experiment and turned the page on democracy, which only returned when the West decided to counter the Jihādī tide, or what it called "extremist Islām," with a democratic Islāmic tide, or what it called "moderate Islām," since the mid-1980s and throughout the 1990s.

During this period, experiences emerged that are worthy of contemplation and study to judge the process realistically after understanding its Sharīʿah ruling. We can draw a lesson that the ruling from its Sharīʿah perspective and from the perspective of the empirical experience of Islamists practicing democracy both lead to the same conclusion. This confirms the principle that the requirement of sound reason does not contradict the requirement of explicit textual evidence. Glory be to the All-Knowing, the All-Powerful, Who knows what He created, and He is the Subtle, the Aware.

Among the important experiences during this period in the Arab world are the experience of the Muslim Brotherhood in Egypt, which practically initiated this path since the late Sadat era in the late seventies and early eighties; then the experience of the National Islāmic Front in Sudan in alliance with Nimeiry in the mid-eighties; then the experience of the Muslim Brotherhood in Jordan in the late eighties; as well

as the experience of the Islāmic Tendency Movement in Tunisia, which transformed into the Ennahda Party in the same period; then the experience of the Islamic Salvation Front (FIS) in Algeria in the late eighties and early nineties; the experience of some Gulf states, notably Kuwait, in the early nineties; and the experience of the Muslim Brotherhood in Yemen in the early nineties. This is in addition to the important experiences of the Jamaat-e-Islami, Islamists, and groups of scholars in Pakistan since independence (1947) to the present day, as well as the significant experience of the National Salvation Party led by Erbakan in Turkey since the early sixties to the present day. In my current circumstances, I do not possess the documents, figures, dates, and specific facts for each of these experiences, though I had previously gathered a great deal. There is no room for detail in this research, naturally. I will suffice with mentioning generalities I know about these experiences, all of which lead to the same outcome, as we shall mention, Allāh willing. We will begin with the less significant experiences and conclude with the most important and clearest in their implications: the Algerian and Turkish experiences, as the best models of democracy and its application by Islamists in the Arab and Islāmic world, for they represent the ceiling of what Islamists have reached and dreamed of through this path.

### **From the Experience of the Muslim Brotherhood in Egypt since the Sadat Era:**

The Muslim Brotherhood entered parliament during Sadat's era. The most they achieved was 8 seats out of 52 opposition seats, while the remaining parliament seats, numbering over 460, belonged to Sadat's ruling party. They did not transcend the size of a crushed minority within an ineffective opposition minority. During Mubarak's era, their independent entry as a religious party was banned, so they entered through alliances with secular parties, adopting their identity—once with the Wafd Party and once with the Labour Party. A group of young Brotherhood members broke away and formed the "Wasat" (Center) Party, presented as a non-

religious party, and included some Christians and women. The state continued its oppression and set red lines, and the Brotherhood members moved between parliament and prisons, and they remain so to this day. They continued to make concessions and submit, even recently nominating a woman from the Brotherhood on their alliance lists in Alexandria. Their statements became increasingly deviant, but to no avail. Although the Brotherhood committed to all required recognitions, from the regime to the constitution to the election laws imposed by the government, it was all without any benefit or utility. The path of the Brotherhood remains as one of its leaders (may Allāh have mercy on him) expressed in his book titled "From Prison to Da'wah." Had he lived, he would have added "And from Da'wah to Prison," and published it under the imprint of "And So It Goes On," to complete the vicious circle.

### **From the Experience of the Muslim Brotherhood in Jordan:**

The Muslim Brotherhood is an official, licensed party with declared offices in Amman and all Jordanian cities, operating legally and officially. The Brotherhood decided to enter elections and engage in the experiment since the late eighties. King Hussein's policy was to give them space whenever calamities befell him, until his death. The year 1990 was a peak crisis for him due to the Desert Storm war and his supportive stance towards Iraq, so he opened the field for them. The King announced that he had formed a committee of 65 "legislators and jurists" – his exact words – to write the "Jordanian National Charter," and that Jordan had overcome the pressures with which the Zionist enemy had prevented Jordan from practicing democracy.

The Brotherhood contested parliamentary elections and won a large parliamentary bloc. The Speaker of Parliament became a Muslim Brotherhood member (Abd al-Latif Arabiyat), who opened its first session by saying, "Your Majesty King Hussein the Great... You have proven that you are a genuine Hashemite, as you have always



been a genuine Arab." The King formed a government including five ministers from the Muslim Brotherhood. I recall among them was the great Da'wah poet Professor Yusuf al-Azm as Minister of Social Affairs. Dr. Majid, son of Professor Abd al-Rahman Khalifa, the General Guide of the Muslim Brotherhood, took over the Ministry of Justice (i.e., the ministry of ruling by French and English law, other than what Allāh revealed!). The King's crisis passed, so he closed the field, and the Brotherhood returned to their usual size. They entered broad Islāmic alliances and formed, with other Islamists, the "Islāmic Action Front." Since then, the Front has continued its parliamentary attempts, the latest being the elections in mid-2003, where the state legislated a single-vote system per electoral district. The majority emerged as supporters of the King, and the Front secured only 15 seats. They challenged the legitimacy of the elections but remained in the challenged parliament.

During these experiences, a number of Sharī'ah doctors and Jordanian scholars wrote several books and research papers framing and theorizing contemporary parliamentary jurisprudence. Some permitted entering parliament (the legislative body) but forbade entering the executive because it involves ruling by other than what Allāh revealed. Others permitted entering the ministry because it is a job, but forbade parliament because it involves legislating apart from Allāh. A third group permitted both. A fourth group issued fatwas forbidding both, but adhered to the group's decision! The youth of the Awakening must be patient, for whoever endures patiently, Allāh will grant him patience! And religion is ease!

### **Experience of the Muslim Brotherhood and the Yemeni Congregation for Reform (Al-Islah) Party:**

What I recall is that they contested the first elections held after unification in 1993, following major clashes and demonstrations demanding the inclusion of the phrase "Sharī'ah is the primary source of legislation" in the preamble of the secular constitution and man-made law. After more than a million armed men

demonstrated protesting the constitution and marched to the presidential palace, a group of Brotherhood leaders and scholars, headed by Shaykh al-Zindani, sent the people back to their homes to prevent "fitnah" (sedition). Ali Abdullah Saleh's policy was to bring Islamists closer to break the power of the communist socialists coming from the South with unification. So, he opened the door for Islamists, and the Yemeni Congregation for Reform became the second most powerful party in the country. A system was established for ruling unified Yemen through a presidential council of 5 members, headed by Ali Abdullah Saleh, with the membership of the President of South Yemen (Ali Salem al-Beidh) and Shaykh Abd al-Majid al-Zindani.

Al-Islah's dominance led to the marginalization of Southerners in parliament. They began preparing for secession with support from Gulf Cooperation Council states and Saudi Arabia, which led to the war that resulted in the ousting of the socialists and North Yemen's control over the South, where the Brotherhood and Islamists generally played the primary role in the war effort. When President Saleh consolidated his power after the war and had achieved his objectives with them, policy shifted back to reducing the role of Islamists, and they returned to being a limited parliamentary bloc. In the 1996 elections, the General People's Congress party, headed by Ali Abdullah Saleh, won a sweeping majority of over 70%, and the size of Al-Islah significantly shrank. In the latest elections in 2003, the scenario was repeated.

### **In Tunisia:**

The success of the Ennahda Party, winning over 86% of the seats in the preliminary elections in the late eighties, led to the dissolution of the party, the persecution of its leader Ghannouchi, and Zine El Abidine Ben Ali's return to a dictatorial regime with American support. Islamists were transformed into a hunted group in exile. And here is Zine El Abidine holding presidential elections in October 2004, in which he

won, in a purely democratic fashion, with 95.96% of the vote. The people had become infatuated with him after two past terms, and now they adore him to death!

### **In Kuwait:**

The Muslim Brotherhood, Salafists, and some independent Islamists contested the National Assembly elections and engaged in conflicts over issues of corruption and some internal matters. However, the Assembly's influence does not extend to sovereign matters of internal and external policies, which are confined to the Emiri will, subservient to the Americans. I recall that parliamentary life was suspended in Kuwait more than once, and parliament was dissolved. In the last electoral cycle in August 2003, Islamists from various factions, such as the Brotherhood and Salafists, obtained a majority in parliament. The experiment is under scrutiny in the post-September world and after the occupation of Iraq, proving what it has always proven.

### **In Pakistan:**

The Jamaat-e-Islami has consistently played a complementary role in the struggle between the two major secular parties in Pakistan: the People's Party, formerly led by the profligate communist secularist Benazir Bhutto, and the Pakistan Muslim League, founded by Nawaz Sharif after the assassination of Zia-ul-Haq, who had suspended constitutional life. The two parties exchanged power several times, the last being Nawaz Sharif's rule, after which America orchestrated Pervez Musharraf's coup in 2000, suspending parliamentary life again. Musharraf then reinstated a form of parliamentary life, and Islamists from Sufi orders, Jamaat-e-Islami, some Deobandi scholars, some Shiites, and others gathered in the Muttahida Majlis-e-Amal (MMA). They secured the third largest bloc, as a faction of the Muslim League won the majority, followed by Bhutto's party, with the MMA coming in third. However, it won first place in the North-West Frontier Province (now Khyber

Pakhtunkhwa), as Pakistan consists of four provinces federally linked to Islamabad, with provincial governments enjoying internal autonomy. The ebb and flow continues between the MMA on one hand and Musharraf on the other, for whom the government has tailored its policies. It soon fell into Musharraf's orbit and American policy, and the role of Islamists was limited to partial reforms in some simple Islāmic laws within the NWFP, and to protesting, demonstrating, and shouting in angry rallies against Musharraf's policies, which have turned Pakistan into a complete American colony. (Refer to the author's book: "Musharraf's Pakistan - The Problem, The Solution, and The Incumbent Duty").

However, the most profound lessons were in the Turkish and Algerian examples, which should have marked the end of democratic hopes among Islamists and a point for the leadership of the Islāmic Awakening to rethink the viability of the parliamentary path as a means to restore rule by what Allāh has revealed and to find solutions for the nation's participation. I experienced these two experiments closely, especially the Algerian one. Here is the summary:

### **The Democratic Experience of Islamists in Turkey:**

The Turkish Islāmic Salvation Party, led by Professor Necmettin Erbakan, managed to win elections and reach the position of Deputy Prime Minister around 1969, as I recall. The expansion of Islamists led to a military coup that overthrew the democratic experiment in Turkey and returned the country to military rule. After some back and forth, politicians returned to power while acknowledging military dominance over public policies. However, the Salvation Party was banned, changed its name, and attempted again under the name "Welfare Party" (Refah Partisi). Over a decade of efforts, the Welfare Party managed to achieve a relative majority in the 1996 parliamentary elections, securing 21% of the total votes, while the largest secular party after it did not exceed 18%. This result caused a great uproar and was considered an alarm bell in the West. Erbakan formed a coalition government under

his premiership, which lasted only one year. Despite yielding to all pressures and making terrible concessions during his tenure, such as signing a military cooperation agreement with Israel and other similar acts, this did not change the outcome. The secularists managed to orchestrate a political coup, fabricating charges against Erbakan and the Welfare Party, under which he was sentenced to removal from power, the Welfare Party was dissolved, and its top leaders, including Erbakan, were banned from political activity. The Islamists tried again, and remnants of the Welfare Party formed a new party called the "Virtue Party" (Fazilet Partisi), which contested elections a third time, became a minority, and then faced a ban and harassment for the third time.

Subsequently, Recep Tayyip Erdoğan, one of Erbakan's aides, formed the "Justice and Development Party" (AKP) on "Islāmic-secular" foundations, contested elections for a third time, and won a large majority in 2002 with 36% of parliamentary seats. He was able to form a government that still, morning and evening, proclaims its secularism and navigates the ebb and flow with American policies, which have entrenched their presence in the region. The Turkish "Islamosecular" government tries to reconcile its identity roots and the demands of the Islāmic street with external American pressures and internal threats from the military and secularists.

### **The Democratic Experience of Islamists in Algeria:**

In 1989, Algerian President Chadli Bendjedid, after the famous "bread riots," announced a reform policy, one of its priorities being the freedom of parties and the abolition of the single-party policy. Islamists from various currents hastened to form what became known as the "Islamic Salvation Front" (FIS), which included almost the entire Islāmic spectrum. Meanwhile, two Muslim Brotherhood groups continued to operate independently: the "Muslim Brotherhood" group and the local "Islāmic Renaissance" (Nahda) group. The ruling party, the "National Liberation Front"

(FLN), had been the main force in the country since independence. During the municipal elections, the FIS swept the municipal councils with over 85% of the vote. Through its contact with the masses and its popular base exceeding 3.5 million voters, it was able to enter the parliamentary elections strongly in late 1990 and win a sweeping majority in the first round. This confirmed its overwhelming victory in the second round, scheduled for early 1991, thereby qualifying it to form an independent government. The two leaders of the Front, Abbassi Madani and Ali Belhadj, announced their intention to establish an Islāmic government ruling by Sharī'ah. The West in general, and France in particular, were alarmed, and French President Mitterrand threatened military intervention if necessary to prevent Islamists from coming to power. Hastily, the West arranged a military coup in early 1991 that crushed the FIS, imprisoned its leaders, and led tens of thousands of its supporters to desert detention camps. This triggered a widespread Jihād movement, the entry of many parties into the conflict, and the transformation of confrontations into violent acts and a bloody civil war that has claimed more than 150,000 lives to date.

Today, Western leaders in various statements articulate a single principle: "We want to implement democracy in the Arab and Islāmic world, but without Islamists or fundamentalists." After September, this evolved into: "Every Islamist is an extremist fundamentalist, and there are no moderates." The oppressive conditions intensified to the point of emptying the so-called democracy and constitutional parliamentary life of its substance in reality, yet some Islamists still see it as the only field to offer what can be offered.

(Refer to the author's books: "The Rome Symposium in the Shadow of the Vatican Cross" and "My Testimony on Jihād in Algeria 1989-1996").

### **Conclusion from the Practical Experiences of Islamists in Democracy:**

1. Muslim peoples are experiencing a genuine Islāmic awakening, despite manifestations of corruption, decay, and types of immorality imposed or facilitated by authorities to erase religious landmarks from Muslims' lives. Experiences have proven that in any Arab or Islāmic country where Islamists contest genuine democratic elections, they will win the majority.
2. The West and its deputies among rulers in Arab and Muslim countries have proven their determination to place obstacles and red lines on the path of Islamist participation and prevent them from achieving effective blocs in the three authorities. It has also been proven that if these impediments do not succeed in curtailing the role of Islamists and marginalizing their presence, they are prepared to resort to political or military coups or conspiracies to prevent it. Thus, they prevented Islamists from reaching power in Algeria shortly before they did, overthrew them shortly after they reached it in Turkey, and succeeded in wasting their efforts in other experiments.
3. Most "Democratic Islamists" have proven their readiness to make one concession after another, without limits or controls, neither from Shari'ah nor from logic, nor from reasonable political dignity, in the face of the authorities' oppression and manipulations, in exchange for practicing what can be practiced of this "humiliating democratic farce."
4. Many Democratic Islamists have proven their willingness to be part of the authority by belonging to its legislative bodies and part of the ruling apparatus by accepting ministries, regardless of its contradiction with explicit religious tenets and its implications, for which no evidence can justify nor proof support.
5. Many "Democratic Islamists" have demonstrated their participation alongside their governments—of which they became a part, in its three branches or

some of them—their readiness, under the slogan of "the interest of Da‘wah," to fight the Jihādī current and the elite resisting the rulers and their colonialist collaborators within the Ummah. Some have resorted to shameful examples that we refrain from mentioning here to maintain the methodology chosen for this book.

6. The truth of the matter is, as I had concluded and announced in my lecture titled "The Political Equation of the New World Order," delivered in Peshawar at the Al-Noor Center to a gathering of Arab mujāhidīn in the summer of 1990, Democratic Islamists have proven their readiness to be part of the forces of the New World Order and to follow in the wake of its plans, whether they were aware and intended it, or were ignorant and did not realize what they were doing due to their involvement in this dangerous democratic trap.

In conclusion here, it is fitting to present some Sharī‘ah-political insights on the subject of Islamists practicing democracy, which constitute the summary of our viewpoint on this matter:

### **Practicing Democracy by Islamists in the Balance of Islāmic Sharī‘ah-based Politics**

In short, and based on the preceding, it can be said that "democracy," as a philosophy, intellectual belief system, and a system of governance with its details and laws, completely contradicts the creed of Islām. It clearly clashes with the essence of the creed of Tawhīd al-Ulūhiyyah (Oneness of Worship), as previously explained. This is because the creed of Islām assigns the right of legislation, permitting, prohibiting, allowing, and forbidding to Allāh, Glorified and Exalted is He. It assigns to Him alone the right of binding, enforceable judgment, obedience to which merits reward and disobedience to which incurs punishment in this world and the Hereafter. In contrast, democracy explicitly stipulates assigning this right to



humans, making their judgments enforceable and obligatory by virtue of the will of the majority, which expresses the will of the people and the nation's exercise of absolute sovereignty, as we have shown. This holds whether it conforms to Allāh's Sharī'ah or opposes it. From this perspective, the principles of democracy are either kufr (disbelief) in Allāh or shirk (polytheism) with Him. This point is the basis of its prohibition and its clash with the religion of Islām, and it is from this point that all other aspects of its contradictions with the creed of Tawhīd have branched out.

As for the ways democracy contradicts the religion of Islām, they include:

**First:** Democracy grants every citizen freedom of belief and thought. One may believe whatever one wishes and disbelieve in whatever one wishes, and change one's beliefs and convictions according to personal desires and opinions.

This completely contradicts the concept of freedom in the Sharī'ah of Allāh. In the religion of Islām, a person is not free to disbelieve in Allāh and associate partners with Him. The ruling for a Muslim who apostatizes from Islām in the Sharī'ah of Allāh is execution, as narrated from the Prophet (peace and blessings be upon him) in the authentic Ḥadīth: *"Whoever changes his religion, kill him."* The Messenger of Allāh (peace and blessings be upon him) and his Rightly Guided Caliphs after him accepted from the Arabs nothing but Islām or the sword. Allāh Ta'ala commanded His Messenger and the believers to fight those who were given the Scripture until they give the jizyah willingly while they are humbled, and to give them the choice between three options: Islām, jizyah, or war. Allāh Ta'ala said:

*{Fight those who do not believe in Allāh or in the Last Day and who do not consider unlawful what Allāh and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled}* (Al-Tawbah 9:29).

And He said: *{Say to those who remained behind of the bedouins, "You will be called to [fight] a people of great military might; you will fight them until they submit. Then if you obey, Allāh will give you a good reward; but if you turn away as you turned away before, He will punish you with a painful punishment"} (Al-Fatḥ 48:16).*

This is not the place for elaboration, but evidence is abundant in the texts of the Qurʾān, Sunnah, Sīrah (Prophetic biography), and the history of early Islām.

**Second:** Democracy grants individuals the right to express whatever they wish, however they wish, whenever they wish, through all means of expression, including writing, speech, signs, press, and so on.

In contrast, Islāmic Sharīʿah regulates the right of expression with great precision and detail. A person is not permitted to openly declare kufr, nor is a Muslim or a dhimmī (non-Muslim under Muslim rule) allowed to openly attack the religion, its rituals, and its sanctities. The details are extremely numerous. In an Islāmic state, a Muslim who mocks the rituals of Islām apostatizes; he is either given a chance to repent or executed. Whoever insults the Messenger of Allāh (peace and blessings be upon him) is executed without being asked to repent. If a dhimmī does so, his pact of protection is nullified, and he is executed. Islām does not permit, as some heretical preachers among the so-called "Islamists" claim under the pretext of political freedoms in Islām, for kufr to have its newspapers and advocates in an Islāmic state.

Libertines are not allowed to have newspapers promoting nudity and prostitution. Television stations and newspapers are not allowed to openly feature singing, music, licentiousness, intermingling of sexes, fashion shows, and so forth.

Freedom of expression is protected within the limits of Sharīʿah, what Allāh has permitted, and what He has forbidden, just like every small and large matter in an Islāmic state. The contradiction between what democracy permits and what Islām

allows cannot be exhaustively detailed in these brief remarks, but it is clearer than to require further explanation here.

**Third:** Democracy, in its foundational principles, rests on the principle of "absolute equality" among human beings, regardless of race, gender, color, religion, knowledge, or other distinctions.

However, equality in the concept of Islām is based on preference in religion, then in piety (taqwā) and knowledge, and what Allāh has specifically granted men over women in terms of rights and duties, and other such factors.

Democracy equates people in the rights of candidacy for positions, voting on them, or on any legislation—between the disbeliever and the Muslim, the believer and the atheist, the righteous and the wicked, the moral and the immoral, the knowledgeable and the ignorant, men and women, the just and the morally corrupt, etc. But Islām has a different perspective. Allāh Ta'ala said:

*{Then will We treat the Muslims like the criminals? \* What is [the matter] with you? How do you judge?}* (Al-Qalam 68:35-36).

And Allāh Ta'ala said: *{Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding}* (Al-Zumar 39:9).

And Allāh Ta'ala said: *{And the male is not like the female}* (Āl 'Imrān 3:36).

And the Almighty said: *{Men are in charge of women by [right of] what Allāh has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allāh would have them guard}* (Al-Nisā' 4:34).

And it is narrated from him (peace and blessings be upon him) his saying: "Whoever changes his religion, kill him." And: "A people who entrust their affairs to a woman will never succeed."

The texts of the Sharīʿah do not permit leadership (imāmah)—any form of leadership over Muslims—for a disbeliever or an apostate, nor even initially for an unjust innovator among Muslims. Allāh Ta'ala said: *{And [mention, O Muḥammad], when Abraham was tried by his Lord with commands and he fulfilled them. [Allāh] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allāh] said, "My covenant does not include the wrongdoers"}* (Al-Baqarah 2:124). His leadership is also nullified by consensus if kufr and apostasy occur to him, and by transgression and injustice according to its degree, with disagreement among scholars.

The Sharīʿah guarantees the dhimmī disbeliever his religious and personal rights, and that his blood, property, honor, and pact of protection are not violated, as long as he does not break it by aggression.

However, the Sharīʿah does not permit the employment of a disbeliever in any state affairs, nor does it allow him to be in a position where he has authority over a Muslim. Allāh Ta'ala said: *{And never will Allāh grant to the disbelievers a way [to triumph] over the believers}* (Al-Nisā' 4:141). Indeed, the Sharīʿah strips a Muslim who openly commits sins of his moral probity (ʿadālah) and even revokes his right to bear witness.

The administration of the state in Islām belongs to the "people who loosen and bind" (ahl al-ḥall wa al-ʿaqd) from among the Muslim leaders, scholars, and emirs who are believers. A disbeliever has no right in it, nor does a Muslim who openly commits acts of immorality. It is narrated from him (peace and blessings be upon him) his saying: *"Let those of you who are mature and possess understanding be near me."* Responsibilities are not even for common Muslims, let alone for the immoral and unjust among them, much less for disbelievers.

When ‘Umar (may Allāh be pleased with him) saw people from tribes and Bedouins gathered at the door of the Saqīfah of Banī Sā‘idah, while the leading Companions from the Muhājirūn and Anṣār were meeting to discuss the succession to the Prophet (peace and blessings be upon him), he went out to them (may Allāh be pleased with him) and asked them why they had gathered and what had brought them. They replied that they had come to participate in the matter, the matter of leadership after him (peace and blessings be upon him). He told them: "Let the craftsman return to his craft and the worker to his work. The matter belongs to the Muhājirūn and Anṣār from the people of Madinah, and the people after that are their followers."

This is one aspect of the contradiction between Islām and democracy regarding equality.

**Fourth:** Democracy grants members of parliament an additional right of immunity in expressing their views and opinions, and exempts them from prosecution or legal action based on the opinions they state.

Most constitutions of democratic states, and even the barbaric dictatorial ones that claim democracy in Muslim lands, stipulate this.

Hence, every atheist, secularist, Crusader, and heretic, as long as he is a member of parliament, has the right to say whatever he wants, call for legislation of whatever he wants, deny whatever he wants, call for the sanctity of whatever he wants, and permit or prohibit according to his opinion. This clearly involves denial of the Sharī‘ah and mockery of it, directly or indirectly, and calling for the prohibition of what Allāh has permitted and the permission of what Allāh has forbidden, not to mention ridiculing religious rituals and sanctities, and so on.

So how can a Muslim member of parliament sit in these councils when Allāh Ta‘ala says: *{And it has already come down to you in the Book that when you hear the verses*

*of Allāh [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed, Allāh will gather the hypocrites and disbelievers in Hell all together}* (Al-Nisā' 4:140). There is no god but Allāh. And glory be to Him Who encompasses knowledge of the first and the last, and what was and what will be.

**Fifth:** The principles of democracy and the constitutional jurisprudence stemming from them stipulate that legislation derives its legitimacy from the existence of a supporting majority and an opposing minority. They stipulate that no law is constitutional without the right of opposition.

From here, legislation derives its democratic value. If the right of opposition were denied, it would become dictatorial and imposed legislation, unworthy of its constitutional status because the nation (the "sovereign and majestic" entity according to this philosophy) and its members would not have fully exercised their right to opposition. Accordingly, legislation emerges from support and opposition. This means that those who supported it participated in the legislation with their support, and those who opposed it participated with their opposition. When the majority of supporters overcame the minority of opposers, the legislation proceeded to approval and derived its legitimacy from the existence of an opposing minority.

Thus, the opposer is a partner with the supporter in making the legislation. This is what the deceased Speaker of the Egyptian Parliament, Rifaat el-Mahgoub, said to a representative of the Muslim Brotherhood in the Egyptian Parliament when the latter shouted his opposition to a piece of legislation, stating that he and his party had no connection to that legislation which violated the Sharī'ah of Allāh. The Speaker slapped him down with this rule and made him understand that he was a partner in the legislation through his opposition. May Allāh have mercy on the one who knew the language with which el-Mahgoub should be addressed, and thus took his head and deprived him of life, as he dared to obscure the judgment of Allāh

Ta'ala. The mujāhidīn in Egypt killed him. Let the Islamists consider their role in approving what contradicts the Sharī'ah of Allāh despite their opposition to it.

**Sixth:** This point is one of the greatest manifestations of the prohibition of participating in democratic institutions, foremost among them parliament.

Democracy stipulates the commitment of all members in democratic institutions, especially parliament, to the principle of freedom to support or oppose any legislation, law, or decision put to a vote. However...

Place as many red lines as you wish under this "however":

Everyone agrees in advance to the principle of the constitutionality or legitimacy of any decision and its attainment of legislative sanctity once voted upon by the majority, and its binding nature on the nation as permissible, correct, and obligatory to implement for all members of the nation, starting from the head of state (theoretically) down to the smallest individual in the nation (practically), including the parliament members themselves, whether they supported or opposed it.

If a bill were proposed to legalize usury (ribā) or any explicit prohibition, or forbidden or treacherous policies, for example—and this example has been repeated many times in all parliaments of Arab and Islāmic countries—the "Democratic Islamists" would, of course, take a stance of opposition. Yet, all such legislations, forbidden by Sharī'ah, would win by majority vote due to the secular majority, as is always the case so far. Here, the legislation acquires its constitutional status from the supporting majority and the opposing minority, as we mentioned. The "Islamists" would have conceded, as they had previously agreed by the rules of the democratic game, to the nation being bound by this legislation, to accepting it, committing to it, and working to implement it in the nation and rule by it, contrary to what Allāh has revealed.

From where did those who call themselves "Islamists" permit this? To make the matter clearer, let us take a "heinous" example to achieve understanding through shock!

Suppose a group of men gathered to vote—democratically—on whether each one should commit adultery with the wife of another, and to make that a legislation permitting or obliging the nation to do so! And among them were "good" and "wicked" men. They agreed on freedom of voting, choice, and expression, but with the condition that everyone commits to the act if the vote results in a majority, and refrains if the opposers prevail.

What is the ruling on an honorable man joining such a session, knowing in advance that the majority of attendees are "pimps" (dayyūth)?! Is it sufficient for him to say: "I believe that the interest of Da‘wah and contributing to enacting legislation for building mosques and enjoining good from this council requires me to witness the vote on this decision!"?

Can one who accepts such a thing, commits to lending his "wife," legitimizing this abomination, and obliging Muslims to it so that promiscuity spreads among those who believe, according to the majority opinion—while retaining the "honor" of the right to refuse during the vote—can such a person be called anything but a pimp, indeed, the turbaned grand pimp?!

I hope the reader will not find the example strange! Is the atrocity of usurping the right of legislation from Allāh, Glorified is He, or the tens, indeed hundreds, of legislations and thousands of laws and decisions issued through parliament, permitting what Allāh has forbidden and forbidding what Allāh has permitted, and approving vile policies and treacherous internal and external decisions, any less atrocious to one of them than the atrocity of offering his honor on the table of voting



for a majority of pimps?! Does the religion of Allāh and the honor of the Ummah not have a sanctity deserving of zealous protection?

Everyone has sworn by their honor and beliefs, and perhaps on the Qur'ān, when they ran for office and when they won membership in parliament or government, to respect the constitution, these majority laws, and their implementation.

I believe the matter is clear, indeed, abundantly clear. But it is as Allāh Ta'ala said: *{For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts}* (Al-Ḥajj 22:46).

By Allāh, I swear—without breaking my oath, Allāh willing—that the vast majority of these scholars and jurists of the Democratic Islamists know this truth that I have stated. They are the ones who taught it to us when we joined their Islāmic awakening two and a half decades ago, but today they violate it out of caprice. As Allāh Ta'ala said: *{And they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness. So see how was the end of the corrupters}* (Al-Naml 27:14).

**Seventh:** This is its conclusion... and its end is foul (lit. "tar")!

Parliamentary democracy, the principles of national sovereignty, popular rule, and the constitutional institution with its three "authorities"—legislative, executive, and judicial—stipulate:

Resorting to the constitution, and to the judicial authority and its institutions, including various courts, headed by the Supreme Constitutional Court, in case of disagreement among members of a single authority or multiple authorities.

This is for resolving disputes, conflicts, and challenges submitted by representatives among themselves, or between parliament and ministries, or between any level and another at the level of citizens and institutions.

It is clear and known that all constitutions are man-made and laws are secular, not religious. The adjudication between Islamists and authorities in case of disagreement will be to the constitution and to those laws tailored by enemies and adversaries, through the courts of the authorities themselves and according to their laws! No description fits this situation better than the very famous saying of al-Mutanabbī:

"O most just of people, except in your dealings with me... In you lies the dispute, and you are both the adversary and the judge."

It is not enough that they have resorted to Ṭāghūt (false objects of worship/non-Islāmic law)! And to other than what Allāh has revealed! To complete the calamity, it is a trial against the adversary and before him! Before his judiciary, his constitution, and his courts... then expecting justice to be upheld and, as they dream, to achieve the rule of Sharīʿah through these accumulated impurities that nauseate anyone with the slightest sound nature.

From here, it becomes clear to the fair-minded researcher the lack of legitimacy or logic in the terms:

"Islāmic democracy" or "Democratic Islamists."

Democracy is a complete, independent creed. Throughout ancient and modern times, it has acquired its constitutional and legal details in all aspects of political, social, cultural, religious, and other spheres of life. It is undoubtedly a "contemporary religion and way of life" that includes far clearer and more comprehensive details and pillars than the "Christian religion," let alone other pagan religions and others.

Its adherents in the world today outnumber those of any other religion. So, their saying:

"Islāmic democracy" is, logically, like saying "Islāmic Christianity," "Islāmic Judaism," or "Islāmic Buddhism" as a term.

As for using the term "Democratic Islamists," it is meaningless speech, its beginning contradicting its end, and its end contradicting its beginning. In terms of semantic logic and contradiction, it is no different from saying "Christian Islamists" or any other such impossible conflation, neither logically nor according to Sharī'ah.

Indeed, the term "Democratic Islamists," if we understand its meaning according to the denotation and content of each word, means "Muslim polytheists (mushrikīn)." This is because one who claims this attribute belongs to Islām by the testimony that there is no god but Allāh and Muḥammad is the Messenger of Allāh, then commits shirk and belongs, according to the denotation of the second part of the term, to those who associate humans with Allāh in the right of legislation, permitting, and prohibiting, according to the details we have discussed.

Because the requirement of democracy, according to its essence, is to usurp the right of sovereignty and legislation from Allāh—Glorified is He above the denial of the deniers—and give it to humans or associate them with Him in this divine right.

Thus, the adherents of this "democratic" creed have become worshippers of human ṭāghūts and have made people worship them, willingly or unwillingly.

There is a very important observation:

Indeed, some of the sayings and actions of Democratic Islamists are, with certainty, sayings of kufr and actions of kufr. As for applying the specific ruling of kufr (takfīr) to individuals who commit them, this has established controls among Ahl al-Sunnah wa al-Jamā'ah, such as establishing the proof (iqāmat al-ḥujjah), absence of ignorance (intifā' al-jahl), fulfillment of conditions (taḥaqquq al-shurūṭ), and absence of impediments (intifā' al-mawānī').

This judgment is to be made by those qualified in jurisprudence, not by laypeople, even if they are mujāhidīn or Islamic callers (du‘āt), let alone the ignorant and those who delve into matters without knowledge.

This general Sharī‘ah ruling does not imply that every individual "Islamic democrat" is an apostate in actuality.

This is the truth according to Sharī‘ah and logic, based on the implications of the religion of Islām and the true nature of democracy, however distressing this truth and frankness may seem, and however much it clashes with human desires and what people have come to sanctify today.

Perhaps the word "democracy" is one of the most circulated political terms today in the media, among political terminologies, at all discussion tables, and one of the most sanctified and respected words and principles.

There are many pretexts, numerous specious arguments, and responses raised by those who call themselves "moderate Islamists" or "democrats." I do not wish to elaborate on investigating and refuting them here.

However, the two most significant arguments are: one they use as a pretext for joining parliament, the legislative authority which vies with Allāh, the Lord of Glory, Most High, in the right to legislate. The other they use as proof for joining the executive authority and accepting ministries and official positions, thereby affiliating themselves with the ruling entity that governs by other than what Allāh has revealed.

As for the first argument:

They use Allāh Almighty's words, *{and consult them in the matter}* (Āl ‘Imrān: 159), and His words, *{and whose affair is [determined by] consultation among themselves}* (Al-Shūrā: 38), and the Sunnah of the Messenger of Allāh (peace be upon him)

regarding the practice of consultation (shūrā), as evidence for the permissibility of parliament including all sorts of people: Muslims, secularists, atheists, believers, men, women, the ignorant, scholars, the upright, and the fallen. They propose this diverse group to be a consultative body for the ruler, or even a legislative body by majority. The refutation of this ridiculous specious argument is too obvious to require laborious explanation.

Allāh bless the erudite Ḥadīth scholar Aḥmad Shākir, who, in his book *‘Umdat al-Tafāsīr*, explained some matters related to Allāh Almighty's saying: *{and whose affair is [determined by] consultation among themselves}* (Al-Shūrā: 38), and His saying: *{and consult them in the matter}* (Āl ‘Imrān: 159).

I will present what I find relevant from his explanation as evidence here, clarifying it as follows:

He stated that the misguided and ignorant of this age have made a mockery of these two verses to justify their misguidance, considering them proof for the participation of every righteous and wicked person, disbeliever, and heretic in the process of consultation and the right to authority under the pretext of democracy. He (may Allāh have mercy on him) clarified that the two verses are explicit, with the pronouns in "their affair" and "among them" referring to the believing Muslims who enjoin good and forbid evil. This is further elucidated by the Prophet's (peace be upon him) saying: *"Let those of you who are mature and wise be near me."* This means those possessing religion, character, intellect, and sound, preponderant opinion from among the prominent people. It absolutely does not include disobedient and corrupt Muslims, let alone disbelievers, atheists, and heretics such as secularists and communists. It does not even include women, not even believing women who are commanded by Allāh with dignity, elevation, chastity, and seclusion from men's gatherings, let alone female atheists who are mannish heretics.

As for the *dhimīs* (non-Muslim subjects under covenant) among the disbelievers, they are subjects attending to their own affairs under state supervision, deserving of justice due to their covenant, and of humility and abasement due to their disbelief. As for apostate Muslims, their place, as the Shaykh (may Allāh have mercy on him) said, is under the whip or the sword: either to be disciplined with the whip so their minds may be cured of the instigations of human and jinn devils, or to be killed to rid humanity of their evils and filth. Their place is not in consultation regarding the interests of Muslims.

This, which the Shaykh explained and I have further elaborated for those whose understanding is deficient, is from the self-evident truths of Islām and the Sharīʿah of the Most Merciful. Yet in this wretched era, which could be characterized by figures like Bush, Rumsfeld, Condoleezza Rice on one side, and certain contemporary religious figures like al-ʿUbaykān and al-Sudays on another, it has become a strange assertion.

Furthermore, consultation applies to matters of thought and independent reasoning (ijtihād), not to what is established by the texts of Sharīʿah and its rulings. The latter require submission and the declaration, "We hear and we obey." As for the heresy that circulates in the halls of parliaments in Muslim lands, it is not consultation but disbelief in Allāh and associating partners with Him (shirk). These are sessions that a Muslim is obligated to shun, declare their participants disbelievers, and oppose them. *{So whoever disbelieves in tāghūt (false deities) and believes in Allāh has grasped the most trustworthy handhold}* (Al-Baqarah: 256).

As for the second argument:

It is their claim that it is permissible to accept ministries and positions in the governments of pharaohs and tyrants, citing the example of our master and Prophet Yūsuf (Joseph, peace be upon him) who requested and accepted a ministry from the

Pharaoh when he said to him: *{Appoint me over the storehouses of the land; indeed, I will be a knowing guardian}* (Yūsuf: 55). Unfortunately, our Shaykh Saʿīd Ḥawwá (may Allāh forgive him) was among the first to propagate this fabrication in his book *Durūs fī al-ʿAmal al-Islāmī* (Lessons in Islamic Work) in the early eighties. Then, the beads of the rosary scattered one after another. This claim is false for many reasons, and the clearest proofs of its invalidity become apparent if souls were free from desires and from the professional exploitation of Qurʾānic texts out of context. This is evident in several ways:

First, we ask these "Islamist ministers" in the governments of Arab and Islamic countries today: Do you concede that your rulers are pharaohs, disbelievers, apostates? Because your proof and claim are based on the permissibility of accepting a ministry in the government of a disbelieving pharaonic ruler. If they say no, and that their rulers are Muslims, then there is no need to cite this argument, because accepting a ministry under a Muslim ruler is permissible in principle, although distancing oneself from the wicked and oppressive among them is what is commanded by Shariʿah.

And if they say yes, then we demand that they announce this, declare the aspects of their rulers' disbelief and apostasy, then disavow it. Then they should explain their perspective on the benefit (maṣlaḥah) of working for them and the proofs for its permissibility thereafter. Let them declare, as our Prophet Yūsuf (peace be upon him) declared, that our rulers are disbelieving pharaohs. Yūsuf said: *{O [my] two companions of prison, are separate lords better or Allāh, the One, the Prevailing? You worship not besides Him except [mere] names you have named them, you and your fathers, for which Allāh has sent down no authority. Legislation is not but for Allāh. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know}* (Yūsuf: 39-40). So where is the statement of Yūsuf (peace be upon him) and his declaration of the foundation and basis of Tawḥīd,

compared to the croaking of Islamist democrats praising pharaohs, patting them on the back, and describing them as "His Majesty the King," "His Highness the revered Emir," "His Excellency the President," and "Their Excellencies the esteemed Ministers," while obscuring their true conditions and the conditions of their disbelieving constitutions and resorting to them for judgment?

Second, if they say yes and acknowledge the disbelief of their rulers and that they are apostate pharaohs, we move to refute this argument of theirs in several ways:

1. Even if it were permissible for our master Yūsuf to do this, it would be from the laws of those before us (shar‘ man qablanā), which are not considered law for us if our Sharī‘ah has abrogated them. And our Sharī‘ah abrogates this. Allāh Almighty says: *{And whoever does not judge by what Allāh has revealed - then it is those who are the disbelievers}* (Al-Mā'idah: 44), in a general sense, "whoever" meaning everyone. And His saying: *{Let not believers take disbelievers as allies rather than believers. And whoever does that has nothing [to do] with Allāh}* (Āl 'Imrān: 28). And His saying: *{And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allāh guides not the wrongdoing people}* (Al-Mā'idah: 51). Our scholars of exegesis (mufasssirūn) have explained that one who does this is a disbeliever, an idolater, counted among the disbelievers by the explicit wording that judges him to be one of them.
2. Assuming its permissibility under its conditions and correct analogical reasoning, let us look at the details of our master Yūsuf's (peace be upon him) acceptance of that alleged ministry under Pharaoh in the books of historical reports and the sayings of the Salaf (early Muslims) among the exegetes:

Some of the Salaf reported that the Pharaoh of Egypt during the time of Yūsuf (peace be upon him) believed in the call of Prophet Yūsuf to Tawhīd when he spoke to him.



This was narrated from Mujāhid in *Tafsīr al-Ṭabarī* (vol. 8, p. 11): "Mujāhid said: The king who was with Yūsuf converted to Islām." Ibn Kathīr also narrated this from Mujāhid (see Ibn Kathīr's exegesis of verse 56 of Sūrat Yūsuf).

Allāh, Glorified and Exalted, explicitly mentioned that the king said to Yūsuf: *{And the king said, "Bring him to me; I will appoint him exclusively for myself." And when he spoke to him, he said, "Indeed, you are today within our presence established and trustworthy"}* (Yūsuf: 54). Allāh described his situation saying: *{And thus We established Yūsuf in the land to settle therein wherever he willed. We touch with Our mercy whom We will, and We do not allow to be lost the reward of those who do good}* (Yūsuf: 56). The Qurʾān indicated that Yūsuf was able to apply the law of Allāh in Egypt when he ruled to take his brother, as Allāh Almighty said: *{Thus did We plan for Yūsuf. He could not have taken his brother under the king's law}* (Yūsuf: 76). This means, according to the king's law and system. But Yūsuf applied the Sharīʿah of his religion and the religion of his fathers Yaʿqūb (Jacob), Ishāq (Isaac), and Ibrāhīm (Abraham) (peace be upon them), which is the religion of Tawhīd.

So where, then, is the analogy between the pharaonic rulers of Muslim lands, under whom these pretentious callers and scholars of the sultans serve as ministers, and the king of Egypt who either converted to Islām, as indicated by the apparent meaning of the texts and narrations from some of the Salaf, or empowered Yūsuf and handed him the reins of governance, so that he became established and trustworthy, settling in the land wherever he willed? Is this the situation of the callers who shuttle between parliament and prisons? The tyrant leaves them alone at times and removes them at others, imprisons them at times and allows them to run for office at others! They occupy prisons as the tyrant wills, whenever he wills, not like Yūsuf (peace be upon him) who settled in the land wherever he willed. Has any of these callers assumed a ministry or position of authority with the kind of

empowerment in the land that Yūsuf had, so as to make his action (peace be upon him) a precedent for them?

These are the most important arguments of these deviant callers and scholars of ours, unfortunately, and their invalidity has become clear.

As for other protests and claims, among them is their argument based on the rule of the Negus of Abyssinia without the ability to govern by the Sharīʿah of Allāh. And their claim that when they swear by Allāh to respect disbelieving constitutions and laws, they secretly intend to exclude falsehood and swear only to what is true! And that they did not enter with the intention of legislating but with the intention of reform! And others; all of them are flimsy pretexts that do not stand before Sharīʿah evidence, logical interpretation, or the meanings of the Arabic language, nor even the language of Honolulu!

Space does not permit a detailed refutation of these absurdities, nor is this the place for it. I believe that what we have presented in this brief research—clarifying the reality of democracy and the essence of its principles; the reality of its application by its proponents and their contradiction with its own principles; then the reality and forms of its laughable applications in the Third World, including the Islamic and Arab world in our lands; clarifying the reality of the concept of sovereignty in democracy and secularism and its contradiction with the principles of Ḥākimiyyah (Allāh's sovereignty) in Islamic Sharīʿah; conveying some examples of the results of Islamists' experiments with democracy; and what we concluded with regarding the clash between the reality of democracy and the essence of Islām, and the reasons for the prohibition of its practice—all this is sufficient to clarify the matter. I draw attention to two important points and reiterate:

First: My belief and statement that the meaning of the term "Islamic democrats" implies "Muslim polytheists" based on the denotation of each word in the term, does

not mean that I believe in the apostasy of every Islamist who claims this path and methodology and practices democracy. As for the term itself, this is its denotation according to its content, and it is not for our opinion to add or subtract from the meanings of words. As for the belief in democracy, that is another matter. As for its practice, that is a third matter. And as for the specific judgment on individuals who adhere to it, that is a fourth matter.

I hold the belief of those I knew from our Salaf, our shaykhs, and our leaders in the fundamentalist Islamic Awakening and the blessed Jihādī current: that believing in the content of democratic principles, accepting them, and prioritizing them over the Islamic system, or believing that they do not clash with Islām, or that democracy is shura and does not contradict it, and openly granting the right of sovereignty to the nation, legislation to the people, and rule to the majority regardless of its decisions—as detailed previously—constitutes an act of a disbeliever, a polytheist, an apostate. Even if he claims to be a Muslim and performs some rituals, his belief and faith in democracy have nullified the most basic realities and requirements of his testimony that there is no god but Allāh and Muḥammad is the Messenger of Allāh (peace be upon him). Then, the absence of impediments to declaring specific individuals as such is considered.

As for those who practice democracy, they are of various types and forms, and consequently, the rulings concerning them differ. However, in general, I follow the school of thought that believes that one who holds democracy to be disbelief and its philosophical content and legislations to be contradictory to the creed of Islām and the religion of Tawhīd, yet practices it out of an interpretation based on a state of weakness (istid‘āf), believing it to be the only available means to achieve hoped-for benefits for the da‘wah (call to Islām), Islām, and Muslims; or that it is the possible way to reach the implementation of Sharī‘ah in such circumstances, and then to nullify what contradicts it; or that it is the possible way to proclaim the truth, enjoin

good and forbid evil, and convey the voice of truth to the Ummah—then the sincere among these are excused by interpretation for practicing democracy and entering its institutions. Although I believe they are mistaken and sinful. And Allāh Almighty knows best.

If I were to list the names of scholars who hold this opinion, it would take too long. They are prominent figures, shaykhs, leaders, and scholars of the Islamic Awakening in this era. Among them, to mention a few and not exclusively, are: the majority of contemporary exegetes such as Shaykh Amīn al-Shinqīṭī, Shaykh Aḥmad Shākir, al-Qāsimī, and al-Ālūsī. Among the scholars: all the scholars of the Da‘wah in Najd and Ḥijāz, starting from Shaykh Muḥammad ibn ‘Abd al-Wahhāb to the later ones – even the scholars of the Sultan among them – they are all alike in this matter. Likewise, contemporary scholars and callers of the Awakening in the Land of the Two Holy Sanctuaries, such as Shaykh al-Ṭurayrī, Shaykh Safar al-Ḥawālī, who explained this in his famous book *Al-‘Almāniyyah* (Secularism), as well as Shaykh Salmān al-‘Awdah (may Allāh grant him provision) in his books and tapes, Shaykh Muḥammad Sa‘īd al-Qaḥṭānī, and their peers like Nāṣir al-‘Umar, al-Duwaysh, and al-Tuwayjirī. From Jordan, Shaykh Muḥammad Na‘īm Yāsīn, and others. Similarly, all the scholars of the Muslim Brotherhood before their period of deviation: such as the martyr ‘Abd al-Qādir ‘Awdah from Egypt; Shaykh Sa‘īd Ḥawwá, Shaykh ‘Abd al-Fattāḥ Abū Ghuddah, and Shaykh ‘Abdullāh ‘Alwān (may Allāh have mercy on them) from Syria; Dr. Muḥammad ‘Ādil Abū Fāris, Dr. Aḥmad Nawfal, and Shaykh Muḥammad Na‘īm Yāsīn from Jordan; Professor Muḥammad Aḥmad al-Rāshid and others from Iraq; Professor Fathī Yakan from Lebanon; Shaykh al-Zindānī and the Muslim Brotherhood scholars in Yemen; Shaykh ‘Alī Belhadj from Algeria; and all Salafī scholars and callers in the Arab and Islamic world. From the scholars and callers of the Jihādī current: the martyr Sayyid Quṭb, the martyr ‘Abdullāh ‘Azzām. Also, the scholars and callers of al-Jamā‘ah al-Islāmiyyah in Egypt – before they unraveled their spun thread – headed by Dr. ‘Umar ‘Abd al-Raḥmān and Shaykh Rifā‘ī Ṭāhā; as

well as Jamā‘at al-Jihād in Egypt and their esteemed Shaykh ‘Abd al-Qādir ibn ‘Abd al-‘Azīz, who was captured by Yemen, betrayed, and handed over to Egypt in March 2004. Dr. Shaykh Mujāhid Ayman al-Ẓawāhirī. From Syria, the martyr Marwān Ḥadīd and his students, and other scholars and callers. From Jordan, Shaykh Abū Muḥammad al-Maqdisī. The books and publications of the Jihādī current, with all its organizations and groups, are replete with this belief.

This is what comes to my mind, and the list of those who believe that democracy is disbelief and that its adherents are disbelievers by conviction is long.

Engaging in that is an act of disbelief, and the state of the perpetrator and their share of one of the four legally recognized excuses according to Ahl al-Sunnah wa al-Jamā‘ah are considered: ignorance, coercion, interpretation, and lack of intent. Perhaps these individuals have a share in being excused by interpretation or ignorance for what they have engaged in, which would save them from the consequence of falling into disbelief.

I believe that by this path, they are not in the position of the mujtahid (one who exerts independent reasoning) who is rewarded twice if correct and once if mistaken. Rather, they are disobedient sinners for following the path of falsehood to establish truth – if their intention is sound – and seeking to support the religion of Allāh through means Allāh has forbidden. Allāh has commanded us to worship Him through lawful means just as He has commanded us with lawful objectives. This is in general, and it has many details that are not for discussion here.

If the intention of one who claims to serve the religion of Allāh through democracy is sound, and he is free from desires and personal interests being a reason for entering this slippery slope, and he has not fallen into the pitfalls of nullifiers of faith in words or deeds, and has not become part of the ruling authority that governs by other than what Allāh has revealed by accepting a ministry or position wherein he

becomes part of the apparatus ruling by other than what Allāh has revealed – if he strives to oppose every codification or legislation that explicitly contradicts the Sharīʿah of Allāh – then, and Allāh knows best, he may have an excuse through interpretation that averts the ruling of disbelief from him. However, I have no doubt that he is within the circle of sin and disobedience for contravening what Allāh has legislated of the path of guidance and the religion of truth. And Allāh Almighty knows best.

In short, I say: Whoever among the Islamists practices democracy is not a rewarded mujtahid, but rather is mistaken, falling somewhere between disbelief, sin, or excuse. And Allāh knows best.

This is confirmed by the outcome of their experiences over more than half a century: failure, regression, entrenchment of the rule of disbelief, disbelievers, apostates, and oppressors, and the facilitation of the policies of tyrants and their colonial masters. They achieved no significant benefit or result. On the contrary, their presence within the circle of the "elite" (mala') in Pharaoh's institutions served as a living, moving false testimony to the righteousness of Pharaoh and his elite, legitimizing them before the general public – the common Muslims who hold Islām, Muslims, scholars, callers, and figures of the Awakening in esteem, and consider them role models of righteousness.

I draw attention to the fact that in all the foregoing, I am following the school of thought of those scholars and callers who hold this view; I am not the one issuing the fatwa in this regard but have only detailed and conveyed it.

As for non-Islamists, the secular democrats, what we have learned from all our shaykhs and teachers whom we knew in the Islamic Awakening, then the Jihādī movement, the Muslim Brotherhood, then the Salafī trend, is that they are disbelievers, atheists, apostates. Let these aforementioned secularists – if they do

not believe me – confirm this from our teachers who associate with them under the dome of parliament. The word *jāma‘a* here means to gather, sit with, reside with, adhere to, or accompany. It is mentioned in a Ḥadīth: *"Whoever associates with a polytheist and lives with him is like him."* (Narrated by Abū Dāwūd. See the explanation of the Ḥadīth in *‘Awn al-Ma‘būd*.) There is a lesson in this for them. Let them ask their parliamentary associates about their opinion of them during breaks, on the sidelines of legislative meetings that occur without Allāh's sanction. Perhaps they will believe them, or perhaps they will be sung a *mawwāl* (a traditional song): "Still remember? That was long ago!" For these teachers of ours have a new jurisprudence for which this amusing anecdote is fitting.

Second: This explicit and direct speech, coming from people like me today, is met with surprise and disapproval by the general public, and even within circles of what is called the moderate Islamic Awakening today. This is due to the status democracy has achieved among the Muslim masses as a result of the efforts of the media and politicians from our external enemies and their hypocritical collaborators among us. Especially after claiming moderation within the Awakening became the easiest way to escape accusations of fundamentalism and extremism, and consequently terrorism, or perhaps being branded as affiliated with al-Qā‘idah or other Jihādīs (terrorists, according to their description and American classification).

But I want to recall that I knew the generality of the scholars, leaders, and prominent figures of the Awakening, and the generality of Islamic callers, when I and my peers from the youth generation joined this Islamic Awakening in general, and the Jihādī current in particular, in the late seventies and early eighties of the last century, up to the late nineties. They held this belief. We read and studied this under them in all the literature of the Islamic Awakening penned by our predecessors (may Allāh have mercy on them) from the thirties until very recently, to the end of the twentieth century. This literature still fills libraries! The implication of all that,

and the belief of everyone in the Islamic and Jihādī Awakening regarding democracy, was what I have mentioned. Whoever wishes can review the writings and literature of the media of the Muslim Brotherhood's da'wah and its branches, and the movements that emerged from it. Likewise, all the scholars and callers of the Salafī Da'wah, Ahl al-Ḥadīth, the Surūrīs, Ḥizb al-Taḥrīr, and other schools of the Awakening. Also, the fatwas of respected leading Islamic scholars, especially in the heartland of Islām, the Land of the Two Holy Sanctuaries (Najd and Ḥijāz), Greater Syria (al-Shām), Egypt, Iraq, and indeed all Arab and Muslim countries. You will find them all in agreement with this belief.

Indeed, I remember perfectly that the creed of Allāh's sovereignty (Ḥākimiyyah) and its principles, which we studied as youth and taught as adults in both the Islamic Awakening and the Jihādī current, were replete with these meanings. I even recall that the word "democracy" was never mentioned in the literature of the Islamic Awakening, the books of scholars, or by Islamic callers, except as an indicator of disbelief in Allāh, associating partners with Him (shirk), and atheism concerning His Lordship, with a repugnance no less than that of words like "communism," "atheism," "existentialism," "secularism," or "heresy" (zandaqah).

I also remember when the leadership of the Muslim Brotherhood in Syria (during its management of the confrontation with the Nusayrī regime in Syria) took its unfortunate step of announcing a national alliance with secular parties and wrote a national charter to that effect. Everyone avoided using the word "democracy" to spare the Muslim Brotherhood embarrassment before their base and before Muslims, despite agreeing upon and stipulating its content, in an attempt to evade the stigma of its implication of disbelief.

Gradually, since the mid-eighties, these democratic terms and concepts began to creep in shyly, to justify some practices of Islamists who took their first steps on this misguided path as a compulsory solution imposed by the state of weakness and



oppression by the authorities. The twentieth century had not ended by the year 2000 before these people broke the barrier of shyness. They began promoting "Islamic democracy," and the term "Islamic democrats" found its way into public discourse. The Salafīs and adherents of the Ahl al-Ḥadīth school had initially condemned this deviation by the Muslim Brotherhood and its branches. Then, they soon envied them for the political and da‘wah opportunities they gained, so they followed them and adopted their method. Soon after, non-political Islamists such as Sūfīs, Tablīghīs, and others entered this "festival" (mawlid), politicizing almost the entire Islamic Awakening. Most of our scholars, callers, and shaykhs, despite their differences that exhausted the Ummah, began to dance together in a collective "zār party" (a type of traditional gathering). Glory be to Him who united hearts upon parliament when they could hardly agree on anything else!

Only the Jihādīs and some independent scholars whom Allāh protected from this evil remained outside this democratic festival.

Then came the September events. The Islamic Emirate in Afghanistan fell, and the global war on terror, as they called it, began, led by America, Israel, NATO Europe, and their apostate allies, as previously mentioned. Media battles ignited across satellite channels, communication means, the internet, newspapers, books, and other platforms against Islām and Muslims, with the attack today reaching the roots of the creed and the roots of the Islamic da‘wah. Callers and Islamists fell into the trap of hostile intellectual terrorism, which screamed at them, "You are terrorists!" The reaction, under duress of oppression and liquidation, was to say, "No, we are moderates!" Then, they found no cover for movement and activity, and no claim of moderation, except the pretense of democracy, whether willingly and eagerly, or unwillingly and compelled. But all of this could not change the reality of the matter in any way.

In short and frankly, Islamic scholars and callers of the Awakening must clarify for us: Were we misguided in our belief in Ḥākimiyyah for seventy years, a belief that necessitated considering democracy as disbelief and prohibiting affiliation with its institutions? And did those of our Salaf who died, or our heroes who were martyred in Jihād holding this belief, die in misguidance and deviation? Or is it that those who detached from their fundamental principles, shed their roots, and turned against their principles to please Jews, Christians, and their allies, are the ones misguided today? If the former is true, let them justify why they misguided us. Why did they lie to us for forty years or more? And if the latter is true, let them tell us, why are they misguiding people today? Let them answer us.

What happened that would make us turn back on our heels? What are the Sharīʿah proofs for the misguidance of what we believed based on its Sharīʿah proofs at that time, which we studied and taught?

There is dangerous talk circulating today on satellite channels, international communication networks, and all media outlets. Senior scholars, Islamic callers, Awakening leaders, even retreating and surrendering Jihādī leaders, are calling for a revision of methodologies and creed. There is a war today on our methodologies and beliefs, no less fierce than the security and military war on Islām and Muslims under the pretext of combating terrorism, the war of ideas, and the revision of curricula and educational tools.

If those who have retreated and turned back on their heels find justification for their position, philosophize defeat and apostasy from principles, and find a place in the caravan of applauders for American Islām, which brought us corrected curricula, rehabilitation courses for imams and preachers in our mosques, and campaigns of intellectual revisions targeting all our symbols and constants, then there must be fronts of confrontation that affirm the constants and carry the banner of the creed.

And by the power and grace of Allāh, they will find us there, on this lofty and firm summit, by Allāh's permission.

From there, from the highest peaks of steadfastness, where the coolness of certainty meets the warmth of faith, and the mujāhidīn lean on their drawn swords, we affirm what I have previously stated. We are steadfast upon what we believe of our religion, and upon what we became aware of in this world and found our righteous Salaf of scholars and callers upon. We are upon what our righteous martyrs left us for, departing to their Lord, rejoicing in what Allāh has given them, Allāh willing. And upon what the righteous among our scholars and leaders, who are languishing in prisons and detention centers today, were upon. We are steadfast upon what the hearts of the oppressed believers among the people of truth contain today. We are upon the implications of Tawhīd al-Rubūbiyyah (Oneness of Lordship) and Tawhīd al-Ulūhiyyah (Oneness of Worship), and what they necessitate of Tawhīd al-Ḥākimiyyah (Oneness of Sovereignty/Governance).

Based on this, we declare openly:

Democracy is disbelief (kufr) and polytheism (shirk) with Allāh. Its adherents are disbelievers, atheists, or apostate heretics (zanādiqah). How can they not be disbelievers when Allāh Almighty said: *{They have certainly disbelieved who say, "Allāh is the third of three." And there is no god except one God}* (Al-Mā'idah: 73). So what about those who say that He – Glorified is He – is one-tenth of ten, or a partner to hundreds of parliamentarians?!

As for those Islamists who delve into it through interpretation (ta'wīl), they are of various types and forms. The ruling on each category among them depends on their level of conviction, the nature of their intention, their practices in word and deed, and their local circumstances.

This is what has reached us from those who conveyed the trust to us. And this is what we convey to those around us and to whom this message reaches.

O Allāh, bear witness. O Allāh, bear witness. O Allāh, bear witness.

I believe the matter is as clear as the sun. And there is nothing more beautiful in describing the state of Islamist democrats and admonishing them than verses of utmost splendor and magnificence, which include profoundly significant indications regarding the issue at hand. These are the following verses from Sūrat al-Nisā' and Sūrat Muḥammad (upon him be the purest prayers and most complete peace). With these, we conclude this brief overview, Allāh willing. Allāh Almighty says:

*{Indeed, those who have believed then disbelieved, then believed then disbelieved, and then increased in disbelief - never will Allāh forgive them, nor will He guide them to a way. \* Give tidings to the hypocrites that there is for them a painful punishment - \* Those who take disbelievers as allies instead of believers. Do they seek with them honor [through power]? But indeed, honor belongs to Allāh entirely. \* And it has already come down to you in the Book that when you hear the verses of Allāh [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed, Allāh will gather the hypocrites and disbelievers in Hell all together - \* Those who wait [and watch] you. If you gain a victory from Allāh, they say, "Were we not with you?" But if the disbelievers have a share [of success], they say, "Did we not gain mastery over you and protect you from the believers?" But Allāh will judge between you on the Day of Resurrection, and never will Allāh give the disbelievers over the believers a way [to overcome them]. \* Indeed, the hypocrites [think to] deceive Allāh, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allāh except a little, \* Wavering between them, [belonging] neither to these nor to those. And he whom Allāh sends astray - never will you find for him a way. \* O you who have believed, do not take the disbelievers as allies*

*instead of the believers. Do you wish to give Allāh against yourselves a clear case? \* Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper - \* Except for those who repent, correct themselves, hold fast to Allāh, and are sincere in their religion for Allāh, for those will be with the believers. And Allāh is going to give the believers a great reward.} (Al-Nisā': 137-146).*

*And Allāh Almighty says: {So know, [O Muḥammad], that there is no deity except Allāh and ask forgiveness for your sin and for the believing men and believing women. And Allāh knows your movement and your resting place. \* And those who believe say, "Why has a sūrah not been sent down?" But when a precise sūrah is revealed and fighting is mentioned therein, you see those in whose hearts is disease looking at you with a look of one overcome by death. And more appropriate for them \* [Is] obedience and good words. And when the matter [of fighting] is determined, if they had been true to Allāh, it would have been better for them. \* So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] kinship? \* Those are the ones whom Allāh has cursed, so He deafened them and blinded their vision. \* Do they not then reflect upon the Qur'ān, or are there locks upon [their] hearts? \* Indeed, those who reverted back [to disbelief] after guidance had become clear to them - Satan enticed them and prolonged hope for them. \* That is because they said to those who disliked what Allāh sent down, "We will obey you in part of the matter." And Allāh knows their secrets. \* Then how [will it be] when the angels take them in death, striking their faces and their backs? \* That is because they followed what angered Allāh and disliked [what earns] His pleasure, so He rendered their deeds worthless. \* Or do those in whose hearts is disease think that Allāh will never expose their [feelings of] hatred? \* And if We willed, We could show them to you, and you would know them by their mark; but you will surely know them by the tone of [their] speech. And Allāh knows your deeds. \* And We will surely test you until We make known those among you who strive [for the cause of Allāh] and the patient, and We will test your affairs. \* Indeed, those who disbelieved and averted [people] from the way of Allāh and opposed the Messenger after guidance*

*had become clear to them - never will they harm Allāh at all, and He will render their deeds worthless. \* O you who have believed, obey Allāh and obey the Messenger and do not invalidate your deeds. \* Indeed, those who disbelieved and averted [people] from the path of Allāh and then died while they were disbelievers - never will Allāh forgive them. \* So do not weaken and call for peace while you are superior; and Allāh is with you and will never deprive you of [the reward of] your deeds.}* (Muḥammad: 19-35).

Have the Islamist democrats sat in gatherings where they hear the verses of Allāh being denied and ridiculed? O Allāh, we bear witness by our statement: Yes! Does resorting to the opinion of the majority in parliament necessitate obeying those who disliked what Allāh revealed in some matters? O Allāh, we bear witness: Yes! Indeed, in all matters, or most matters!

The verses narrate all the wisdom of the issue, and space does not permit digression, although their magnificence tempts one to do so. Perhaps I will return to them in a separate research paper on this topic if Allāh facilitates and helps.

## **Ninth: The Issue of Creedal and Madhhab Differences within Ahl al-Sunnah**

### **The Issue of the Creed of the Salaf (Early Muslims) and the Khalaf (Later Generations)**

When Islām spread and Muslim armies advanced across the earth, conquering lands of previous civilizations such as Greece, Rome, Persia, Turkestan, China, India, and Sindh, Muslims came into contact with the civilizations, religions, and philosophies of those peoples. This occurred mostly during the Umayyad era and the early Abbasid era. This led to an active movement of translating the heritage of those civilizations and studying them. As much as assimilating the arts and natural sciences of those nations was beneficial – as the Muslim Ummah blended those sciences and arts, preserved the output of those civilizations, reformulated it in an Islamic style, and transmitted it to humanity as a developed civilization and body of

knowledge upon which it had built – another aspect of dealing with those philosophies and beliefs had a severely negative impact on Islamic civilization and the religion and creed of Muslims. For some scholars, especially those originating from those defunct civilizations, mixing with those philosophies and beliefs led to a degree of confusion and blending between the pure Islamic creed and the philosophies of minds and absurdities of understanding, which delved, using the limited and deficient tool of reason, into the vast and limitless world of the unseen. This resulted in the emergence among Muslims of creedal schools in which religion was mixed with philosophy, and truth with falsehood. Deviant creeds arose from this, which fragmented the Ummah, muddled the purity of its creed, and confused the pure beliefs of subsequent generations, except for those whom Allāh protected and preserved.

This was most intense in the third Hijrī century when the Abbasid Caliph al-Ma'mūn became passionate about sciences, civilization, books, and translation, establishing the "House of Wisdom" (Bayt al-Ḥikmah) and its vast library. He dispatched envoys to collect Greek books and philosophies, and Roman civilization and literature. Some scholars actively translated and studied them. A segment of people became infatuated with philosophy, especially Greek philosophies, their religious interpretations, and their pagan creedal misguidance, and they embraced them. From this arose a discipline called *ʿilm al-kalām* (scholastic theology), a science born from the rewriting and reformulation of Greek logic and philosophy by some Muslim scholars. People delved into the fundamentals of creed and the essence of Tawhīd using philosophical methods and the approaches of deficient intellects. This led to complex scholastic theological issues that were not part of the methodology of the Salaf, the Companions, or the way of the Messenger of Allāh (peace be upon him). Consequently, some groups went astray. Creedal sects emerged, adding to the fragmentation that had already occurred among Muslims for political reasons, which had previously caused the birth of the Khawārij and Shī'ah sects.

New schools of thought emerged that relied on philosophy and scholastic theology, such as the Qadariyyah, who denied predestination; the Jabriyyah, who denied human free will; and the Mu'tazilah, who deified reason and made it an arbiter over authentic transmission and the texts of Sharī'ah. This continued to characterize the scholarly, religious, and literary life during the third, fourth, and fifth Hijrī centuries and the subsequent eras of decline and political fragmentation of the Ummah. As a reaction to these philosophies, some sincere Muslim scholars, in order to refute the deviant sects and schools of thought and those called "scholars of kalām," ventured into the field of philosophy to respond to their specious arguments using their own methods. Thus, philosophy and logic entered Islamic sciences from that time. These outstanding, sincere scholars addressed the specious arguments on sensitive topics raised by the deviants, using philosophical methods. This dealt with the most specific aspects of creed and Tawhīd in Islām, namely the Oneness of Allāh in His Lordship, Divinity, Names, and Attributes. They erred where they intended correctness and did harm where they intended good. May Allāh forgive them, accept their sincere efforts, and overlook their slips.

This led to many books of pure, divine Islamic creed, stemming from unadulterated revelation untainted by philosophies of the mind and weak understanding, losing that purity. Creedal schools emerged within Ahl al-Sunnah wa al-Jamā'ah that adopted interpretation (ta'wīl) and philosophy in dealing with Tawhīd and the characteristics of Lordship. As every deviation inevitably widens and expands over time, these strange, intrusive, nascent creedal schools developed to dominate, in most stages of Islamic history, many of the scholars' approaches in the fields of Tawhīd and creed.

While logic and rational argumentation benefited the development of jurisprudential chapters and the heritage of fiqh (jurisprudence) derivation among the schools of Ahl al-Sunnah, their harm in the sciences of Tawhīd was significant.



The clearest and most important instance was in the field known as ta'wīl – the interpretation of Allāh's Names and Attributes – explaining them and expressing them through meanings and metaphors, either to simplify understanding for the common people or with the intention of refuting philosophers' specious arguments about Allāh's Names and Attributes, such as anthropomorphism (tajsīm), assigning modality (takyīf), similitude (tashbīh), and distortion (taḥrīf). Despite the sound intentions of those scholars, there is no doubt that its harm outweighed its benefit, and its error and danger were greater than its correctness.

This creedal school and philosophical approach to Tawhīd was named the "Ash'arī" school, after one of its prominent figures, Imām Abū al-Ḥasan al-Ash'arī (may Allāh have mercy on him), who delved deeply into this school and then retracted and repented from it, as is authentically reported from him (may Allāh have mercy on him). This was also the practice of most prominent figures of that school, such as Imāms al-Juwaynī, al-Rāzī, al-Shahrastānī, and Abū Ḥāmid al-Ghazālī (may Allāh Almighty have mercy on them) and others. However, their works and writings remained; we ask Allāh to accept their turning away from its errors and forgive them for their slips.

Since the third and fourth Hijrī centuries, the Ash'arī school became the school of outstanding scholars of Ahl al-Sunnah and the school of righteous Muslim kings. Opposing it meant aligning with sects like the Khawārij and Shī'ah. Most Muslim rulers and kings established this school from the Abbasid era, through the subsequent Taifa states, up to the rise of the Ottoman Empire. The kings and sultans of the Ottoman Empire continued this methodology, and it remained prevalent in Muslim lands, despite their differing jurisprudential schools (madhhabs), which were dominated by the four main madhhabs. However, a few Islamic scholars preserved the purity of the madhhab of Ahl al-Sunnah wa al-Jamā'ah, thereby preserving the creed in its purity and splendor without mixture or adulteration.

Their madhhab became known throughout history as the "madhhab of the Salaf," and sometimes the "madhhab of Ahl al-Ḥadīth." The madhhab of the other group within Ahl al-Sunnah wa al-Jamā'ah became known as the "Ash'arī" madhhab, some of whose principles and methods were adopted by great scholars among jurists, exegetes, and masters of religious sciences within Ahl al-Sunnah. The Salafī madhhab also had prominent figures throughout history, such as Ibn Taymiyyah, al-Shātibī, Ibn al-Qayyim, Ibn Baṭṭah, Aḥmad, Sufyān, and others (may Allāh Almighty have mercy on them). However, they were a minority among the majority of Ahl al-Sunnah scholars throughout history.

Islamic history has been replete with fierce creedal battles and numerous heated debates, with arguments and counter-arguments between these two groups within Ahl al-Sunnah wa al-Jamā'ah. Refutations and counter-refutations were written, and there was much gossip, hearsay, and excessive questioning. Political circles and rulers' courts entered the disputes, with some championing one side and others strengthening themselves with the other. It was a gateway to tribulations (fitan) and animosities in Muslim history, the mention of which would be lengthy.

Like all atmospheres of tribulation that breed fanaticism and partisanship, these problems, sometimes in addition to issues of madhhab fanaticism, led to evils, fighting, and tribulations. Rulers often intervened to stop them by prohibiting discussion of such matters, thereby making things worse. This problem bequeathed to these two schools – the Ash'arī school and its offshoots, and the Salafī or Ahl al-Ḥadīth school and its offshoots – a situation where each one excluded the other from the fold of Ahl al-Sunnah wa al-Jamā'ah. Each group considered itself "Ahl al-Sunnah wa al-Jamā'ah" and believed its creed to be that of the "Saved Sect" (al-firqah al-nājiyah), and the other group to be among the "seventy-two sects" destined for Hellfire, based on the authentic Ḥadīth in which the Messenger of Allāh (peace be upon him) informed that the Ummah would split into seventy-three sects, one of

which is saved and the rest are in the Fire. Although Ahl al-Ḥadīth and its commentators agree that this does not mean eternal damnation in Hellfire for all these sects and all their adherents from among the people of the Qiblah and the Muslim Ummah, these two groups each restricted affiliation with "Ahl al-Sunnah wa al-Jamā'ah" and the ownership of this title to themselves, denying it to the other group.

These problems, like others, subsided in later eras due to the Ummah's preoccupation with colonialism and its tribulations, then with "colonial independence" governments, and the resulting onslaught of contemporary secular intellectual and political doctrines, which led to a general weakening of religious practice in the Ummah during the mid-twentieth century. Thus, this problem lay dormant for a short period, only to reawaken with the emergence of contemporary Islamic Awakening schools. It returned with the rise of contemporary "Salafī current" schools and their campaign against madhhabism and Ash'arism, while most other Awakening school circles, especially reformist schools, Tablīgh and Da'wah groups, Sūfīs, and others, as well as most official scholars, imams of mosques, and most scholars of the four madhhabs, remained Ash'arī in creed.

With most Jihādīs choosing the Salafī creed, the jurisprudence of evidence (fiqh al-dalīl), and the choices of the Salafī methodology, the problem has finally reached us. This made it one of the important sections I focused on writing about while presenting the features of our creed in the call of the Global Islamic Resistance. This is because it is one of the intractable problems on the path of Jihād, resistance, and repelling the aggressor. In its final form, it constitutes a gateway to division, partisanship, and jurisprudential, then intellectual, then activist fanaticism, and causes internal conflict within Muslim ranks and resistance circles at a time when the horses of the modern-day Mongols – the Americans and Zionists – are invading us with their tank treads and roaring aircraft. Their satellites monitor our creedal

whispers and daily movements, and their shells and lava rain down on our heads from the sky, land, and sea. Were it not for this, I would not have addressed this issue.

My first concern with this problem was during the days of the Arab Jihād in Afghanistan. Many Salafī Jihādī scholars were present in the arena, along with their counterparts from the other (Ash‘arī) school. The scholars of Afghanistan, Pakistan, the Indian subcontinent, Central Asia, and the general Muslims who followed them in this region were also Ash‘arīs. This caused a significant rift between the Arab mujāhidīn and all these groups, a rift that created a real problem in that arena. Intelligence agencies seized this opportunity, and the BBC began to promote the issue of "Wahhabism" in Afghanistan. Shaykh ‘Abdullāh ‘Azzām and others like him tried in vain to persuade the brothers to postpone such matters. This is not the place for details.

Then, when I became involved in supporting the Jihād in Algeria (1994-1997), led by the Armed Islamic Group (GIA) before its leadership deviated, as I explained in the first part, some Salafī students of knowledge became engrossed in supporting the GIA (which followed the Salafī methodology) and used our media platforms, which supported the cause of Jihād in Algeria, as battle lines for Salafīs against Ash‘arīs and madhhab adherents! That was another tragedy whose effects I witnessed myself.

The problem recurred during the second phase of the Arab Afghans in the Taliban era and constituted a major stumbling block between the Salafī Jihādīs from the Arab world and the legitimate Emirate in Afghanistan, its Emir, its leadership from the Taliban, and their scholars – all of whom were Ash‘arī, Ḥanafī madhhab adherents, no less fanatical about their views than many of our brothers who are, in turn, fanatical about the Salafī madhhab. This was a third experience I lived through,

making me realize the importance of this dilemma, which arises at inopportune times, given the severity of the enemy's onslaught we are experiencing.

I wanted to study this problem here, in this chapter dedicated to the issue of creed in general, and the Jihādī creed of resistance in particular, in order to contribute to trying to stop its harm to our Jihādī ranks, and because it is a problem of creed and religion. So I studied it fairly and impartially to find for myself the correct belief with which I seek a creed that pleases my Lord first, and then to present my conclusions as advice to my mujāhidīn brothers and to whichever Muslims it reaches.

I have reached an opinion which I will summarize here in a few points after seeking Allāh's guidance (istikhārah) and asking Him for direction. However, I admit I was very apprehensive about declaring this opinion for two reasons: First, the matter is sensitive and touches upon the most private aspects of religion, and has historically been a field of clashes and problems. Second, the Jihādī milieu to which I belong is predominantly Salafī in madhhab, and among them are those who are fierce and fanatical in their approach to anyone who contradicts their opinion on this issue, as in most other issues.

However, two things also encouraged me: First, the necessity of unifying the ranks of Ahl al-Sunnah wa al-Jamā'ah in Jihād and resistance, and the need for this problem to cease, at least among the mujāhidīn and resistance fighters. Second, I found, and was surprised, that one of the major mujāhid scholars had previously reached the same conclusions I reached independently through my weak effort, and wrote about it frankly and clearly. Undoubtedly, he has peers among the scholars of this age whose opinions I have not come across. That man is Shaykh 'Abdullāh 'Azzām (may Allāh have mercy on him and accept him among the martyrs).

Before presenting the summary of my opinion in brief points, I will quote what he (may Allāh have mercy on him) wrote, in recognition of his virtue and precedence. I

ask Allāh to inspire me with correctness and accept my good intentions, with mercy and forgiveness; indeed, He is All-Hearing, Near, Generous, Responsive.

The summary of Shaykh ‘Abdullāh ‘Azzām's (may Allāh have mercy on him) opinion on this issue can be summarized in two points:

(1) The truth and correctness lie with the madhhab of the Salaf: affirming the verses and Ḥadīths concerning Attributes as they appear, while negating modality (kayfiyyah), similitude (tashbīh), and consigning their meaning to Allāh (tafwīd). Describing the Lord, Blessed and Exalted, as He described Himself, without interpretation (ta’wīl), description, or explanation. Rather, issuing fatwas based on the Qur’ān and Sunnah and remaining silent about what is beyond that. This is the madhhab of the Companions and the Salaf, and Shaykh ‘Abdullāh clarified that this was his creed.

(2) The adherents of the second madhhab, called the madhhab of the Khalaf, or the Ash‘arīs, who resorted to interpreting the Names and Attributes, are from Ahl al-Sunnah. They are not to be excluded from belonging to Ahl al-Sunnah. Their approach of interpretation in these matters is erroneous. They have contradicted the "methodology of Ahl al-Sunnah" in these specific issues. They are from Ahl al-Sunnah, and they are considered mistaken in these specific points.

He detailed this and a number of other creedal issues in his valuable book *Al-‘Aqīdah wa Atharuhā fī Binā’ al-Jīl* (The Creed and Its Impact on Building the Generation) in several places. The summary of this, as found in the first volume of the comprehensive encyclopedia of his heritage, titled *Mawsū‘at al-Dakhā’ir al-‘Izām fīmā Uthira ‘an al-Shaykh ‘Abdillāh ‘Azzām* (Encyclopedia of Great Treasures from the Legacy of Shaykh ‘Abdullāh ‘Azzām), is as follows:

On pages 11-13, under the title "The Misery of Humanity Today Due to the Distortion of Creed," he explained the difference between creedal conception and

philosophy, and the impact of scholars delving into this matter and their leading figures retracting from it.

On pages 21-22, under the title "The Attributes of Allāh, Mighty and Majestic," he explained the categories of creedal schools. He presented the view of the Mushabbihah (those who liken Allāh to creation) and Mujassimah (anthropomorphists) and refuted it. He also presented the view of the Mu'aṭṭilah (those who deny Attributes) and Jahmiyyah and refuted and criticized it. Then he explained the madhhab of the Salaf and chose its correctness and soundness. Then he explained the madhhab of the Khalaf and the Ash'arīs, pointing out their error in interpretation (ta'wīl) and explanation of the Names and Attributes, and stated that it is an error.

On page 23, he affirmed that the Ash'arīs and the adherents of the Khalaf madhhab are from Ahl al-Sunnah ("except in these matters"). He did not thereby exclude them from Ahl al-Sunnah. He made excuses for them, explained the reasons for their error, then sought forgiveness for them, had mercy on them, and mentioned that many of their leading figures retracted from it (may Allāh have mercy on them).

(The Shaykh's research is concise and valuable; I advise reading it).

This, in brief, is the summary of what I concluded from my study of a number of books on creed and my examination of some of the arguments of these two groups. I will summarize what I have been guided to regarding the issue of creed and the issue of madhhabism in the following points:

### **On the Issue of Creed**

1. The madhhab of the Salaf in belief, which we previously explained, is the correct madhhab, and through it, I worship Allāh, Glorified and Exalted. They are Ahl al-Sunnah wa al-Jamā'ah and the Saved Sect, Allāh willing.

2. The madhhab of the Ash'arīs, or the madhhab of the Khalaf, has deviated from correctness by adopting interpretation (ta'wīl) and explanation as a methodology for the Names and Attributes, and by not affirming them as the Salaf of the Ummah affirmed them. However, they are not thereby excluded from being part of Ahl al-Sunnah wa al-Jamā'ah. Rather, they are mistaken only in what they erred. This is just as many contemporary scholars who attribute themselves to the "madhhab of the Salaf" have erred and inclined towards the madhhab of the Murji'ah, especially in matters of Ḥākimiyyah. Yet no one claimed their exclusion from Ahl al-Sunnah, as some do today, admitting and expelling people from Ahl al-Sunnah.
3. Those who have deviated from the beliefs of Ahl al-Sunnah wa al-Jamā'ah among the many sects, such as the Shī'ah, Murji'ah, Khawārij, and others who profess "Lā ilāha illallāh" (There is no god but Allāh), are part of the "Ummah of Islām" and "Ahl al-Qiblah" (People of the Qiblah). They are not declared disbelievers in general. The attribute of Islām and the attribute of Ahl al-Qiblah are not negated from them except according to specific criteria and regulations established by Ahl al-Sunnah, which their scholars have clarified, concerning the fulfillment of the conditions for disbelief and the absence of its impediments. This is the work of erudite scholars who have reached the rank of adjudicating in matters of creeds and religions, not the work of individual Muslims, let alone the ignorant and laypeople among them. Nor is it the work of one who has dedicated himself to Jihād and repelling aggressors, unless he is among the scholars who fulfill the conditions for issuing fatwas and adjudication.
4. The Victorious Group (al-Ṭā'ifah al-Manṣūrah) are the people of correct belief, disciplined knowledge, Jihād, and fighting against the enemies of Islām and Muslims. They are the elite of the Saved Sect, the people of correct belief, who



are the elite of Ahl al-Sunnah wa al-Jamā'ah, who are the elite of the people of Islām, who are the generality of Ahl al-Qiblah. Thus, they are the special central circle within those wider, encompassing circles, extending to all Ahl al-Qiblah, who are all those who believe that there is no god but Allāh and Muḥammad is the Messenger of Allāh, and who face our Qiblah.

This is regarding the issue of creeds.

### **On the Issue of Madhhabism within Ahl al-Sunnah wa al-Jamā'ah**

As for the issue of madhhabism within Ahl al-Sunnah wa al-Jamā'ah, the summary of my conclusions is as follows: Most people today, even within Islamic Awakening circles, are divided into three groups:

**The First Group: Those fanatical about the idea of madhhabism.** These individuals believe that not adhering to a madhhab is a defect in religion! Fanaticism among some of them reaches extremes, where they do not permit a man to deviate from an opinion within the ancillary views of his madhhab to another opinion in any matter whatsoever! Extremism sometimes reached astonishing levels, making one think they were dealing with the four madhhabs (within Ahl al-Sunnah wa al-Jamā'ah) as if they were four separate religions. It reached the point of not praying in one congregation, prohibiting marriage between a man and a woman from two different madhhabs, not to mention instances of animosity, quarreling, and fighting! History books record that this affliction has existed since ancient times. The intensity of this fanaticism has begun to decrease, though it persists in some parts of Muslim lands. We ask Allāh for well-being. I have heard of some of this in our lands, but I witnessed astounding examples of it in Afghanistan and Pakistan.

**The Second Group: Those fanatical against madhhabism.** These are some who belong to the contemporary Salafī current, or who sometimes call themselves "Ahl al-Ḥadīth." They advocate absolute non-madhhabism, and their fanaticism also

escalates to astonishing levels of criticizing the madhhabs, even their major imams, denying their virtue, violating their sanctity, backbiting them, and disparaging them. Meanwhile, they view their contemporary shaykhs with veneration and consider the virtue of some of their later imams from contemporary "Salafī" scholars or Ahl al-Ḥadīth to be greater than the virtue of the imams of the madhhabs and scholars throughout Islamic history! In reality, the knowledge, piety, and conduct of the best among these may not even reach one-tenth of the virtue of the least of those eminent imams of the past (may Allāh Almighty have mercy on them). For example, I heard one of them say, "Imām al-Shāfi'ī is weeping in his grave for the lessons of Ibn Bāz and Ibn 'Uthaymīn that he missed!!" You can ponder that! The ailment in this school has reached a point where they have taken certain slogans, such as their call for "jurisprudence of evidence" (fiqh al-dalīl), "return to the Qur'ān and Sunnah," and "they were men, and we are men," to such an extreme of exaggeration and crookedness that it poses a danger to religion itself. It makes one perplexed and feel pity for the madhhab fanatics, who, despite their excessive partisanship, at least had a predecessor and an imam to rely on, and thus a standard that bound them with proof, even though we do not approve of their extremism either.

**The Third Group: The moderates from the first two groups.** I mean the moderates among both madhhab adherents and Salafīs. They hold respect for the imams of the four madhhabs and their peers among the mujtahid imams. Most of these are scholars and students of knowledge, and the majority of them follow one of the madhhabs, while also adopting an opinion from another madhhab if the preponderance of evidence becomes clear to them. They are not fanatical about a madhhab on one hand, nor do they open the door for everyone and anyone to transgress against the Sharī'ah under the pretext of acting upon the evidence of the Qur'ān and Sunnah. They believe that the default for laypeople is taqlīd (following qualified scholarship), for students of knowledge it is ittibā' (following evidence-

based scholarship), and for those firmly rooted in knowledge it is *ijtihād* (independent reasoning) and *tarjīḥ* (weighing evidence).

I believe this is the middle path. I add to this a number of points for clarification and to explain my viewpoint on the matter, and Allāh is the One whose help is sought, and He guides to the path:

First: The heritage of the four madhhabs, which the Ummah has received with acceptance and approval for centuries, is a tremendous heritage and an integrated civilizational, scholarly, and Sharīʿah legacy that the Muslim Ummah has the right to be proud of before other nations. No one denies this and the virtue of the four imams, their senior students, the imams of their madhhabs, their status, and the breadth of their knowledge, except one with ulterior motives who wants to sever the Ummah from its roots, or an ignorant person who rambles about what he does not know, repeating the sayings of those with ulterior motives. Merely gaining some insight into the level of attainment of those imams in the fundamental Sharīʿah sciences, their jurisprudence, their piercing insight, their piety in seeking fatwas, their diligence in pursuing truth, their character, religiosity, and integrity, and their distance from worldly matters and the doors of rulers, reveals something of Allāh's favor upon them and His blessing upon the Ummah through them. Whoever examines the strict conditions set for issuing fatwas in that era, such as some of what is mentioned in Ibn al-Qayyim's book *Iʿlām al-Muwaqqiʿin ʿan Rabb al-ʿĀlamīn* (Information for Those Who Sign on Behalf of the Lord of the Worlds), which lists the conditions of the major imams of the madhhabs for issuing fatwas – including memorizing the Book of Allāh with its narrations and mastering its sciences such as exegesis, reasons for revelation, knowledge of its clear and ambiguous verses, its abrogating and abrogated verses, and other sciences; likewise, similar knowledge of Ḥadīth sciences, memorizing hundreds of thousands of Ḥadīths with their chains of narration, knowing their narrations, defects, jurisprudence, explanations, and

narrators; being familiar with the Sīrah (Prophetic biography), Maghāzī (battles), and the history of imams, caliphs, and scholars; having a comprehensive knowledge of jurists' opinions and areas of disagreement between madhhabs through study and comparison; knowing the Arabic language and memorizing its poetic and prosaic heritage; being aware and cognizant of the sciences of his era and the problems of his contemporaries and predecessors; then being attested for piety, God-consciousness, forbearance, knowledge, character, chivalry, leadership, sovereignty, asceticism in worldly matters, and seeking the Hereafter with his knowledge and actions; and not being accused of frequenting the doors of sultans and currying favor with them, among other such qualities – whoever examines such things knows that the Ummah did not elevate those imams to the status of being followed, nor did it venerate their students and the bearers of their madhhabs after them, out of a vacuum or frivolity. One realizes that any attempt to compare their status with that of some later imams is merely a ridiculous comparison lacking scholarly or realistic basis, while maintaining respect and appreciation for the knowledge of every scholar and the effort of every diligent person.

Second: There were great, eminent mujtahid imams, such as Sufyān al-Thawrī, al-Awzā'ī, Ibn Mubārak, al-Sha'bī, Sa'īd ibn Jubayr, and others (may Allāh have mercy on them), who lived during that time in the second and third centuries Hijrī. They held a similar status as mujtahids, founders of jurisprudential schools and schools of ijtihād. However, their madhhabs were not preserved in writing and did not develop into formal schools as happened with the four madhhabs. Whatever has reached us of their sayings, ijtihāds, and the evidence for their views holds the same scholarly status for those qualified scholars who are capable of research and derivation.

Third: After those eminent imams, during the golden scholarly ages and up to the eighth Hijrī century, came outstanding scholars who reached the ranks of ijtihād. However, the vast majority of them performed ijtihād based on the principles of one

of the four madhhabs, although they had some of their own jurisprudential choices that differed from other madhhabs or even their own. All those opinions and fatwas are also a scholarly heritage, no less in status than others. Scholars in every time and place know the value of this heritage, and they are best equipped to benefit from it, refer to it, and derive rulings from it.

Fourth: The adherence of the general Muslim populace to the four madhhabs throughout the ages – alongside what some cite as negatives, such as restricting *ijtihād* and closing its gate – had a great positive aspect whose value is known by anyone who observes the state of "jurisprudential chaos" (*faltān fiqhī*) that has occurred in the last century as a result of the undisciplined demand to "open the gate of *ijtihād*," "reject adherence to the four madhhabs," and return jurisprudence and fatwas (under the pretext of the "school of evidence") to "direct reliance on the Qurʾān and Sunnah," while boasting with the slogan "they were men, and we are men," and saying that "new developments require opening the gate of *ijtihād* wide." The Ummah's general adherence to the four madhhabs, and the prevalence of one of these madhhabs in each kingdom or region at the provincial level, was one of the factors for the Ummah's cohesion and unity in its religious opinions. This, in turn, reflected homogeneity and unity in its other affairs, at the level of governance, judiciary, and fatwas concerning religious and worldly matters. The four madhhabs shared dominance over the expanse of the Islamic world. The east of the Muslim world, from central China to Turkestan and Central Asia, to the Indian subcontinent, Pakistan, and Afghanistan, in addition to the majority of Muslims in the Soviet Union, as well as Turkey, Iraq, Greater Syria (*al-Shām*), and the majority of Ahl al-Sunnah in Iran, are dominated by the madhhab of Imām Abū Ḥanīfah al-Nuʿmān (may Allāh have mercy on him). In the Caucasus west of the Black Sea, and in southern Shām, Jordan, Palestine, Lebanon, to Egypt, the peripheries of Yemen, and the Arabian Peninsula, the madhhab of the esteemed Imām Muḥammad ibn Idrīs al-Shāfiʿī (may Allāh Almighty have mercy on him) prevails. The Shāfiʿī madhhab is also

widespread in South and East Asia and the islands of Indonesia. The madhhab of Imām Mālik (may Allāh Almighty have mercy on him), known as the madhhab of "Ahl al-Madīnah" (the People of Madinah), prevails in North Africa from Libya to Tunisia, Algeria, Morocco, and Mauritania. From there, it spread to central Africa and is also prevalent throughout Sudan. Meanwhile, the madhhab of Imām Aḥmad ibn Ḥanbal (may Allāh Almighty have mercy on him) spread in Najd, Ḥijāz, and the general Land of the Two Holy Sanctuaries, and was followed by most adherents of the Ahl al-Ḥadīth madhhab wherever they were found. Followers of the three other madhhabs generally lived with the prevailing madhhab in each region with ease and harmony. They had their imams, scholars, mosques, and references. The four madhhabs were taught in various major schools and scholarly centers throughout history in different capitals of Islām. Matters proceeded naturally and positively, despite intermittent problems of fanaticism, satanic instigations among people from time to time, the intrusion of politics into the world of knowledge and scholars, and the inclination of some scholars towards the doors of sultans to gain support for fanaticism towards madhhabs, individuals, and opinions. However, matters remained disciplined and reflected well on the religion and worldly affairs of Muslims.

Fifth: Contemporary calls to "reject madhhabism," especially in the last century after the fall of the Caliphate and the disappearance of the Ummah's political reference point, in the manner adopted by many circles of Ahl al-Ḥadīth and what is called the "Salafī current," as it has occurred and is occurring today, have brought harms many times greater than their benefits. Among these are: Their alleged escape from dividing the Ummah into four madhhabs, and their endeavor to unite it upon the madhhab of "truth and evidence," with the Qur'ān and Sunnah as its two sources, has, despite the theoretical truth it rests upon, produced a terrifyingly counterproductive result, and reality is the greatest witness. According to this school, many scholars have come forward to issue fatwas. Even if we overlook the

impossible comparison between their scholarly level and that of the early imams, or even with the later giants among the imams of the madhhabs, and even if we accept the qualification of these contemporary figures, we would find that the tear has become wider than the patch. They ventured into the field of derivation and ijtihād from the same evidences that the imams of the madhhabs addressed, and they emerged either with preferences among those opinions or with new opinions and different fatwas. Because the multiplicity of fatwas results from the multiplicity and diversity of understandings and intellects, many have emerged today here and there as imams of the "school of fiqh al-dalīl" – So-and-so, the son of So-and-so, Abū So-and-so – these famous figures today in every country and kingdom. Thus, the imams have multiplied further, and every new imam has disciples, followers, and fanatics. We found ourselves facing new fanatics for dozens of imams, instead of being divided among four madhhabs. This is aside from the fact that the process of weighing evidence between the madhhabs itself lacked scholarly rigor. It is known that a judge must be at the scholarly level of those he is judging between, or superior to them in knowledge and understanding, to rule with knowledge and truth for the preponderance of this or that. But everyone concedes that this is not available to the overwhelming majority of scholars of this age, who are inferior to those earlier imams in knowledge, piety, understanding, and religion. So where are the hoped-for benefits of solving the problem of adherence to four madhhabs by adhering to tens or hundreds?

The calamity of opening the door to returning to the evidence of the Qur'ān and Sunnah did not stop at the birth of dozens of contemporary imams, their schools, and their fanatical followers; the calamity here is relatively minor, as they are mostly scholars or possess a significant amount of knowledge, understanding, and the regulations of fatwa. However, the methodology of the contemporary Salafī current opened the door for everyone to undertake this task. What is prevalent in most Salafī circles – I say "most," not "all" – is the audacity of both senior and junior

students of knowledge in this regard, in authenticating and weakening Ḥadīths, and in *jarḥ wa taʿdīl* (criticism and praise of narrators). This has generated the phenomenon of "those audacious towards the Hellfire," issuing fatwas without intellect, religion, or sometimes even character. We are thus facing a state of "jurisprudential chaos," as I called it, and scholarly, social, and religious fragmentation. I do not think anyone with religion or intellect would approve of this outcome. Today, we face hundreds, say thousands, say tens of thousands of alleged students of knowledge, especially in Islamic Awakening schools, particularly Arab ones (as most non-Arabs still acknowledge respect for their scholars and madhhabs, except in circles of the apparent "Ahl al-Ḥadīth" and what is called contemporary Salafism among them; Arabs have transmitted this disease to them, with both senior and junior individuals daring to issue fatwas). It is strange that in the twentieth and twenty-first centuries, we claim to be in an age of scholarly method, realism, respect for specialization, and referring matters to their experts and sciences to their masters. Yet this new, undisciplined madhhab, with its multiple schools and references, whose adherents in many cases call themselves "Salafī" – and Allāh forbid that this attribution to the Salaf of this Ummah, their knowledge, ethics, religiosity, piety, and scrupulousness, be correct – this contemporary jurisprudential madhhab has endorsed, and its pioneers among students of knowledge and the ignorant have come to accept, that anyone whatsoever can dare to open the books of Sharīʿah to extract rulings. By Allāh, I have stories and evidences that reach the level of catastrophe from my experience with this Islamic Awakening over a quarter of a century, especially some of our young followers from the Jihādī Salafī trend, who harmed our school and benefited the enemy with their ignorance. But I refrain from mentioning them due to the triviality of their stories and fear of lengthiness. Indeed, an ignorant person can cause more harm with his ignorance than a profligate person with his debauchery.



But I emphasize a point of extreme danger and importance: this clear affliction of letting everyone, qualified or not (literally "the rope-maker and the arrow-fletcher"), meddle in religious matters and fatwas, under the pretext of non-madhabism, *fiqh al-dalīl*, returning to the Qur'ān and Sunnah, the slogan "they were men, and we are men," and other such phrases repeated by the naive individuals of this current and those deceived by them, has had a detrimental effect on various aspects of religiosity and the facilities of the Ummah's life. However, when it reached the circles of the Islamic Awakening and the Jihādī current, which adopted "Jihādī Salafism" and initially completed its methodologies under outstanding leaders and respected scholars, the phenomenon among some of them today has reached a point that portends disaster. If these young, naive, self-proclaimed muftis dare to pronounce on ordinary religious matters such as worship, transactions, inheritance, and so on, the utmost harm that befalls people is some errors in worship or the loss of some rights in transactions. But the field of fatwa in Jihād is the most dangerous of dangerous matters. It involves judgment in five areas: (1) People's religions and creeds, and their affiliation with Islām or disbelief, apostasy or hypocrisy, innovation or corruption, etc. (2) Judgment concerning blood, and deeming permissible the killing of those whom the Sharī'ah permits or obligates to be killed. (3) Judgment concerning wealth, and what is permissible to take and what is not. (4) Judgment concerning honor, and what is permissible and what is forbidden regarding it. (5) Judgment in matters of enjoining good and forbidding evil, and the methods of removing evil, in word and deed. You can imagine the catastrophe, then, when matters are entrusted to those unqualified. And you await the Hour, most of whose minor and intermediate signs have appeared, including what we are discussing, witnessing, and suffering from.

I do not doubt for a moment that the greatest crime in this is due to the scholars' aversion to Jihād, and to enjoining good and forbidding evil, leaving its arena to sincere youth, among whom emerge those who are qualified and those who are not,

to delve into what should have been the work and responsibility of the wise men of the Ummah, its scholars, and the leaders of its Awakening. This is not to mention the ugly role played by the scholars of the Sultan and the corrupt leaders of the Islamic Awakening who have professionalized sycophancy for rulers, and even for the new American colonialism today. This has the greatest impact in hindering people from the path of Allāh and emboldening unqualified youths to fill the vacuum left by the inaction of qualified scholars. And Allāh's help is sought against these calamities. How do you answer a young man whom you prevent from issuing fatwas and striving to seek knowledge and evidence because he is unqualified, if he asks you, "Who, then, will give me a fatwa?" This is a valid and shameful question for those *{who have exchanged the favor of Allāh for disbelief and settled their people [in] the abode of destruction}* (Ibrāhīm: 28). The righteous among scholars today are those who are silent and withdrawn. As for the evil ones among them, look for them at the doors of sultans, and at the tables of dialogues on combating terrorism and Jihād on satellite channels and in internet forum cafes! And to Allāh is the complaint. We are heading towards a world of turmoil (harj) and tribulations whose blackness rivals the darkness of night, following one another like patches of a dark night. This is one of its manifestations. And I bear witness for Allāh's sake: I have witnessed, in my association with the Jihādī current in this field, wonders that, in some experiences like the Jihād in Algeria, amounted to horrors. I witnessed some of this myself in London, or heard about it from those who witnessed what happened in Algeria. To Allāh is the complaint. And here is the post-September and post-occupation-of-Iraq world, opening with events that would turn children's hair grey and perplex the wise and rational.

Sixth: Yes, thousands of contemporary issues have arisen in these times that did not exist in the time of our predecessors, and they require the ijtihād of mujtahids. But who said that this necessitates demolishing the heritage of the madhhabs? And how will they perform ijtihād if they do not build upon the principles of their towering

schools? Then, most astonishingly, this alleged contemporary Salafi current has not addressed this vacant gap of ijtihād in the jurisprudence of new developments and calamities (fiqh al-mustajaddāt wa al-nawāzil). Instead, it returns to performing ijtihād in matters of worship and some transactions about which thousands of volumes and research papers already line the shelves of Islamic libraries. Look at the heritage and fatwas of contemporary Salafi imams: where are they concerning the most important new calamities, issues of politics, governance, existing systems, fatwas on repelling aggressors, contemporary political economy, and new scientific issues, etc.? There, you will not sense a single one of them, nor hear a whisper from them. I recall once that a mujāhid student of knowledge (may Allāh have mercy on him) – he was from the Land of the Two Holy Sanctuaries and I believe he was martyred in the Qala-i-Jangi massacre in Mazar-i-Sharif during the battles for the fall of the Emirate of Afghanistan – once burst out in front of me, saying: "I pursued knowledge in Madinah and elsewhere many times and acquired knowledge in it. But I saw that most of our scholars have entered the 'bathroom' in their lessons and have not come out of it." He meant the repetition and reiteration in the jurisprudence of purification (ṭahārah) and its rulings, and repeating and adding to it and around it. For anyone who disapproves, let them count the scholarly lessons there, and follow the fatwa programs and Shari'ah lessons on satellite channels in the Land of the Two Holy Sanctuaries and other countries, and look at their books, tapes, and topics. Yes, we need contemporary ijtihād, and we need to open the gate of ijtihād. But by whom? In what? And how? Let the masters of knowledge, magnanimity, and religious rites of this age answer us that!

The conclusion I have reached on this issue, I summarize in brief points. People, as scholars have mentioned, regarding the issue of following madhhabs or ijtihād, are of three types:

**Mujtahid:** One who has fulfilled the conditions of ijtihād and possesses the capacity of knowledge and understanding. Such a person performs ijtihād, derives rulings, and issues fatwas based on evidence. I see them in our time, despite those who claim otherwise, as rarer than rare.

**Muttabi‘ (Follower):** One who follows a mujtahid and is capable of distinguishing evidence. Such a person strives with his understanding to follow what becomes clear to him as evidence attributed to an imam of known standing.

**‘Āmmī (Layperson):** One who is ignorant of the principles of religion. He follows the opinion of his mufti, whether the mufti is a mujtahid or a muttabi‘ conveying the fatwa and ijtihād of a mujtahid.

The good for the Ummah – according to my belief – lies in returning to the methodology of the Salaf in creed, and adhering to the jurisprudence of the four madhhabs and the jurisprudence of the previous scholars of this Ummah whom the Ummah has attested to for their firm grounding in knowledge, piety, and righteousness. Practically, I advise the youth and students of knowledge, after advising them to adopt the creed of Ahl al-Sunnah wa al-Jamā‘ah, which is the creed of the Saved Sect and the madhhab of the Companions, the Tābi‘īn, the four imams, and other eminent figures of this Ummah. I also advise them to study jurisprudence according to one of the madhhabs they choose. I advise them, especially the youth of the Awakening and Jihād, to study jurisprudence according to one of the madhhabs prevalent in their place of residence, da‘wah, work, and Jihād, so that their deviation from the jurisprudence and rulings familiar to the people does not create a barrier between them and the people. If they choose a madhhab other than the one prevalent where they live, they should at least study and understand the prevalent madhhab as well, to deal with people according to what they are accustomed to, and to guide them with kindness, mercy, and good admonition. If success and facilitation are granted to some of them and Allāh opens the way for them with knowledge, let

them begin by specializing as students of knowledge, progressing in the study of the four madhhabs. Then let them ascend further, perhaps Allāh will bless this Ummah with steadfast mujtahids in this time of tribulations. This pursuit, seeking knowledge, requires long years, perseverance, and suitable conditions.

I reiterate the summary of my opinion as advice for whoever accepts it, in two phrases: I support calling the Ummah to the creed of the Salaf, while excusing and respecting those who adopt the methodology of the Khalaf, observing the etiquette of disagreement with them, considering them from Ahl al-Sunnah, and understanding that their errors are to be rejected but do not exclude them from Ahl al-Sunnah. And I support following one of the four madhhabs. Thus, I am for moderate madhhabism that does not involve fanaticism for the madhhab, and that follows what becomes clear to scholars as established evidence, even if from another madhhab of the imams of Ahl al-Sunnah, for the sake of truth, especially in cases of necessity and clear benefit, not for the sake of seeking dispensations and laxity. And Allāh is the Granter of success.

### **Tenth: The Issue of Takfīr, General Rulings of Takfīr, and the Issue of Declaring a Specific Individual an Apostate (Takfīr al-Mu‘ayyan)**

The truth is, I reflected at length before including this issue among the matters of methodology, because it is a thorny issue that cannot be adequately covered except with detail and elaboration, which this book cannot accommodate. However, due to the danger of the problems and occasional excesses that have spread in some Jihādī circles regarding this issue, where some have expanded in takfīr, and due to the danger of the opposite phenomenon that has spread in Islamic Awakening circles and among Muslim scholars, which is excessive *irjā’* (deferment of judgment, particularly political *irjā’*) as an escape from takfīr – because of these two calamities, I decided to address the issue. It is a matter at the core of creedal issues, and among the issues within the sphere of conflict when it concerns large throngs of people

who claim Islām then bear arms against us and fight us alongside disbelieving armies, and who claim Islām then fight by all means against those who want the Ummah to live according to its dictates.

I found in what the commentator of *Al-‘Aqīdah al-Ṭaḥāwiyyah* (may Allāh have mercy on him) detailed, a sufficient and clear summary that includes the fundamental principles of this dangerous issue. His book (may Allāh have mercy on him) is widespread and famous, and it is one of the books for which Allāh has decreed acceptance among the majority of the Ummah throughout the centuries, especially in our current times and in various Awakening circles.

Imām Ibn Abī al-‘Izz al-Ḥanafī said in his commentary on *Al-‘Aqīdah al-Ṭaḥāwiyyah*: "His statement: 'And we call the people of our Qiblah Muslims and believers as long as they acknowledge what the Prophet (peace be upon him) brought, and affirm everything he said and informed of.'"

**Commentary:** The Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Whoever prays our prayer, faces our qiblah (direction of prayer), and eats our slaughtered animals is a Muslim; he has the same rights and obligations as we do."* By this, the Shaykh, may Allāh have mercy on him, indicates that Islām and Īmān (faith) are one, and that a Muslim is not expelled from Islām by committing a sin, as long as he does not deem it lawful. What is meant by his statement "the people of our Qiblah" are those who claim Islām and face the Ka‘bah, even if they are from among the people of heterodox inclinations or sinners, as long as they do not deny anything that the Messenger, may Allāh bless him and grant him peace, brought.

These two meanings will be further discussed, Allāh willing, under the Shaykh’s statements: "We do not declare any of the people of the Qiblah disbelievers for any sin, as long as they do not deem it lawful," and "Islām and Īmān are one, and their people are equal in its core principle."

His statement: "We do not delve into [speculation about] Allāh, nor do we dispute the religion of Allāh."

**Commentary:** The Shaykh, may Allāh have mercy on him, refers to refraining from the futile discourse of the scholastic theologians and condemning their knowledge, for they speak about the Divine without knowledge or any authority that has come to them. *{They follow not except assumption and what [their] souls desire, while there has already come to them from their Lord guidance}* (Qur'ān 53:23). It is narrated from Abū Ḥanīfah, may Allāh have mercy on him, that he said: "It is not appropriate for anyone to utter anything about Allāh's essence; rather, he should describe Him with what He has described Himself."

His statement: "We do not argue about the Qur'ān. We testify that it is the speech of the Lord of the Worlds, brought down by the Trustworthy Spirit (Gabriel) upon the master of messengers, Muḥammad, may Allāh bless him and grant him peace. It is the speech of Allāh, Most High; no speech of created beings is comparable to it. We do not say it is created, nor do we oppose the congregation of Muslims."

**Commentary:** His statement, "We do not argue about the Qur'ān," potentially means that we do not speak about it as the people of deviation did, who differed and argued with falsehood to refute the truth thereby. Instead, we say it is the speech of the Lord of the Worlds, brought down by the Trustworthy Spirit, and so forth, as he stated.

Allāh, Most High, has commanded us not to argue with the People of the Book except in the best way, unless it be with those of them who do wrong. How then should it be with disputing with the people of the Qiblah? For the people of the Qiblah, generally speaking, are better than the People of the Book. Thus, it is not permissible to dispute with those among them who have not done wrong except in the best way. If one errs, it is not said that he is a disbeliever; rather, the proof

should be established against him, the rejection of which the Messenger ruled to entail disbelief. Allāh, Most High, has forgiven this Ummah for unintentional error and forgetfulness. This is why the Salaf (pious predecessors) condemned the people of heterodox inclinations and mentioned that their final resort is the sword.

This meaning will be further elaborated, Allāh willing, under the Shaykh's statement: "We consider the congregation (Jamā'ah) to be true and correct, and disunity to be deviation and torment."

His statement: "We do not declare any of the people of the Qiblah disbelievers for any sin, as long as they do not deem it lawful. Nor do we say that sin does not harm the faith of one who commits it."

**Commentary:** By "people of the Qiblah," he means those mentioned earlier in his statement: "We call the people of our Qiblah Muslims and believers as long as they acknowledge what the Prophet, may Allāh bless him and grant him peace, brought, and accept as true all that he said and informed." With this statement, the Shaykh, may Allāh have mercy on him, intends to refute the Khawārij, who declare Muslims disbelievers for every sin.

Know, may Allāh have mercy upon you and us, that the matter of declaring disbelief (takfīr) and refraining from it is a chapter wherein tribulation and trial have become immense, disagreement has abounded, desires and opinions have become fragmented, and their evidences have conflicted. Regarding the general issue of declaring disbelief upon those who hold corrupt articles of faith and beliefs that oppose the truth with which Allāh sent His Messenger, in reality, or which oppose it in their own conviction, people are at two extremes and a middle path, similar to the disagreement concerning the pronouncement of disbelief upon perpetrators of major practical sins. One group says: "We do not declare any of the people of the



Qiblah disbelievers," thus negating the pronouncement of disbelief in a general manner.

This is despite knowing that among the people of the Qiblah are hypocrites, some of whom are more disbelieving than the Jews and Christians, according to the Qur'ān, Sunnah, and consensus. Among them are also those who may manifest some of that disbelief when they are able, while outwardly professing the two testimonies of faith. Furthermore, there is no disagreement among Muslims that if a man openly denies well-established, consecutively transmitted obligations or well-established, consecutively transmitted prohibitions, and the like, he is called to repent. If he repents, well and good; otherwise, he is killed as an apostate disbeliever. Hypocrisy and apostasy are often found in conjunction with religious innovations and immorality, as al-Khallāl mentioned in his *Kitāb al-Sunnah*, with his chain of narration to Muḥammad ibn Sīrīn, who said: "Indeed, the quickest people to apostatize are the people of heterodox inclinations." He used to believe that this verse was revealed concerning them: *{And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they engage in a different topic}* (Qur'ān 6:68). For this reason, many Imāms refrained from making the unqualified statement, "We do not declare anyone a disbeliever for a sin." Rather, it is said: "We do not declare them disbelievers for every sin," as the Khawārij do. There is a difference between a general negation (negating the concept entirely) and a negation of generality (negating its universal application). What is required is only the negation of generality, contradicting the Khawārij who declare disbelief for every sin. This is why, and Allāh knows best, the Shaykh, may Allāh have mercy on him, qualified it with his statement, "as long as they do not deem it lawful." In his statement "as long as they do not deem it lawful," there is an indication that his intention with this general negation pertains to every practical sin, not matters of knowledge. However, this presents a difficulty, for the Lawgiver

did not content Himself, in practical matters, merely with action without knowledge, nor in matters of knowledge, merely with knowledge without action.

Action is not limited to the actions of the limbs; rather, the actions of the heart are fundamental to the actions of the limbs, and the actions of the limbs are subsidiary, unless his statement "deems it lawful" is taken to imply "believes it to be so" or something similar.

His statement, "Nor do we say that sin does not harm the faith of one who commits it," to the end of his words, is a refutation of the Murji'ah, for they say that sin does not harm with faith, just as obedience does not benefit with disbelief. These are at one extreme, and the Khawārij are at the other. The Khawārij say: "We declare a Muslim a disbeliever for every sin, or for every major sin." Likewise, the Mu'tazilah say that his faith is entirely nullified by a major sin, so that nothing of faith remains with him. However, the Khawārij say he exits faith and enters disbelief. The Mu'tazilah say he exits faith but does not enter disbelief; this is the "station between two stations." By saying he exits faith, they necessitate his eternal damnation in Hellfire. Groups of scholastic theologians, jurists, and Ḥadīth scholars do not say this regarding actions, but they do regarding innovative beliefs, even if the one holding them is interpreting subjectively. They say that everyone who holds such a belief is a disbeliever, not differentiating between the mistaken mujtahid (one qualified to exercise independent reasoning) and others, or they say every innovator is a disbeliever. Such general affirmations lead these groups into grave problems. For consecutively transmitted texts have indicated that whoever has an atom's weight of faith in his heart will be brought out of the Fire. The texts promising reward, which these groups use as evidence, are contradicted by the texts threatening punishment, which the other groups use as evidence.

The discussion on the threat of punishment is detailed in its proper place, and some of it will come when discussing the Shaykh's statement: "The perpetrators of major

sins from among them will not abide eternally in the Fire, if they die as monotheists (muwahḥidūn)." The point here is that religious innovations are of this kind. A man may be a believer inwardly and outwardly, but he has made an interpretation in which he erred, either as a mujtahid or as one who was negligent and sinful. It is not said that his faith is nullified merely for that reason, unless there is a Sharī'ah proof indicating so. Rather, this is akin to the view of the Khawārij and the Mu'tazilah.

We do not say that such a person is not declared a disbeliever. Rather, justice lies in the middle path: that false, innovative, forbidden statements which entail negating what the Messenger affirmed, or affirming what he negated, or commanding what he forbade, or forbidding what he commanded—the truth is stated concerning them, the threat of punishment indicated by the texts is affirmed for them, and it is clarified that they constitute disbelief. It is said that whoever utters them is a disbeliever, and so forth. This is similar to the warnings mentioned concerning injustice against oneself or others' property. Indeed, many renowned Ahl al-Sunnah scholars have declared those disbelievers who claimed the Qur'ān was created, or that Allāh will not be seen in the Hereafter, or that He does not know things before they occur. It is narrated from Abū Yūsuf, may Allāh have mercy upon him, that he said: "I debated Abū Ḥanīfah, may Allāh have mercy upon him, for a period until my opinion and his concurred that whoever says the Qur'ān is created is a disbeliever."

However, as for a specific individual, if it is asked, "Do you testify that he is among those subject to the threat of punishment and that he is a disbeliever?"—we do not testify to this except concerning a matter where testimony is permissible. For it is one of the greatest forms of transgression to testify against a specific individual that Allāh will not forgive him nor have mercy on him, but rather will cause him to abide eternally in the Fire, for this is the judgment for a disbeliever after death.

This is why Abū Dāwūd, in his *Sunan*, in the Book of Manners, in the chapter on the prohibition of transgression, mentioned a narration from Abū Hurayrah, may Allāh

be pleased with him, who said: *"I heard the Messenger of Allāh, may Allāh bless him and grant him peace, say: 'There were two men among the Children of Israel who were close companions. One of them used to sin, while the other was diligent in worship. The diligent one would constantly see the other sinning and say, "Desist!" One day, he found him committing a sin and said to him, "Desist!" The sinner replied, "Leave me to my Lord! Were you sent as a guardian over me?" The worshipper then said, "By Allāh, Allāh will not forgive you," or "Allāh will not admit you to Paradise." Then their souls were taken, and they were gathered before the Lord of the Worlds. He said to the diligent worshipper, "Were you knowledgeable of Me, or were you in control of what is in My hand?" And He said to the sinner, "Go and enter Paradise by My mercy." And He said concerning the other, "Take him to the Fire.""* Abū Hurayrah said: *"By Him in Whose hand is my soul, he uttered a word that ruined his worldly life and his Hereafter."* This is a ḥasan (good) Ḥadīth.

Furthermore, a specific individual might be a mujtahid who erred and is forgiven. It is possible that the texts clarifying the matter did not reach him. It is also possible that he possesses great faith and good deeds that have earned him Allāh's mercy, just as Allāh forgave the man who said, *"When I die, cremate me and then scatter my ashes,"* and Allāh forgave him due to his fear, even though he thought Allāh would not be able to gather and resurrect him, or he doubted it. However, this suspension of judgment regarding the Hereafter does not prevent us from punishing him in this world to prevent his innovation, or from calling him to repent; if he repents, fine, otherwise we may execute him.

Then, if the statement itself is disbelief, it is said that it is disbelief, and the one who says it is declared a disbeliever only if certain conditions are met and impediments are absent. This only occurs if he becomes a hypocrite or a heretic (zindīq).

Thus, it is inconceivable that anyone from the people of the Qiblah who outwardly professes Islām would be declared a disbeliever unless he is a hypocrite or a heretic.

The Book of Allāh clarifies this, for Allāh has classified creation therein into three categories: a category of disbelievers from among the polytheists and the People of the Book, who are those who do not affirm the two testimonies of faith; a category of those who are believers inwardly and outwardly; and a category of those who affirm it outwardly but not inwardly. These three categories are mentioned at the beginning of Sūrat al-Baqarah. Anyone who is proven to be a disbeliever in reality, yet outwardly professes the two testimonies, can only be a heretic, and a heretic is a hypocrite.

Here, the error of both extreme positions becomes apparent. For whoever declares everyone who utters an innovative statement a disbeliever in their inner state would necessarily declare disbelievers people who are not inwardly hypocrites, but rather inwardly love Allāh and His Messenger and believe in Allāh and His Messenger, even if they are sinners. This is established in *Ṣaḥīḥ al-Bukhārī* from Aslam, the freed slave of ‘Umar, may Allāh be pleased with him, from ‘Umar, who said: *“During the time of the Prophet, may Allāh bless him and grant him peace, there was a man named ‘Abd Allāh, who was nicknamed Ḥimār (donkey), and he used to make the Messenger of Allāh, may Allāh bless him and grant him peace, laugh. The Messenger of Allāh, may Allāh bless him and grant him peace, had him flogged for drinking alcohol. One day, he was brought, and the Prophet ordered him to be flogged. A man from among the people said, ‘O Allāh, curse him! How often he is brought for this!’ The Messenger of Allāh, may Allāh bless him and grant him peace, said, ‘Do not curse him, for by Allāh, what I know of him is that he loves Allāh and His Messenger.’”*

This is a matter of certainty regarding many groups and Imāms in knowledge and religion who may have held some views associated with the Jahmiyyah, Murji’ah, Qadariyyah, Shi‘ah, or Khawārij. However, Imāms in knowledge and religion do not typically uphold the entirety of such an innovation, but rather a branch of it. This is why adherents of these heterodox inclinations have attributed themselves to

various renowned figures among the Salaf. One of the flaws of the people of innovation is that they declare one another disbelievers, whereas one of the commendable traits of the people of knowledge is that they identify errors but do not declare disbelievers.

However, an objection arises here regarding the Shaykh's statement, which is that the Lawgiver has named some sins "kufr" (disbelief). Allāh, Most High, says: *{And whoever does not judge by what Allāh has revealed - then it is those who are the disbelievers}* (Qur'ān 5:44). The Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Insulting a Muslim is wickedness (fusūq), and fighting him is disbelief (kufr)." (Agreed upon, from a Ḥadīth of Ibn Mas'ūd, may Allāh be pleased with him).* He also said: *"Do not revert to being disbelievers after me, striking the necks of one another."* And: *"If a man says to his brother, 'O disbeliever!,' then it (the charge of disbelief) returns to one of them."* (Agreed upon, from a Ḥadīth of Ibn 'Umar, may Allāh be pleased with him). He also said: *"There are four characteristics, whoever possesses them is a pure hypocrite, and whoever possesses one of them has a characteristic of hypocrisy until he abandons it: when he speaks, he lies; when he makes a promise, he breaks it; when he makes a covenant, he betrays it; and when he disputes, he behaves immorally."* (Agreed upon, from a Ḥadīth of 'Abd Allāh ibn 'Umar, may Allāh be pleased with him). He also said: *"The adulterer is not a believer while he is committing adultery, nor is the thief a believer while he is stealing, nor is the wine-drinker a believer while he is drinking wine."* And repentance is available thereafter. He also said: *"Between a Muslim and disbelief is the abandonment of prayer."* (Narrated by Muslim from Jābir, may Allāh be pleased with him). He also said: *"Whoever goes to a soothsayer and believes him, or has intercourse with a woman in her posterior, has disbelieved in what was revealed to Muḥammad."* And he said: *"Whoever swears by other than Allāh has committed disbelief."* (Narrated by al-Ḥākim with this wording). He also said: *"Two traits in my Ummah constitute disbelief*

*in them: slandering lineage and wailing over the dead."* There are many similar examples.

The answer is that Ahl al-Sunnah are all in agreement that the perpetrator of a major sin does not become a disbeliever in a way that expels him entirely from the religion, as the Khawārij claimed. For if he were to become a disbeliever in a way that expels him from the religion, he would be an apostate who must be killed under all circumstances, and the victim's kin would not be able to pardon him in cases of retaliation, nor would the prescribed legal punishments (ḥudūd) for adultery, theft, and wine-drinking be applicable. The invalidity and corruption of this view are necessarily known from the religion of Islām.

They also agree that he is not expelled from Īmān and Islām, nor does he enter disbelief, nor does he deserve eternal punishment with the disbelievers, as the Mu'tazilah claimed, for their view is also false. Allāh has indeed referred to the perpetrator of a major sin as being among the believers. Allāh, Most High, says: *{O you who have believed, prescribed for you is legal retribution for those murdered...}* until He says: *{But whoever is pardoned by his brother for anything, then it should be followed with appropriate action}* (Qur'ān 2:178). He did not exclude the murderer from "those who have believed" and made him a "brother" to the avenger of blood. What is meant is undoubtedly brotherhood in religion. Allāh, Most High, also says: *{And if two factions among the believers should fight, then make settlement between the two...}* until He says: *{The believers are but brothers, so make settlement between your brothers}* (Qur'ān 49:9-10). The texts of the Qur'ān, the Sunnah, and the consensus (ijmā') indicate that the adulterer, the thief, and the slanderer are not killed but rather have the prescribed legal punishment established upon them, which shows that they are not apostates. It is authentically narrated from the Prophet, may Allāh bless him and grant him peace, that he said: *"Whoever has wronged his brother today regarding his honor or anything else, let him resolve it with*

*him today before there is no dirham and no dīnār. If he has a good deed, some of it will be taken according to his wrongdoing. If he has no good deeds, some of his companion's (the victim's) sins will be taken and cast upon him, then he will be thrown into the Fire.*" (Narrated by al-Bukhārī and Muslim). This establishes that the wrongdoer may have good deeds from which the wronged person will receive his due. Similarly, it is authentically narrated from the Prophet, may Allāh bless him and grant him peace, that he said: *"Whom do you count as bankrupt among you?" They said, 'The bankrupt among us is one who has no dirham and no dīnār.'* He said, *'The bankrupt one is he who comes on the Day of Resurrection with good deeds like mountains, but he comes having insulted this one, taken the wealth of that one, shed the blood of this one, slandered that one, and struck that one. So this one will take from his good deeds, and that one will take from his good deeds. If his good deeds are exhausted before he settles what he owes, some of their sins will be taken and cast upon him, then he will be thrown into the Fire.'*" (Narrated by Muslim). Allāh, Most High, has said: *{Indeed, good deeds do away with misdeeds}* (Qur'ān 11:114). This indicates that while committing misdeeds, he may also perform good deeds that erase his misdeeds. This is elaborated upon in its proper place. The Mu'tazilah agree with the Khawārij here regarding the judgment in the Hereafter, for they concur with them that the perpetrator of a major sin will abide eternally in the Fire. However, the Khawārij call him a disbeliever, while the Mu'tazilah call him a transgressor (fāsiq). The difference between them is merely semantic.

Ahl al-Sunnah also agree that he deserves the threat of punishment associated with that sin, as mentioned in the texts, not as the Murji'ah say that sin does not harm with faith, nor does obedience benefit with disbelief. If you combine the texts promising reward, which the Murji'ah use as evidence, and the texts threatening punishment, which the Khawārij and Mu'tazilah use as evidence, the falsehood of both views will become clear to you. There is no benefit in the discourse of these



groups except that you learn from the words of each group the corruption of the doctrine of the other.

Then, after this agreement, it becomes clear that Ahl al-Sunnah differed semantically, a difference that does not lead to corruption. This difference is whether disbelief can be of varying degrees, such as "disbelief less than disbelief" (kufr dūna kufr), just as they differed on whether faith can be of varying degrees, "faith less than faith." This disagreement arose from their differing definitions of Īmān: whether it is statement and action, increasing and decreasing, or not, after their agreement that whoever Allāh, Most High, and His Messenger call a disbeliever, we call him a disbeliever. For it is impossible that Allāh, Glorified is He, should call the one who rules by other than what Allāh revealed a disbeliever, and His Messenger should call those mentioned earlier disbelievers, and yet we do not apply the term "disbelief" to them. However, those who said that Īmān is statement and action, increasing and decreasing, said: "It is practical disbelief, not creedal disbelief." Disbelief, according to them, is of varying degrees, "disbelief less than disbelief," just like Īmān according to them. And those who said that Īmān is affirmation (taṣdīq) and that action is not included in the definition of Īmān, and that disbelief is denial (juḥūd), and that neither increases nor decreases, said: "It is metaphorical disbelief, not actual disbelief." For actual disbelief is that which expels from the religion. Similarly, they say concerning the naming of some actions as Īmān, such as His, Most High's, statement: *{And Allāh would not let your īmān (faith/prayers) be lost}* (Qur'ān 2:143)—meaning your prayers towards Jerusalem—that they were called Īmān metaphorically because their validity depends on Īmān, or because they are indicative of Īmān, as they show that the one performing them is a believer. This is why a disbeliever is judged to have entered Islām if he performs our prayer. So, there is no dispute among the jurists of the Ummah regarding sinners, if they affirm inwardly and outwardly what the Messenger brought and what has been consecutively transmitted from them, that they are subject to the

threat of punishment. However, the deviant views are those of groups like the Khawārij and Mu'tazilah, who claim their eternal damnation in the Fire. But the worst aspect of this is the fanaticism against those who oppose them, obligating upon those who differ with their view things that are not necessary, and denigrating them.

If we are commanded to be just in disputing with disbelievers and to argue with them in the best way, how then can we not be just with one another in such a disagreement? Allāh, Most High, says: *{O you who have believed, be persistently standing firm for Allāh, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness}* (Qur'ān 5:8).

Here is a matter that must be understood: ruling by other than what Allāh has revealed may be disbelief that expels from the religion, or it may be a major or minor sin, and it may be metaphorical disbelief or lesser disbelief, according to the two aforementioned views. This depends on the state of the ruler. If he believes that ruling by what Allāh has revealed is not obligatory and that he has a choice in the matter, or he belittles it while being certain that it is Allāh's judgment, then this is major disbelief. If he believes in the obligation of ruling by what Allāh has revealed and knows it in this specific case, but deviates from it while acknowledging that he deserves punishment, then this person is a sinner and is called a disbeliever metaphorically, or [it is] lesser disbelief. If he is ignorant of Allāh's judgment in the matter, despite exerting his utmost effort to know the ruling, and he errs, then this person is mistaken, and he receives a reward for his ijtihād (independent reasoning), and his error is forgiven.

The Shaykh, may Allāh have mercy on him, by his statement, "Nor do we say that sin does not harm the faith of one who commits it," intended to oppose the Murji'ah. Their specious argument had occurred to some of the early Muslims, and the Companions agreed to execute them if they did not repent from it. Qudāmah ibn

‘Abd Allāh and a group with him drank wine after its prohibition, misinterpreting the verse: *{There is no blame upon those who believe and do righteous deeds for what they consume as long as they fear Allāh and believe and do righteous deeds}* (Qur’ān 5:93). When this was mentioned to ‘Umar ibn al-Khaṭṭāb, may Allāh be pleased with him, he, ‘Alī ibn Abī Ṭālib, and the rest of the Companions agreed that if they acknowledged the prohibition, they would be flogged, but if they persisted in deeming it lawful, they would be killed. ‘Umar said to Qudāmah: "You have dug your own grave! Had you feared Allāh, believed, and done righteous deeds, you would not have drunk wine." This is because this verse was revealed when Allāh, Glorified is He, prohibited wine—and its prohibition occurred after the Battle of Uḥud—some Companions asked, "What about our companions who died while they were drinking wine?" So Allāh revealed this verse, clarifying that whoever consumed something when it was not prohibited incurs no blame if he is among the believing, God-fearing, righteous individuals. This was similar to the matter of facing Bayt al-Maqdis (Jerusalem in prayer). Then, those who did that (i.e., Qudāmah and his group) are to be blamed for having erred and despaired of repentance. ‘Umar wrote to Qudāmah, saying: *"{Ḥā. Mīm. The revelation of the Book is from Allāh, the Exalted in Might, the Knowing. The Forgiver of sin, Acceptor of repentance, Severe in punishment}* (Qur’ān 40:1-3). I do not know which of your two sins is greater: your deeming lawful what is forbidden, firstly, or your despairing of Allāh’s mercy, secondly." This which the Companions agreed upon is also agreed upon among the Imāms of Islām.

His words (the commentator’s), may Allāh have mercy on him, end here. They contain sufficient clarification, rendering further explanation unnecessary.

I conclude this section with what the Proof of Islām, Imām Abū Ḥāmid al-Ghazālī, may Allāh have mercy on him, said in his book *Al-Tafrīqah bayna al-Īmān wa al-Zandaqah* (The Distinction between Faith and Heresy): "What is incumbent is to

exercise caution in declaring disbelief (takfīr) as long as one finds a way to do so. For deeming permissible the blood of those who pray and affirm Tawhīd is an error, and erring in sparing a thousand disbelievers in life is less grave than erring in shedding the blood of a single Muslim." And Allāh, Most High, knows best.

I transmit this so that the mujāhidīn and the students of knowledge among them may increase in caution regarding their religion and their tongues when judging the religious status of people, especially the common Muslims. This is not to be an argument for the Murji'ah and their extremist followers in our time, may Allāh fight them. For in the epistles of this book of mine, there is sufficient indication of my urging for Jihād against the invading disbelievers and their apostate collaborators, their soldiers, and their helpers, with the sword and spear, and for declaring disbelievers those who legislate and rule by other than what Allāh has revealed, as well as declaring disbelievers those apostate rulers who aid the disbelievers and support them against the Muslims, or their soldiers and armies who do so. Similar to them are the imāms of disbelief from among the secularists who revile the religion of Allāh. Likewise, my urging not to neglect the Jihād against their scholars, their media outlets, and the programs of intellectual warfare they have invented, using proof and clear exposition.

In conclusion, I advise the mujāhidīn to leave delving into these complex issues to the scholars and students of knowledge who are capable of navigating their difficult depths, and to turn instead to fighting the enemies of Allāh, applying what they have become certain of regarding this obligation which is incumbent upon every Muslim today.

At the end of this chapter, I affirm that the Islamic creed, and the Jihādī creed that branches from it, is the foundation of every movement and behavior of the believing mujāhid. The level of his conduct in this life and his stances towards what he

encounters in it will be commensurate with the clarity of this creed in his heart and mind.

The effects of the clarity, presence, and firmness of this creed are not hidden. It has a profound impact in producing the righteous, well-mannered believer, and the ideologically steadfast mujāhid, by the grace of Allāh. Similarly, the effects of its absence or distortion are not hidden. It has a profound impact on people's descent into the depths of immorality, misguidance, weakness, and humiliation, as we live through and witness clearly today. The beginning is from here. And may Allāh have mercy on the one who said: "The latter part of this Ummah will not be rectified except by that which rectified its first part."

# **Foundations of the Political Theory**

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## **Foundations of the Political Theory for the Call of Global Islamic Resistance**

If we were to establish our political theory by examining the shortcomings or failures in the political propositions of previous Jihādī experiences, we would unfortunately find that most Jihādī experiences lacked detailed political theories, and in some cases, even concise ones. This is on one hand. On the other hand, we must consider the difference between the primary political objective of Jihādī organizations, which is to overthrow existing regimes and establish an Islamic system, and the objective of the call to resistance, which is to repel the invading occupier and

his collaborators. Therefore, we will proceed directly to define the features of our political theory without addressing the shortcomings of previous experiences. And Allāh is the granter of success.

### **First: Introduction and General Principles**

Before delving into the political theory of the call for Global Islamic Resistance, it is useful to present a number of political definitions and concepts that will aid in understanding our theory and the foundations upon which it is built.

#### **1. The Status of Sharī'ah-Compliant Politics:**

Politics is a science and an art that has existed since humanity began. It has evolved since ancient times until we reached these modern ages where human activity and interests revolve around it and its related aspects. Politics for non-Muslims differs from politics as we understand it. One of the most concise expressions I found regarding its reality among them was articulated by Montgomery, the famous British military commander in World War II, when he said:

"War is a dirty business... but politics, oh God!" It suffices that they based it on their

saying:

"In politics, there are no permanent relationships... In politics, there are no permanent principles... In politics, there are permanent interests."

Today, with the dominance of the forces of disbelief, injustice, and tyranny in the unbelieving world, as well as in our world metaphorically termed "Islamic," politics has come to be based on Machiavellian principles, which demolish every religion, moral, and principle in the face of interests, purposes, and whims. Consequently, breaking covenants, changing positions, revoking principles, and violating the fundamentals of morality are not considered flaws, because they have become an accepted norm.

However, politics for us Muslims is something different, like all aspects of human activity on this earth. It is governed by Sharīʿah rulings and falls under His taʿala saying: *{We have neglected nothing in the Book}* and His, Glorified be He, saying: *{And We have sent down to you the Book as an explanation of all things}*. Hence, its principles, sciences, and related matters among Muslims are termed "Sharīʿah-compliant politics."

This science has occupied a prestigious position among the sciences of Sharīʿah. Books have been authored on it since the early days of Islām. Scholars have addressed its rules in statements found scattered throughout their various books, interspersed with other sciences, as was the custom of the ancients. Then, it began to be treated separately with the stabilization and development of the Islamic Caliphate, its transformation to an imperial scale in the Umayyad and then Abbasid eras and beyond, and the dealings of sultans and scholars with various issues that arose from the multiplicity of Islamic peoples, the emergence of new matters, the need for codification, and the governance of "religion and worldly affairs," as it was called among Muslims, as well as the need to deal with political disputes and problems, and so on. The sciences of Sharīʿah-compliant politics began to develop,

and scholars started to compile independent, categorized books on this science. These covered all areas of ruler-ruled relations and the resulting aspects of agreement and disagreement, as well as the relations of Muslims with non-Muslims living among them, and their relations with disbelievers in states of war and peace, covenant and security, and other such matters.

They left us a tremendous heritage and wonderfully encyclopedic references that constitute an exceptionally broad point of reference, a foundation upon which contemporary jurists rely to derive rulings for recurring situations and their causes, and to lean on for independent reasoning (ijtihād), derivation, and analogy in newly arisen aspects of issues.

The rulings of Sharīʿah-compliant politics are: Sharīʿah rulings + understanding of reality and political data.

## **2. The Relationship Between Sharīʿah and Politics is that of the Constant and the Variable:**

A legal opinion (fatwā) and ruling in matters of Sharīʿah-compliant politics, like the premises of any legal opinion, are composed of knowledge of the fixed Sharīʿah rulings, their principles, and rules; then, knowledge of the details of the incident requiring a ruling; then, applying those rulings after acquiring knowledge to that incident after understanding it. Thus, the issuer of the legal opinion arrives at the correct independent reasoning, or at least one for which he will receive either the reward of one who errs or the two rewards of one who is correct.

Sharīʿah rulings are of two types: one type is fixed, with no alteration due to the stability of causes and the bases of rulings, such as matters of worship, inheritance, and many rulings on transactions and sales, etc. Rulings in these areas do not change, neither in the past nor in the present. The other type relates to the evolution of human activities and the emergence of new issues, such as many rulings on transactions, commerce, and newly emergent financial matters, for example.

Politics is at the forefront of matters where the Sharīʿah has regulated rulings within broad outlines. Many issues therein are contingent upon the consequences of benefits and harms, and the estimations of people of opinion, experience, and expertise. Thus, an action may be permissible and lawful under certain conditions estimated by those knowledgeable in the matter, and it may be forbidden if those conditions are absent, based on the same Sharīʿah principles. Likewise, it is one of the areas where analogical reasoning (qiyās), presumption of continuity (istiṣhāb) of circumstances and conditions, juristic preference (istiḥsān), and custom (ʿurf) are widely applicable. The domain of public interest (maṣāliḥ mursalah) and rulings of necessity are also broad in this field. Therefore, those who engage in it need to combine three things:

First, knowledge of the Sharīʿah. Second, an understanding of reality. Third, a high degree of piety (taqwā) that keeps them free from personal whims. Let us give examples that people are familiar with, one of fixed rulings and the other of variable ones.

The rulings on ritual purity (ṭahārah) and acts of worship (ʿibādāt) are all fixed. Any event that nullifies ritual purity happens to a person today just as it has happened to every person since Allāh's creation; thus, the rulings are fixed. All rulings on acts of worship are based on revelation and are detailed.

Let us take an example of the variable: the rule concerning rebellion against a disbelieving ruler from whom open disbelief (kufr bawāḥ) has appeared, with explicit and authentic texts in the Qurʾān and Sunnah. However, jurists, in the well-known legal opinion transmitted from Qāḍī ʿIyāḍ, stated: If the ruler apostatizes, Muslims may rebel against him and depose him if they believe they have the ability to do so.

Who then assesses this presumed ability? Are people's understandings of it equal? How many factors intertwine and alter their assessments? How much

understanding, precision, piety, and freedom from personal whim does this require? The same can be said for matters of enjoining good and forbidding evil, which is an obligation. Scholars have stipulated for this that it should result in good and not lead to a greater evil from the enjoining, otherwise it becomes forbidden. So who assesses the outcomes to permit or prohibit a form of enjoining and forbidding? Similarly, seeking assistance from non-Muslims to repel an aggressor against Muslims. All scholars, even those who forbade seeking help from non-Muslims in Jihād, like the Zāhirīs and others, agreed that if the people of Islām are on the verge of destruction, it is permissible by consensus. In other situations, some permitted it while others differed. What are the bases for rulings in such cases? They are the assessments of just, pious individuals, those of experience and expertise, people of understanding and reason, and the leaders and pious scholars of the people.

The Sharīʿah and its rulings are constant. Their application to the reality of human actions, intentions, hearts, and behaviors – all of which are variable – results in the rulings of Sharīʿah-compliant politics being flexible and variable, within the framework of the general stability of the fundamentals of Sharīʿah principles. Therefore, opining on these matters is one of the most delicate and difficult issues, and perhaps this is the most difficult and dangerous domain of jurisprudence and legal opinion-giving absolutely.

### **3. Resistance Activities and Their Domains: A Religious Obligation, Sharīʿah Rulings, and Political Reality:**

Contemporary sociologists and political scientists have defined war as politics by violent means. This is correct. All wars and conflicts are the violent face of political relations when avenues of understanding through diplomatic and political means are severed.

They also said that wars are instruments of politics, and this is also correct. If we look at the equivalent among us Muslims from the perspective of our Sharīʿah

rulings, we find this to be true. Jihād is a religious obligation and its rulings are religious, but its rules, principles, and consequences – whether it is offensive Jihād (jihād al-ṭalab) or defensive Jihād (jihād al-dafʿ) – constitute a domain for political relations with enemies and friends. Activities and relations of a political nature arise from it.

If we come to our topic, which is resistance – resistance against the encroaching colonial powers attacking us with comprehensive plans targeting all aspects of human activity and civilizational components – we would find that resistance is a political act, with all the meaning and dimensions this very brief definition entails. Resistance activities, in their comprehensive sense, cannot achieve an objective or yield results without a program for the political capitalization of Jihādī sacrifices and military actions, all of which must be programmed to be a means to an end.

The military means are for defeating the invaders, expelling them from our lands, deflecting their schemes from us, overthrowing the regimes of their allies, and establishing our independent, legitimate systems. Thus, it is a means to entirely political ends.

Because it is governed by the constants of our Sharīʿah, we define resistance as: Acts of armed Jihād to achieve legitimate political objectives: to repel the encroaching enemy, to make the word of Allāh supreme, to raise His banner, and to implement His law. Thereby, resistance becomes Jihād in the cause of Allāh, and being killed under its banner is martyrdom in the cause of Allāh, accepted by Allāh, Glorified and Exalted be He, through His mercy and grace.

#### **4. Resistance Activities are a Form of Guerrilla Warfare and a Political Act:**

The method of guerrilla warfare is a strategic art composed of military tactics that have become well-known and studied, evolving into a science with its own principles. In it, the weak employ their actions within their limited capabilities to exhaust the adversary through protracted war, aiming to place the enemy in



political situations that leave them with the choice of withdrawal or internal collapse.

Guerrilla warfare, throughout its entire history, has never been about the complete destruction of the adversary's forces and armies to win the war. Indeed, most wars in modern times no longer end conflicts through the material destruction of the adversary, except in very rare cases. Instead, wars have become a means to push the enemy into political, economic, and social situations that lead to their defeat and retreat.

I am not here to digress into explaining this art. I refer the reader to a number of lectures I have recorded on this subject, which are published. The most extensive among them is a series of lectures titled "Explanation of the Book 'War of the Oppressed'," recorded on 31 tapes. The relevant conclusion here is that guerrilla warfare relies on the skillful utilization of political and media means to leverage the military efforts undertaken by guerrillas or weak resistance fighters against formidable forces superior in numbers, capabilities, and resources. Coordination in resistance activities – between military effort, media, and political tactics, through a long-term war of attrition – leads to pushing the enemy into a state of collapse due to pressure from internal or external public opinion, making it impossible for them to continue the confrontation and maintain the pillars of their existence and their internal and external relations.

In summary, military victory in resistance activities has a political character and cannot be achieved without an effective military instrument and a resistance that inflicts real strikes and losses on the ground. Discussing this would be lengthy, and this brief mention suffices here as a paragraph in the introduction.

## **5. Resistance and the Theory of Recruitment, Neutralization, and Dismantlement:**

The arena of conflict between any two opposing parties, as well as between the resistance and its enemies, consists of the following graduated spectrum:

1. Members of the resistance.
2. Supporters and sympathizers of the resistance.
3. Neutrals between the resistance and the adversary's camp.
4. Supporters and sympathizers of the resistance's enemies.
5. Enemies actively fighting the resistance.

The efforts of outreach (da'wah) and political action for any resistance, and for any party in any conflict, are directed through media and political means, and sometimes even military means, to make the trajectory of transformation move these components from the end towards the beginning.

That is, to convert as many components, elements, and blocs as possible from the fifth rank, the enemy's direct confrontation camp, to the fourth rank, to become mere supporters of the enemy without direct involvement in fighting or aid. Then, to move this stratum from the fourth rank to the third, to become neutral in the ongoing conflict. Then, to move these to the second rank, to become supporters of the resistance without participating in its active engagement. And finally, to convert as many of these as possible into members of the resistance, through this mechanism:

Enemy camp → Enemy supporter → Neutral in the conflict → Resistance supporter → Participant in resistance.

When a set of military, political, media, or other actions leads to a reversal of this trajectory, and the leaders of the resistance, or any group engaged in any form of conflict, even a commercial company competing in the market, notice that the equation is moving in reverse – such that members defect, supporters dwindle and become neutral, neutrals shift to supporting and endorsing the enemy, and some distant supporters of the enemy join the enemy camp – then this group should know

that Allāh has tested them with a leadership driving them towards failure and defeat, and that their program of action and method of operation are built on erroneous foundations.

This is the general rule, with few exceptions, in matters of mobilization in the world of politics and conflicts. The political process must be facilitated to ensure recruitment from the ranks of supporters, neutralization among the enemy's supporters, and dismantlement within the enemy's ranks. Thus, the circle of resistance and its members, and the circle of its supporters, expands. The circle of neutrality close to the enemy shrinks, and as many as possible are moved to the circle of positive neutrality in favor of the resistance. The circle of enemy supporters disintegrates and moves towards neutrality, and the largest possible number of blocs and individuals withdraw from the enemy's ranks.

#### **6. The Theory of Mobilization, the Key to Conflict, and the Jihādī Atmosphere:**

In books concerned with the components of revolutions, principles of resistance, and guerrilla warfare, one finds these terms:

##### **The Theory of Mobilization:**

This refers to the set of political and propaganda activities that provide resistance fighters with an expanding circle of supporters and sympathizers, which in turn facilitates the recruitment of new elements. It also provides them with logistical services, the ability to hide, and to be supplied with material necessities and information.

##### **The Key to Conflict:**

This is the set of slogans, objectives, and issues that the resistance presents to convince people of its cause and its justice, qualifying them to be among the mobilized supporters or members. We term this: The Key to Jihād and Resistance, to align with our Sharī'ah-based Islamic methodology and discourse.

### **The Revolutionary Atmosphere:**

This refers to the general mood and the point at which public opinion becomes convinced that the problem with the enemy, whether a colonizer or a tyrannical, unjust government, has reached an impasse, such that armed action is the only possible solution. At this point, sacrifices become easier for people to bear, given their dire situation and practical suffering, whether due to the violation of religious sanctities, social customs and traditions, killing of individuals, threats to honor, plunder of wealth, erosion of national dignity, foreign occupation, injustice, poverty, or destitution, and so forth.

We call this "The Jihādī Atmosphere" to suit our thought and discourse.

It is the general climate in which Muslims become convinced of making sacrifices and treading the path of armed Jihād in the cause of Allāh.

### **7. The Boundaries of the Circle of Conflict and the Theory of the Dividing Line Between Matters of Truth and Falsehood:**

Muslims are adherents of a divine religion, a comprehensive civilization, and an integrated way of life; this is well-known. Because they are the bearers, advocates, and representatives of truth, the forces of falsehood and error, and the people of whims and corruption, have throughout history been enemies of this religion and its people, or have differed with them in methodology and principles, at varying degrees of disagreement. This is in the nature of things and one of the laws of creation; as long as there is truth, there is falsehood, and there is conflict between the bearers of each. As long as there is right, there is wrong, and there is contradiction between them and divergence between their adherents.

If we were to enumerate the principles of true Islām, and the rules of guidance, aspects of correctness, and the straight path that branch from them, we would be unable to encompass them all. It is an integrated belief system and a detailed Shari‘ah. There is no matter of life on this earth, nor any aspect of human activity,

for which the Shari‘ah does not have a ruling – be it commanded, prohibited, or permissible – and for which religion does not have an opinion as to whether it is truth or falsehood, or wrong or right.

Opposite every truth and correctness contained in the principles of this religion, there is a falsehood or error that contradicts and opposes it. If we were to represent this with a diagram to clarify the intended meaning, depicting the domains of truth and correctness, and falsehood and error, and the separator between them, we would find two domains separated by a dividing line as follows: [A diagram is implied here by the author, but not provided in the text.]

This applies to every issue in the areas of disagreement between Muslims, the people of truth, and their opponents, the people of falsehood. Thus, if you were to give examples and represent each issue as a point in the diagram, you would find that matters of creed for the People of the Sunnah and the Community (Ahl al-Sunnah wa al-Jamā‘ah), as well as all their actions and behaviors, are represented by points in domain (1). And you would find the creeds of the people of disbelief, as well as the people of whims and error among Muslims, and all their behaviors, represented by points in domain (2). We must assume that the dividing line between truth and falsehood does not allow any issue to exist upon it, because it is not possible for any issue, opinion, or statement to be both true and false at the same time, nor to be wrong and right simultaneously. This is not tolerated by reason or logic, and this is self-evident.

If we come to our conflict today, between the disbelieving invaders and their allies, and the resisting mujāhidīn and their allies, concerning any action, statement, or position today, we would find that the issues of conflict between us and our enemies have a defined circle within the absolute, open domain of matters of truth and falsehood. The boundaries of the circle of our conflict, as a call for global Islamic resistance and those who assist us, against the Jewish-Crusader campaigns led by America and its allies and those who stand with them, are that they are an aggressor

against us, seeking to destroy our civilization and eliminate our entity and existence, representing a consolidated front. We, on the other hand, want to repel this aggressor and preserve our religion, our lives, our honor, and our resources.

So that matters of conflict and disagreement do not branch out into all issues of truth and falsehood, right and wrong, we represent the boundaries of our conflict as a resistance against our enemies with a limited circle within the domain of truth and falsehood. This circle has boundaries that define all its issues – doctrinal, intellectual, political, media-related, etc. We call it the "boundaries of the circle of conflict." The diagram representing general matters of truth and falsehood, and the issues of the conflict, would then be as follows: [Another diagram is implied here.]

The absolute domain of truth and falsehood, right and wrong.

We would find that the dividing line between truth and falsehood divides the issues within the circle of conflict into what we term (3) and (4). From here, we can classify every idea, belief, statement, opinion, action, piece of literature, poem, legal opinion, behavior, etc., to find its place in this diagram<sup>1</sup> and its four domains, and it will fall into one of four classifications:

- Matters of truth and correctness that do not fall within the circle of conflict, its boundaries, and its domain: (1)
- Matters of falsehood and error that do not fall within the circle of conflict, its boundaries, and its domain: (2)
- Matters of truth and correctness related to the issues of the resistance's conflict with its enemies and its domain: (3)
- Matters of truth and correctness related to the issues of the resistance's conflict with its enemies and its domain: (4)

We clarify this diagram to say:

For the resistance to achieve its objectives, and as a matter of prioritizing, preferring

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<sup>1</sup> Translator Note: I could not find original copy of this book with the diagram

the important over the more important, procuring benefits and repelling harms, choosing the lesser of two benefits if both cannot be attained, and repelling the greater of two harms with the lesser if the choice is unavoidable;

it is upon us, as a matter of specialization, to devote ourselves today in our confrontations to matters related to the issues of the "call of resistance," whether these confrontations are Jihādī military, political, media, intellectual, literary, or anything that occupies us and requires any form of effort from us, or exposes us to any form of cost. We must concern ourselves with the limited issues within the framework of the boundaries of the circle of conflict. And everyone is guided to that for which he was created.

For other domains of goodness, truth, and endeavor, there are those among Muslims who are suited for them and who have dedicated themselves to them. May Allāh assist them in what they have devoted themselves to and accept it from them.

Every idea, opinion, behavior, statement, or action that helps launch the resistance or directly nurtures its roots is an objective of the resistance, which supports it with opinion, word, and aid. Conversely, anything that obstructs the resistance, dries up its roots, and aids its enemies, the call of resistance has a stance against it, confronting it appropriately by military, political, media, or any legitimate means. Just as we must not branch out and waste our efforts on futile words and deeds, or enter into endless conflicts of truth and falsehood, right and wrong, we must also pay attention to every issue falling within the boundaries of the circle of conflict. The many forms of religious innovations (bid'ah) rampant among Muslims today, deviations, grave veneration, misguidance, manifestations of immorality (fusūq), sins, etc., are endless. All are manifestations of the absence of a legitimate Islamic leader (Imām) and the non-implementation of Sharī'ah. They appeared with its disappearance and will disappear with its appearance.

These issues fall into domain (2), and there are callers and scholars in domain (1) who address them. All forms of behavioral and moral deviation, bribery, corruption,

etc., are likewise manifestations of a wretched life due to most people – rulers and ruled – turning away from the remembrance of Allāh. They are manifestations of the absence of Allāh's law and will cease with its implementation. These are also issues of domain (2), and there are those from domain (1) who address them.

However, if an issuer of legal opinions (muftī) were to opine that American armies and institutions are under a covenant of security and should not be attacked, this is an issue located in domain (4). We must confront it appropriately with the Jihād of argument and clarification, an effort from domain (3). If his institution were to promote normalization with American intellectual campaigns, misleading people and undermining the foundations of their religion – like those established in Wādī ‘Arabah on the Jordanian-Israeli border, and many others – this is an act falling within the circle of conflict in domain (4). We must deal with it by combating it, nullifying it, removing it, and assassinating those in charge of it, whether disbelievers or hypocrites among our citizens. This is achieved through acts of fighting and resistance from our domain (3), and so on.

Thus, we summarize this explanation, which we have clarified with the diagram for easier understanding:

The call of Global Islamic Resistance addresses issues related to the boundaries of the circle of conflict with the encroaching enemy and its allies, whether these are matters of the Jihād of clarification (jihād al-bayān) or the Jihād of the spear (jihād al-sinān, i.e., armed Jihād). It refrains from preoccupation with what lies beyond that, not out of disdain for truth and correctness, for all truth is sacred in itself, but as a matter of specialization, prioritization, and consolidating the Ummah's efforts, which are barely sufficient when combined to repel this great calamity afflicting us – a punishment from Allāh for some peoples, and a trial for others. We ask Allāh for success and safety.

## **8. The Concept of Common Denominators in Political Conflicts Between Different Parties:**



Among the simple principles of modern mathematics taught today to elementary school students is what they term "Venn diagrams," named after the mathematician who pioneered the representation of sets, their elements, mathematical equations, and common denominators between different sets using diagrams. It is a simple idea that greatly helps in understanding the issue of common denominators in the world of politics among separate, different, contradictory, and even conflicting groups. The following simple example illustrates this principle:

If we have a set of numbers:  $\{S = (10, 9, 4, 3, 1)\}$ , another set:  $\{A = (10, 9, 15, 7, 3)\}$ , and a third:  $\{P = (45, 15, 9, 4)\}$ . We observe that the common numbers between (S) and (A) are (10, 9, 3). Those common between (S) and (P) are (9, 4). Those common between (A) and (P) are (15, 9). The number common to all three (S), (A), and (P) is only (9). This is expressed by a simplified diagram: [A diagram is implied by the author here.]

This simple mathematical representation gives an idea of the concept of common denominators among independent groups in the world of politics as well.

We term the section containing common elements between two or more groups the "common denominator." If we move to the world of groups in the concept of politics, ideas, principles, interests, beliefs, etc., we find that the concept of the "common denominator" is the same. For example, the "common denominator" among all Muslims who pray towards the Qiblah (Ahl al-Qiblah) is the general principles of Islām and its agreed-upon fundamental beliefs, such as belief in Allāh as Lord, belief in Muḥammad as a Prophet, in the Qur'ān as a book, prayer towards the Qiblah, and their corollaries agreed upon by those termed "Ahl al-Qiblah." This is a vast domain of beliefs and principles.

Likewise, the issues of Islām, its sanctities, its history, and so forth, are all common denominators among Muslims, forming a wide, expansive, and unencompassable field.

Confronting America and repelling its aggression against Muslims is a "common denominator" among all Ahl al-Qiblah.

America's loss and defeat, and working towards that, is a "common denominator" between them and all of America's enemies and those concerned with its defeat, even among disbelievers.

Thus, with some understanding, breadth of perspective, and conceptualization, we find that "common denominators" between different independent groups are, in political terminology, the set of shared characteristics, components, objectives, or interests, or any factor or component that logic proves to be "common."

All conflicts in the world of politics are based on a system of alliances and shared interests among those who have "common denominators," against a common adversary.

A good understanding of the term "common denominators" leads Jihādī/mujahid cadres and resistance supporters to comprehend the political decisions made by Jihād leaders to enter into direct or indirect alliances with other forces. These forces may differ in methodology or belief from resistance groups but share a common denominator with the resistance in enmity and confrontation against the enemies of legitimate resistance. Such leaders move to cooperate with those sharing these common denominators in light of the regulations of Sharī'ah-compliant politics and what the rulings of necessity permit, with clear-sightedness regarding security, political, and military calculations.

## **9. The Concept of Relationship, Influence and Being Influenced in Relationships, and the Network of Political Relations:**

### **The Concept of Relationship:**

We use the word "relationship" for any form of connection between two elements, groups, or entities.

The bond between brothers is called: a fraternal relationship.

The bond between a father and his children: paternity and filiation.

The bond between a husband and wife: a marital relationship.

Between adversaries: a relationship of enmity.

Between those who love each other: a relationship of love.

Between those at war: a relationship of war.

Between those with shared interests: a relationship of common interests.

Between those with no relationship at all: a non-existent relationship, or a "relationship of no relation."

And so on: a neighborly relationship, a non-aggression relationship, a diplomatic relationship, an alliance relationship, a cooperative relationship, to the end of the many terms used today, especially those relevant to political relations.

### **The Concept of Direct and Indirect Influence and Being Influenced Between Elements and Groups:**

- Every relationship between two parties results in direct influence and being influenced by each other, to a degree that increases or decreases according to the components and characteristics of each.
- Every relationship between two parties indirectly affects these two elements and all other peripheral elements that have direct relationships with these two elements. This is clarified by an example.

In the world of commerce, for instance, if there are four companies in the market: (1), (2), (3), and (4). If there is a direct relationship between companies (1) and (2), and between companies (3) and (4).

Naturally, there is an indirect relationship among all of them, which is the relationship of existing in the same market. If a direct relationship is established between company (2) and company (4), these two companies will directly influence each other by virtue of this relationship. However, this will

also lead to an indirect first-degree influence relationship between (1) and (4), and similarly a relationship between (1) and (3) due to the relationship between (3) and (4). There will be a second-degree influence relationship between them.

From this, we can say that all elements sharing a common field have interconnected relationships of influence and being influenced, of varying degrees, forming an intricate network of relations.

If we enter the world of political relations, we will find this to be exceedingly clear and exceedingly complex. Anyone involved in the battle of political action, especially political battles of a violent nature, such as what we are discussing (resistance vs. occupiers and their allies), must understand the nature of local, regional, and international networks of relations, and the nature of direct and indirect influence and being influenced, at all levels, among all these elements.

This gives rise to what is called a network of relations. If we take an example from the heart of the resistance's struggle today in the Arab and Islamic world against America and its allies, we find the data, if greatly simplified, as follows:

### **1. America's Axis:**

- America: Has an organic and fateful relationship with Israel.
- America: Has a very strong relationship with Britain.
- America: Has a lesser-degree relationship with some Western countries, foremost among them Australia, Italy, Canada, and Japan.
- It also has a patron-client alliance relationship with other components from Eastern European countries and some countries in Asia, Africa, and South America.

- It has a Crusader alliance relationship with Russia and with all components of the Crusader world.

These relationships are not random; they are based on beliefs, ideas, treaties, agreements, alliances, interests, and pressures.

In contrast, we find another bloc also on the side warring against us, but of a different nature, which is the independent European axis.

## **2. Europe's Axis:**

France, Germany, Russia, Spain, Belgium, along with a group of other European countries and those in their orbit, from what remains of their spheres of influence in some African and Asian countries.

## **3. Relations Within the Two Axes:**

All components of these two axes are linked by alliances, the most important of which are:

1. NATO: Links most of the main components of these two axes and consists of (26) countries.
2. The European Union: Links the most important components of the second axis and currently consists of (25) countries with a total population exceeding 450 million. Other countries await entry, and it is expected to reach about 40 countries.

What further complicates the matter is that in the world of politics, elements are often linked by contradictory, intertwined, and highly complex relationships. For example, Japan, America, and Europe appear to be allies of the strongest kind in international and military fields, especially when it concerns conflict with Muslims. However, in many areas, particularly in the race for economic interests, they represent three quasi-warring economic axes: America's axis, Europe's axis, and the axis of Japan and East Asian countries. If we imagine a network depicting these

direct and indirect relationships of all degrees, it is self-evident to imagine, as in all networks, that instability in any node of the network (a certain country) due to internal or external reasons, as well as any instability or rupture in the bond of a relationship between two nodes (two countries), will lead to the instability of all elements according to their proximity or distance from the site of instability. Sometimes, instability leads to changes in the components of some nodes or the severing of some relationships and ties. If the instability is severe or explosive, it may lead to a breach in parts of the network or its fragmentation, requiring it to be rewoven and redrawn.

This is what happens during major events, such as the collapse of the Soviet Union, which was followed by the fall of the Berlin Wall, the redrawing of Europe's map, and the establishment of the new world order.

It is also similar to what is happening today with America's drive towards its imperial dream, its turn towards Crusader campaigns, and the resulting upheavals in relations between East and West, among the components of the East itself, as well as among the components of the West, and between everyone. And so on.

If we want to influence the balances of such networks, rearrange them in our favor, or emerge from their instabilities with minimal losses, this depends on two important and interconnected factors:

- First: Our precise and detailed understanding of the nature of the game, its players, its links, its relationships, and all its components. This means understanding the composition of the two conflicting parties – our side and the enemy's side, and the neutral parties between them – and the ability to utilize that knowledge for our benefit.
- Second: The intrinsic ability, materially and morally, to effect change. This depends on the given factors and capabilities in the realm of causes. And glory be to the Causer of causes and Owner of dominion. Often, understanding

is available, but the material means to transform it into effective action and movement are not, which is a form of subjugation under the rule of circumstance.

## **10. Strategy, Tactics, and Margins for Political Maneuvering:**

These three terms are frequently used in political and military fields, and even in other areas of activity. What concerns us here is the political dimension of resistance. These terms have been defined in many ways, but I will briefly explain their essence relevant to us:

### **Strategy:**

It comprises the main outlines of a planned program, established to achieve the objectives of that program, or what are called "strategic objectives." Strategy is characterized by being based on a set of real data and actual capabilities for its implementation.

One of its fundamental characteristics is relative stability, unlike tactics. Since it is supposedly based on the stability of general data, it must be characterized by stability, unless unforeseen events disrupt its surrounding circumstances and data. In that case, the strategy must be completely changed, and the cost of this change is often severe – materially, morally, operationally, and on every level. It requires crisis leadership capable of managing the consequences of the strategy's collapse and formulating an alternative. It is self-evident that one of the simplest costs of changing a strategy is that all efforts, expenditures, preparations, and tools allocated to it, and sometimes even personnel, often prove unsuitable for implementing the subsequent strategy, except to the extent that wreckage from a demolished structure can be used in new construction. Depending on the nature of the demolition, parts and bricks may or may not be reusable.

**The Strategic Objective:**

It is the primary, fundamental goal for the achievement of which the strategy and its necessitated tactics were designed. In our case:

Our strategic objective is:

To compel the invading forces in our lands, led by America and its allies, to withdraw from our countries and to end their ability to influence them, so that the conditions are prepared for overthrowing the existing client regimes in our lands, in order to establish the legitimate Islamic system that governs by what Allāh has revealed in our Arab and Islamic countries, on the ruins of those apostate regimes.

**Tactics:**

They are the set of phased programs, plans, operations, maneuvers, and partial practices aimed at implementing the general plan (the strategy) to achieve the strategic objective. Usually, the higher management that formulated the strategy also devises the general plans for the set of tactics intended to achieve it.

Often, the detailed plans for these tactics are left to subordinate leadership, except in cases of centralized leaderships that tend to interfere in details, which often yields poor results.

It is natural for tactical programs to be canceled, modified, or replaced by those implementing them, according to changes in the circumstances surrounding their execution. This has no impact, if incidental, on the implementation of the general plan (the strategy). However, if the general characteristic is the constant changing of tactics, this indicates a deficiency in the objectivity of their formulators and their lack of grasp of their capabilities or the circumstances surrounding the plan's implementation.

**Maneuvers:**

They are a set of flexible tactics that rely on evasion and deceiving the enemy to gain time, positions, or situations. These maneuvers depend on the intelligence of the



leaders and elements carrying them out, as well as largely on the general surrounding circumstances.

### **Margins for Maneuver:**

These are the surrounding circumstances that enable the aforementioned tactics of maneuvering, evasion, and gaining positions, situations, and time. They often arise unexpectedly and for limited periods. Therefore, they must be seized upon, giving a boost to the strategic plan through intelligent maneuvering tactics and swift initiative.

### **Initiative:**

Initiative is the ability to generate action towards the general environment or towards the enemy, whether the initiative is intellectual, political, military, or media-related. The more the initiative is characterized by realism, dynamism, renewal, and comprehensiveness, the greater its impact in changing the surrounding conditions and giving a strong impetus to the program.

### **Seizing the Initiative:**

This is the ability to control the launching of actions and the management of strategy, disrupting the enemy's strategy and forcing them into reactive postures, according to the actions of the one who has seized the initiative, whether politically, militarily, or otherwise.

## **11. The Theory of Construction and Destruction in Strategic Movement:**

This principle is fundamental in every conflict and on every level where two adversaries contend. Starting with creed, it is impossible to believe in Allāh while acknowledging tyranny (ṭāghūt). Allāh Ta'ala said: *{So whoever disbelieves in ṭāghūt and believes in Allāh has grasped the most trustworthy handhold}*.

On the intellectual level, one cannot advocate for an idea without proving the falsehood of its antithesis. On the military level, the best means of defense is offense. And so it is in every competitive and confrontational sphere.

When we come to the resistance and its adversaries, we find a civilizational clash on all fronts and in all domains: doctrinal, political, intellectual, cultural, and economic. In the violent form of the clash, the military domain, we find that the principle of demolishing the forces, pillars, and claims of the adversaries' agents is a priority in the resistance's offensive strategy. This is an operation that must proceed concurrently from the very beginning of the resistance, alongside the process of building the resistance's own components on all these levels.

The strategic balance between us and our adversaries is entirely unequal from a material perspective, heavily favoring them. However, from a moral perspective, it favors us, whether concerning the Arab and Muslim masses or global public opinion as a whole.

Therefore, the resistance's doctrinal theory must be based on construction and destruction: building conviction in our general beliefs and our Jihādī creed among our supporters, and proving the falsehood of what contradicts them among the adversaries, through dialogue, argument, and clear evidence. Thus, dismantling the arguments and claims of the pro-regime jurists (*fuqahā' al-sulṭān*) and the scholars of colonialism (*'ulamā' al-isti'mār*) is a strategic axis.

On the intellectual, cultural, and social levels, the thought and culture of resistance must also be disseminated, and the thought of inaction, submission, and surrender must be combated, also through dialogue, argument, and clear evidence.

On the political and media levels, we must rely on substantiating the theories of resistance, calling for it and its symbols with argument and clear evidence, and refuting the claims of the pillars of colonialism and their agents, destroying their image and the reputation of their collaborating symbols, and invalidating their political claims and proofs, also with argument and clear evidence.

In the military domain, operations of recruitment, preparation, organization, funding, and civil society institutions supporting the roots of resistance must proceed. Simultaneously, the military wings and mujāhidīn of the resistance must

destroy all enemy footholds in our land through the physical elimination of their elements and the complete destruction of their institutions by military means. The resistance also reserves the right to deterrence and to strike the enemy in its own heartland as a branch of resistance activities and an arm demonstrating the capability for reciprocity, as will be discussed.

## **12. The Three Adjudications of a Sharī'ah-Compliant Political-Activist**

### **Decision:**

There are three fundamental adjudications to which a Muslim must subject all his decisions, actions, aspects of his life's activities, and intended deeds. They are:

- a- The Sharī'ah adjudication (forbidden or permissible).
- b- The political adjudication of benefit and harm (beneficial or harmful).
- c- The realistic and feasibility adjudication (possible or impossible).

For example, if a Muslim trader intends to undertake a transaction, he must study it from three aspects and subject it to three adjudications and studies:

- Is this transaction permissible and lawful, or is it among the forbidden sales and transactions such as usury (ribā), buy-back sales (bay' al-ʿīnah), sales involving excessive uncertainty (gharar), fraud, and other prohibitions?
- Is this transaction commercially and materially beneficial to him, or is it harmful?
- Is this transaction possible or not from a material and realistic standpoint?

This example extends even to a Muslim intending to marry. He will consider his choice of marriage: first, is this marriage lawful, to a Muslim woman or a woman from the People of the Book whom Allāh has permitted marriage to, or is it unlawful, to those whom Allāh has forbidden marriage to? Second, is it beneficial or harmful in all its dimensions and consequences? Finally, is this marriage feasible to execute, or are there obstacles from his side or the side of his choice that make it impossible?

These adjudications assume utmost importance in the world of politics, especially when the decision relates to fateful matters such as resistance decisions and their derivative Shari'ah-compliant political, military, or media decisions, etc.

This domain is one of the most delicate that Jihadi/mujahid leaders mobilizing the resistance effort must grasp. Erroneous decisions, especially in the military field – such as poor target selection, leading the resistance into secondary battles, or confrontations that cause it to lose its distinct identity or its popular support – are critical. The same applies to political decisions or media activities. Every such decision by anyone active in the field of resistance must be subjected to these adjudications.

He must ask himself:

First: Is what he intends to do forbidden or permissible? If he is ignorant of this, he must adhere to His Ta'ala saying: *{So ask the people of knowledge if you do not know}*. He should then refer to someone trustworthy in his knowledge of Shari'ah and reality, who is also trustworthy in his religion, and ask him. The matter involves responsibility for lives, honor, and property.

Second: He must consider and reflect on the dimensions of his action and its consequences: Is it beneficial to the cause of resistance or harmful to it? This matter is more difficult than the previous one due to its entanglement with benefits and harms. It is not enough for the apparent ruling to be lawful and permissible for it to be actually so. If it is proven through political and realistic calculations and the opinions of experienced people, people of opinion, warfare, and strategy, that the outcome and consequences of this action will result in harm and damage, then proceeding with it becomes forbidden, according to the general principle: "No harm shall be inflicted or reciprocated; everything harmful is forbidden." If he knows this, fine; otherwise, he should return to those he trusts among the people of knowledge in matters of politics and reality, who are trustworthy in their religion, from among

the people of opinion, warfare, and strategy. If its permissibility and benefit are confirmed to him, he then considers the third.

Third: He considers his capabilities to execute this action. This is best assessed by those resolved to undertake it, especially if they consult experts in the matter, under the conditions of a consultant: *{Indeed, the best one you can hire is the strong and the trustworthy}*. As is clear by Shari‘ah and reason, one cannot proceed with an action or decision unless it receives three approvals from the three adjudications: Shari‘ah-based, political-interest-based, and realistic-operational. Thus, it must be: permissible, beneficial, and possible.

### **13. The Rulings of Jihād and Shari‘ah-Compliant Politics, Their Basis in Reality, and the Phased Nature of Tactics to Achieve the Strategic Goal:**

Ibn al-Qayyim (may Allāh have mercy on him) said in his book *Zād al-Ma‘ād*, in the chapter on the chronological sequence of the Prophet's (peace and blessings be upon him) guidance in dealing with disbelievers and hypocrites from the time he was sent until he met Allāh, Exalted and Majestic be He:

"The first thing his Lord, Blessed and Exalted, revealed to him was to read in the name of his Lord who created, and that was the beginning of his prophethood. He commanded him to read to himself and did not, at that time, command him to convey the message. Then He revealed to him: *{O you who are covered! Arise and warn}* [Qur‘ān 74:1-2]. So He made him a prophet by His saying *{Read}* and sent him as a messenger with *{O you who are covered!}*. Then He commanded him to warn his nearest kinsmen, then he warned his people, then he warned the Arabs around them, then he warned all the Arabs, then he warned all the worlds. He stayed for some ten years after his prophethood warning through invitation, without fighting or jizyah, and was commanded to restrain, be patient, and forgive.

Then he was permitted to migrate (Hijrah) and permitted to fight. Then He commanded him to fight those who fought him and to leave alone those who

withdrew from him and did not fight him. Then He commanded him to fight the polytheists (mushrikīn) until the religion is entirely for Him. After the command for Jihād, the disbelievers with him were of three categories: people of peace and truce, people of war, and people of dhimmah (protected non-Muslims). He was commanded to fulfill the covenant for the people of treaty and peace and to honor it as long as they abided by the covenant. If he feared treachery from them, he was to renounce their covenant and not fight them until he informed them of the annulment of the covenant. He was commanded to fight those who violated their covenant. When Sūrat Barā'ah (al-Tawbah) was revealed, it came with a clarification of the ruling for all these categories. He commanded him in it to fight his enemies from the People of the Book until they give the jizyah or enter Islām, and He commanded him in it to wage Jihād against the disbelievers and hypocrites and to be harsh with them.

So he waged Jihād against the disbelievers with the sword and spear, and Jihād against the hypocrites with argument and tongue.

He commanded him in it to disavow the covenants of the disbelievers and to renounce their covenants to them. He divided the people of covenant in this regard into three categories: a category he was commanded to fight, namely those who violated their covenant and did not remain steadfast for him, so he fought them and triumphed over them. A category who had a temporary covenant which they did not violate nor did they support others against him, so He commanded him to fulfill their covenant until its term. And a category who had no covenant and did not fight him, or who had a covenant that they be granted a respite of four months; when these months elapsed, he was to fight them. These are the four months mentioned in His saying: *{So travel freely in the land for four months}* [Qur'ān 9:2]. These are the sacred months mentioned in His saying: *{And when the sacred months have passed, then kill the polytheists}* [Qur'ān 9:5]. The sacred months here are the months of free travel, the first of which is the Day of Proclamation, which is the tenth of Dhū al-

Ḥijjah, the Day of the Greater Pilgrimage, on which the proclamation occurred, and the last of which is the tenth of Rabīʿ al-Ākhir. They are not the four mentioned in His saying: *{Indeed, the number of months with Allāh is twelve months in the register of Allāh [from] the day He created the heavens and the earth; of these, four are sacred}* [Qurʾān 9:36]. For those consist of one separate month and three consecutive: Rajab, Dhū al-Qaʿdah, Dhū al-Ḥijjah, and Muḥarram. He did not grant the polytheists free travel in these four, for this is not possible as they are not consecutive, and he only granted them a respite of four months. Then, after their elapsing, He commanded him to fight them. So he killed the violator of his covenant and gave a respite of four months to those who had no covenant or had an absolute covenant. He commanded him to fulfill the covenant of the one who abided by his covenant until its term. All of these embraced Islām and did not persist in their disbelief until their term, and jizyah was imposed on the people of dhimmah.

So the status of the disbelievers with him after the revelation of Barāʾah settled into three categories: those at war with him, people of covenant, and people of dhimmah. Then the condition of the people of covenant and peace evolved into Islām, so they became two categories with him: those at war and people of dhimmah. Those at war with him were fearful of him. So the people of the earth with him became three categories: a Muslim believing in him, a peaceful and secure person with him, and a fearful enemy.

As for his conduct with the hypocrites, he (peace and blessings be upon him) was commanded to accept their outward declarations and entrust their inner secrets to Allāh, and to wage Jihād against them with knowledge and argument. He was commanded to turn away from them, be harsh with them, and to convey the eloquent word to their souls. He forbade him to pray over them or to stand at their graves, and informed him that if he sought forgiveness for them, Allāh would never forgive them.

This was his conduct with his enemies, both disbelievers and hypocrites." (End of quote).

The majority of scholars hold that these rulings are not all abrogated by the final stage reached, which is the state Muslims must strive for. However, if they encounter, in certain circumstances, a situation similar to those experienced by the Prophet (peace and blessings be upon him) in his life, they may draw analogies from it and be guided by his example (peace and blessings be upon him). As we have mentioned, the basis of rulings in Sharī'ah-compliant politics is knowledge of the Sharī'ah ruling, understanding reality, and applying the former to the latter by people of knowledge and specialization who are trustworthy in their religion and conduct.

Now, after these introductions, definitions, and necessary fundamental political concepts, we delve into the core of the subject: to examine the reality of the American campaigns and the Arab, Islamic, and international reality concerning them. After clarifying this, we will move on to outlining the general features of the desired political theory for the call of Global Islamic Resistance.

## **Second: A Summary of the Reality of American Campaigns and the Arab, Islamic, and International Reality Concerning Them:**

The foundation for establishing the pillars of the general strategy for resistance and its political theory is to understand the features of the enemy's strategy, the composition of its parties, and its data. Then, to understand the composition of our supporters and those with us in the resistance ranks. In previous chapters (in the first part), we addressed many details of the reality of the Islamic Ummah. In this section, we present three important points whose understanding forms the basis for laying down the pillars of the political theory for the call of resistance.

### **1. The Nature, Axes, Objectives, and Means of American Campaigns:**



The conclusion drawn from the torrent of books, studies, statements, and documents filling various media outlets today is that the new Jewish-Crusader campaigns have an integrated civilizational dimension aimed at eliminating the components of the Islamic civilizational Ummah on all fronts.

### **On the Doctrinal Front:**

The Zionist-American campaigns aim to alter the features of the Islamic religion and its fundamental beliefs, distort them, and distance Muslims from them. They seek to present a model of a modern, secular, Americanized Islām that is little more than formalities, customs, and some rituals, while changing fundamental beliefs and abolishing key issues related to religious identity, loyalty and disavowal (al-walā' wa al-barā'), the political entity, the Muslim personality, and Islamic life on every level. Their most important means in this endeavor is relying on a vanguard of pro-regime scholars (‘ulamā’ al-sultān) and some corrupt figures from the Islamic Awakening, to recruit factions of "scholars of colonialism" and "Pentagon preachers." They are also developing an ambitious program in cooperation with governments in the Islamic world to produce batches of scholars and preachers who are "intellectually hybridized" and "American-cloned," through so-called Sharī'ah rehabilitation courses for mosque preachers, imams, exhorters, and sheikhs.

Similarly, they establish Islamic institutions under various names that call for the dissolution of Islamic identity and the distortion of religion under slogans such as "dialogue," "moderation," "discourse of the other," and "reformulating religious discourse," presenting them as non-governmental civil society institutions. The audacity and foolishness of the Americans reached such a point in mid-2004 that, in their sick ambitions to change the Islamic religion, they gathered a number of scholars and specialists, or some apostates, to abridge the Qur’ān! They produced a new, abridged Qur’ān after deleting all verses of Jihād, loyalty and disavowal, and those calling for hatred of disbelievers, dissociation from them, and Jihād against them, under the pretext that this is the basis of terrorism in the Islamic religion.

They named the new abridged Qur'ān "Furqān al-Ḥaqq" (The Criterion of Truth)!! As if our complete Qur'ān, preserved by Allāh's protection despite them, were a criterion of falsehood! Far be it from that, and *{monstrous is the word that comes out of their mouths; they speak nothing but a lie}* [cf. Qur'ān 18:5]. You can imagine, then, the extent to which the doctrinal dimension of this battle goes.

### **On the Intellectual and Cultural Front:**

The campaigns aim to secularize and deconstruct the Arab and Islamic mind, and to re-mold it according to the American way. This is intended to create generations of disfigured individuals who have no religious or intellectual identity, and no connection to their historical and cultural roots. They are led by a group of agents who belong to the Ummah of Islām only in name and appearance, but are Americanized Zionists in thought, culture, and beliefs. This objective and program have many details and programs that have become well-known under the slogan of the war of ideas and curricula that America is waging against Muslims, their civilization, and their peoples to separate them from those civilizational components.

### **In the Political Dimension:**

The campaigns aim to dismantle the existing political entities in the Arab and Islamic world and reshape them by manipulating political maps, existing ruling systems, and demographic compositions along sectarian and ethnic lines. They also aim to impose an innovative model of "colonial democracy," which mixes principles of "democratic origins," "colonial conditions," and "oppressive, arbitrary methods of dictatorial governments." This is done by imposing a set of policies to remove all forms of religious, nationalist, national, and political opposition from their path and render them ineffective. America thereby removes some regimes it previously established or supported, overthrows some, keeps others, and reshapes and creates other regimes in their place. This enables it to implement its program in our region through its project named "The Greater Middle East," extending from the borders of

China to the Atlantic coasts, and from the shores of the Black Sea and Caspian Sea to the Arabian Sea and the great African desert – in short, the Arab world and most of the Islamic world.

### **In the Economic Dimension:**

America aims for complete control over the economies and resources of this region, especially energy, particularly oil and gas. This allows it to control the economies of its allies and compel them to operate within its program. It also aims to link the region's economy to its own economy and that of Israel, through what it calls partnership agreements, the establishment of free zones, joint economic projects, and other monopolistic colonial economic tricks.

### **In the Social Dimension:**

The campaigns aim to dismantle the social components of Arabs and Muslims and reshape them in terms of customs, traditions, and behaviors. This is done through media programs, the onslaught of satellite channels and internet networks, and what they broadcast through them, thereby manipulating people's minds to disfigure them and re-clone them according to the Western American model. This involves spreading a culture of prostitution, unveiling (sufūr), intermingling of sexes, singing, and the arts of vice, under the names of freedom, entertainment, gender equality, and women's liberation, etc. The Americans have named this scheme their "societal re-engineering programs."

### **In the Educational Dimension:**

America is currently waging a fierce campaign against the Arab and Islamic world in the educational, intellectual, and cultural fields. This campaign is more ferocious than its military campaign, with a larger budget, and more complex in its plans, networks, and covert methods.

The Crusaders and Jews, as I mentioned in the introduction of this book under the title "Axes of Resistance," realized that the roots of resistance stem from the

Ummah's religion and its doctrinal, intellectual, cultural, and moral heritage. They also realized that the means of nurturing and preserving this heritage come through educational materials and methods. Therefore, America and its allies focused their attack on this front, using the same strategy of "construction and destruction" mentioned earlier. They work to demolish our intellectual and educational heritage while building their thought, theories, and methods of their civilization and life within our Ummah.

Or so they try to do. They have worked towards this by imposing projects to change educational curricula on ministries of education in the Arab and Islamic world, at all levels from elementary to higher education. They have particularly focused on corrupting curricula in subjects such as history, national education, Islamic education, Arabic language, political and social sciences, and ethics, etc. They have also sought to prevent specialized religious education, restrict it, and impose government control over mosques, lessons, and sermons, etc.

### **In the Military Dimension of the Campaigns:**

American campaigns work to impose their military control over the region they have named the Greater Middle East through the following strategy:

1. Direct military presence through the occupation of some areas like Afghanistan and Iraq, and other areas they plan to invade, such as Syria, Iran, Sudan, Egypt, and parts of the Arabian Peninsula.
2. Current presence in the Arabian Peninsula, as well as in Turkey, Egypt, North Africa, and Central Asian countries. In what it calls the Central Command area of operations, which includes the Arab world and most of the Islamic world, there are over a million American soldiers, excluding allied forces from NATO and others.
3. Direct military presence through land and naval bases and fleets that collectively surround this entire region and, along with their permanent bases

in the heart of the Arab and Islamic world, constitute its occupation and control of the region.

4. Enhancing the capabilities of the Israeli army to be an almost sole, superior, striking strategic force in the region.
5. Dismantling the Arab and Islamic armies surrounding Israel, either by destroying them as in Iraq or by deconstructing them as happened to the armies of Egypt, Jordan, Syria, and others, which were repurposed for internal security tasks to suppress their own peoples.
6. Integrating the remaining strong, existing armies in the region into its logistical services, as the Pakistani army is doing at the time of writing these lines on the night of March 21, 2004, in its massacres targeting Arab, Uzbek, Turkestani, and Chechen mujāhidīn, and those who sheltered them in the tribal areas of Waziristan. Similarly, other Turkish and regional armies provide their services, voluntarily or involuntarily.

### **In the Security Dimension:**

America's security strategy, in its latest form, can be summarized in the following points:

1. Deploying security units from various American intelligence and security agencies such as the CIA, FBI, and others newly created, directly through official, overt offices in Arab and Islamic capitals, and through covert offices under various covers, as well as through security sections in its embassies in the region.
2. Placing the entire intelligence apparatus of Arab and Islamic regimes in the region at its direct service, assigning them dirty work such as arrests, torture, suppression, and liquidation.

3. Placing the security forces of dozens of direct and indirect allied countries worldwide at the service of its security program, compelling these countries to implement its program and security regulations, arresting whomever it wishes, and extraditing whomever it wishes, even against the will of governments and their judicial bodies, and even after their acquittal. This occurred in the arrest of six Algerian Arab mujāhidīn in Bosnia after their acquittal by the Bosnian court, their kidnapping, and their transfer to Guantanamo, against the will of the Bosnian government and despite the foolish global public opinion captive to international Zionist media.
4. Holding regular and emergency security agreements, alliances, and conferences throughout the world.
5. Eliminating safe havens for Islamists pursued by their own countries or by America, and forcing countries to extradite them or expel them so that America can, in turn, pursue and kidnap them.
6. Drying up the financial sources of Jihādī groups and any Islamic institution it considers terrorist or supportive of terrorism, in an attempt to plunge the mujāhidīn and their families into a state of hunger, fear, and destitution, and to paralyze their ability to operate and move.
7. Destroying established military bases and visible frontlines of resistance hotspots through aerial and missile bombardment, or by assigning client forces from local armies or militias to advance on and liquidate them.
8. Liquidating resistance leaders and Jihādī figures through assassination and kidnapping.
9. Arresting Jihādī elements from everywhere, extraditing them to America or their home countries, or imprisoning them locally.

10. Practicing a policy of "preemptive strikes" and aborting supposed terrorist cells, as they claim, whereby America destroys and liquidates any institution or individual it suspects or accuses of being hostile.
11. Employing deterrence and counter-terrorism, using dominant technology and the capabilities of a superpower.
12. Recruiting agents among Islamists and planting them in supposed resistance arenas.
13. Launching a "war of ideas," as Rumsfeld called it, aimed at destroying the intellectual, religious, and cultural backgrounds that fuel the readiness for resistance, and instead implanting concepts of surrender to the enemy within the Ummah.

(This is regarding the offensive direction; as for the defensive direction, the following points can be added:)

14. Expanding the issuance of anti-terrorism legislation within America and in allied countries, regardless of civil rights and human rights.
15. Creating new internal security agencies and establishing a new ministry for them in America.
16. Internal defensive precautions and security measures that reach obsessive levels, and conducting security drills for hypothetical attacks, even with weapons of mass destruction.
17. Pressuring Arab and Islamic communities, besieging them securely, infiltrating them, and exploiting them.
18. Utilizing international organizations and UN-affiliated bodies in its anti-terrorism program, such as obligating all member states to submit reports on

their achievements in combating terrorism, and providing records of banking system activities and money transfers in their countries, with the threat of sanctions for lenient states.

19. Finally, what was proposed by the old black hag and the speckled snake, Condoleezza Rice: the idea of forming local militias from friendly forces in all regions of the world to be America's local arm in combating terrorism. This is to address the apparent deficit in American manpower and its inability to meet the needs of its imperial dream.

This, in short, is what can be termed the strategy of state terrorism by the superpower, the sole global pole: America, to date. May the Almighty Avenger disgrace them.

With this, we conclude the general axes of these campaigns, which operate according to the theory of the clash of civilizations, as they have declared their objective of eliminating Islamic civilization as a path to survival and unifying their ranks.

## **2. The Reality of the Arab and Islamic Ummah in Confronting the Campaigns:**

We will address this by examining the reality of different segments:

### **a. The Reality of Ruling Regimes in Arab and Islamic Countries During These Campaigns:**

1. These regimes, especially in the Middle East and surrounding areas, feel threatened with removal by America if they do not comply with American demands for increased subservience and prostration, particularly in combating Islamic movements and the roots of resistance, according to American demands, which want everyone to act like the Libyan model presented by Qaddafi: surrendering everything and opening doors to all demands and concessions.



2. These regimes feel threatened with removal and revolution by their own peoples if they continue with further subservience, prostration, and compliance with endless American demands.
3. The regimes stand terrified before these two options – removal from abroad or from within – and are incapable of opening up to and cooperating with their peoples, due to a massive legacy of oppression, corruption, plunder, and crimes they have become accustomed to, along with the power and benefits they are used to.
4. It appears so far that the regimes' choice is to yield to American pressure and confront their peoples, thus heading towards an inevitable confrontation with them, in order to appease America so that it does not replace them.

**b. The Reality of Muslim Scholars and Leaders of the Islamic Awakening:**

Muslim scholars today are divided into two groups:

The group of hypocritical pro-regime scholars.

The group of righteous but incapacitated scholars.

Each group is further divided into two:

As for the hypocritical pro-regime scholars:

A. A faction siding with colonialism and with their rulers in their loyalty to colonialism.

B. A faction hypocritical towards their rulers but opposed to colonialism.

As for the righteous but incapacitated, they are also two groups:

C. A faction trying to hold the stick in the middle, between the rulers and the seeds of the Jihādī renaissance and the features of the coming resistance. However, whenever they practice some neutrality and demand some reform, the ruler's rod looms, along with the costs of enjoining good and forbidding evil and the ruler's wrath. So they are suppressed, and they incline towards flattery, sycophancy,

muttering, and ambiguity, thereby losing the affection, love, and trust they had gained from the Muslim street. Thus, they continue to waver, belonging neither to this group nor to that, like a lost sheep straying between two flocks.

D. The second group of the righteous are reclusive and fearful. Their piety and conscience do not allow them to go along with the ruler, nor does their faith, steadfastness, and courage enable them to speak the truth and support the people of truth.

This group of "those who are silent about the truth" constitutes the best of Muslim scholars today! Incapacitated, hesitant, while people are lost, agitated, and confused in the midst of these tumultuous waves that would baffle even the forbearing. So what of the common Muslims?

There are no signs on the horizon, as of yet, of anyone from the school of Ibn Taymiyyah, Aḥmad ibn Ḥanbal, Mālik, al-Shāfiʿī, Abū Ḥanīfah, Sufyān, or al-Awzāʿī – those whose stories of steadfastness once delighted these scholars' audiences among common Muslims. And to Allāh is the complaint.

### **c. The Reality of the Leaders of the Islamic Awakening:**

Incapacity and submission prevail among most leaders of the Islamic Awakening. They find no outlet except to vent their anger and criticism on America and its practices, especially since the regimes' discontent with American pressure has opened a window for some of them to curse colonialism, bypassing the rulers who represent and carry out its tasks in our countries. As for a program, they all call today for democracy, political reforms, and the people's choice, perhaps finding in this a sphere and an outlet. There are no signs among the senior leaders of the Awakening and its top figures today of anyone emerging to lead the resistance or call for it.

However, many of them, along with some righteous but hidden Muslim scholars, play an important role in calling the Ummah to adhere to its constants and confront

the campaigns of Westernization and intellectual and civilizational colonialism, which is a very important effort in generating the groundwork for resistance.

**d. The Reality of Political, Nationalist, National, and Secular Parties and Oppositions:**

As a result of the global onslaught against Islām today, and the accusation of terrorism leveled against those working under its banner, secular parties and political and intellectual figures in the Arab and Islamic world found a margin of freedom, away from the possibility of being charged with "terrorism" and consequently entering the circle of liquidation through killing, kidnapping, or imprisonment. Other factors helped this current to freely propagate its ideas. Most importantly, their call for democracy, power-sharing, and opposition rights finds support from America and aligns with its projects for political reform. So they began to voice these openly without fear, taking their liberty in denouncing the rampant corruption in regimes and their practices. Here, they split into two factions:

1. A faction representing honorable opposition: These denounce the corruption of regimes and the objectives of the American campaign, stand with the Ummah, and call for resistance in a strong, cohesive manner, through a national and nationalist discourse that aligns in its propositions with the objectives of resistance and Jihād, even if the doctrinal starting point differs.
2. A faction representing treacherous, client opposition: These have intensified their attack on Islām and their call for America to enact political reform, imposing it on regimes willingly or unwillingly. They see this as an opportunity to pounce on those regimes, thoroughly exposing their disgrace and ruin. They present themselves as a third option, alongside the regimes and the forces warring against them from Islamic fundamentalism in all its forms.

This malicious option is the one poised to move on the ground today, before

the invading American hordes, to topple those regimes and replace them as an option of even greater disbelief, error, subservience, treachery, and hostility towards Islām and Muslims.

Media outlets, satellite channels, and internet forums today are teeming with those who take the model of Karzai and the Iraqi opposition – who reached power on American tanks – as a model of hope for achieving their vile dreams.

**e. The Reality of the Common Muslim on the Street:**

The state of the common Arab person on the street can be summarized under the headings of frustration, anger, oppression, rejection of regimes, and rejection of what the programs of the invading campaigns impose.

The common peoples of Arab and Islamic countries are divided into two camps:

1. A minority that welcomes the coming change, even if on American tanks. They are weary of oppression, poverty, injustice, marginalization, and a miserable life.
2. A majority that rejects the regimes and the American campaign programs, calling for resistance and preparing for it.

Anyone observing the state of ferment in the Arab and Islamic street is optimistic, very optimistic, about the birth of resistance movements extending from the borders of China in the east to the shores of the Atlantic in the west, with their fervor reaching all corners of the globe.

**f. The Reality of the Jihādī Current and the Seeds of Resistance Forces:**

As mentioned earlier, the entire Jihādī current, with all its spectrums, men, and organizations, and even many of its supporters, has entered the post-September global trench, as we detailed previously. Therefore, only those whom Allāh spared have survived its men and cadres from killing, kidnapping, and imprisonment. Most of those remaining from this small number have become convinced of setting aside

all previous objectives and options and adopting the option of resistance and confrontation with America and its allies.

Perhaps Allāh will guide our hands and the hands of those who remain to lay the foundations for a global resistance, which will be the solid base upon which the forces, factions, companies, and cells of resistance in the Ummah will arise.

As for the seeds of innate resistance in the Arab and Islamic street, indications suggest they are in the process of formation. The revolutionary Jihādī atmosphere is heating up at an accelerating pace. Daily events fuel it with causes for anger and sacred hatred. The media, the satellite channel revolution, and information networks play an important and wonderful role in communication, news exchange, and idea sharing. The arena is "promising" in every sense of the word.

However, the fear of matters exploding uncontrollably, with all the aforementioned contradictions, is real. We ask Allāh not to let people enter a state of chaos, tribulations, great battles, and comprehensive anarchy.

Hence the importance of the Islamic and Jihādī Awakening taking the lead in rationalizing the resistance and guiding it in the right direction.

Finally, in describing the reality of Muslims, it is necessary to point out a very important and dangerous phenomenon that requires swift treatment from minds capable of directing and rationalizing the resistance – from scholars, thinkers, writers, and media figures of the call.

This phenomenon is:

### **The Phenomenon of the Ummah's Elite Resisting Its Own Vanguard of Resistance**

Contrary to the logic of colonial situations and resistance forces in all nations, believer and disbeliever, throughout history.

And contrary to what happened throughout our Arab and Islamic history during the first and second colonial Crusader campaigns, when the Ummah and its elite stood

against the invading enemies and their allies, current conditions indicate a strange phenomenon that surrounds the resistance and resisters with danger.

In the worst cases in those previous circumstances, Arab and Islamic societies produced resistance forces. The Ummah was divided between a working, resisting, mujahid minority, and a majority that abstained from Jihād and resistance but supported it, aiding it as much as they could with material, moral, or even emotional services. Only a rare few from the segments of the Ummah deviated to lend their voice to assisting colonial powers. At the forefront of forces supporting resistance in those times were its scholars, thinkers, men of opinion, literature, and the pen. This happened in the history of Muslims and in the history of all peoples who were occupied and resisted.

But what is happening now is that many organized elite segments in Arab and Islamic societies – the ruling class, the scholarly class, the Awakening class, the political opposition class, the intellectual and thinker class – appear as if they are: acting as antibiotics against resistance, supporting the germ of new colonialism. Beyond being segments that do not resist colonialism – which targets all these classes, from the most corrupt rulers to the most wretched of the governed, with oppression, plunder, and destruction – they are rather antibiotics against the living, mujahid cells of resistance to America and its agents in the region.

Praise be to Allāh that the overwhelming majority of ordinary common Muslims, due to their sound innate compass, tend to support Jihād, the mujāhidīn, and resistance forces, as do some minorities from those elites.

In my opinion, this anomalous phenomenon, which must be remedied, is due to three reasons:

(1) The success of colonialism in its intellectual media campaign to combat "Islamic terrorism," as it termed it. This is the label they succeeded in attaching to Jihādīs, except in special cases of resistance such as in Palestine, and partially in Iraq.

(2) The convergence of interests among the aforementioned segments in confronting Jihādī resistance, for political, personal, intellectual, or material purposes.

(3) Most importantly, in my opinion:

The failure of the Jihādīs since September, for reasons that would take too long to explain, to launch a successful media and intellectual campaign capable of establishing itself as a legitimate resistance according to the standards of those circles.

While today, among the general components of Arab and Islāmic peoples—rulers and ruled of all kinds—Jihād in Palestine is viewed as legitimate resistance, and similarly, in part, some segments of the resistance in Iraq, a negative characterization prevails over all actions of Jihādīs confronting the Americans and their allies in Afghanistan and in various countries around the world. This includes operations occurring in Saudi Arabia, Jordan, Europe, and elsewhere. The Jihādīs have been branded with all negative attributes, such as ignorance, bloodthirstiness, terrorism, and more. They have been cornered into a narrow, unfavorable position that requires a swift solution to restore the truth.

This is one of the most significant challenges facing the Jihādī resistance against the Crusader-Zionist campaigns led by America, its allies, and its agents.

### **3. A Summary of the Power Composition in the Resistance Camp, the Occupation Camp, and the Neutral Camp Between Them:**

After understanding the enemy's program, objectives, and strategy for achieving those objectives—a process that is fundamental to formulating the resistance's own program and strategy—we must now complete the data required to develop our strategy. Specifically, we need to analyze the power composition of the resistance camp, identify its internal strengths, and find ways to expand them. Similarly, we need to study the composition of the enemy and its allies so that we can work on

dismantling their alliances. Finally, it is essential to understand the nature and composition of the neutral forces between us and the enemy, in order to either win them over to our side or, at the very least, ensure that they remain neutral.

### **Map of the Composition of Hostile Campaigns by America, Its Allies, and Its Agents:**

The campaigns consist of overwhelming forces, cooperating in all military, security, political, economic, and media fields, etc. These campaigns, led by America, are composed of the following forces, in order of importance:

#### **1 - The United States of America:**

Led by political powers and media and financial lobbies that the Jews, over two centuries, have managed to infiltrate and control their direction. The United States possesses a range of data and manifestations of military, economic, and technological power that is not the place here to enumerate; they have become too famous to point out. Suffice it to say that strategic studies centers today classify America's military strength as greater than that of the next nine largest military powers combined!

#### **2 - Israel:**

It comes second in importance in these campaigns, not only due to the significance of its military capabilities, the development of which America and Europe have nurtured to high levels, but also because its rabbis, from the Sages of Zion, are the ones who direct the thinking of all these allies. Furthermore, the major financiers who own the largest financial institutions and international banks are Zionist Jews, who control global media institutions, including press, cinema, satellite channels, and publishing houses, thereby manipulating politics in major countries, let alone others. And because Israel is implanted in the heart of our Arab and Islāmic world.

#### **3 - Britain:**

It is America's natural ally religiously, as the majority of them, like Americans,



adhere to the Protestant denomination with its Zionist influences. Other ties, such as language and history, also connect them with America. Moreover, the administration of both parties that alternate in power in Britain (Conservatives and Labour) is dominated by political, media, and economic lobbies, mostly Jewish or subservient to Jewish influence, similar to the (Republican and Democratic) parties in America. The importance of this ally stems from its vast historical colonial experience, especially in our Arab and Islāmic lands.

#### **4 - North Atlantic Treaty Organization (NATO) Countries:**

This is the military alliance that has linked America and Western European countries since their victory in World War II. It has been expanded in stages, most importantly after the collapse of the Soviet Union, when most Eastern European countries that formed the dissolved Warsaw Pact joined NATO, bringing the number of these countries today to about 26. However, the most prominent and important of these allied countries from a military and general strategic standpoint are Western European nations such as France, Germany, Italy, Spain, Belgium, and Portugal, in addition to Australia and Canada.

#### **5 - America's Allies from Countries Outside NATO:**

Because America has become the sole superpower in the world through an anomalous surge unprecedented in history, and because it now holds the keys to military and political power to influence ruling regimes and states, as well as controlling the global economy and the world's energy sources, and also controlling the main media and guidance channels in the world through the dominance of global Jewish Zionist lobbies.

Therefore, most countries in the world have become part of America's list of permanent or temporary allies, voluntarily or involuntarily.

**Among the most important countries on this list of America's allies from outside NATO are:**

**a. Japan:**

Although a rival ally in the economic field, where a fierce, albeit cold, economic war rages between them, America, after Japan's defeat in World War II in 1945, managed to dismantle Japan's religious and cultural foundations, change its civilizational identity, and integrate it into the Western world.

Since the First Gulf War (Desert Storm) in 1990-1991 and the launch of the New World Order, America has managed to draw Japan into becoming a military ally, gradually entangling it in American conflict zones. After September and the invasion of Iraq, America dragged Japan into becoming a genuine field military partner in its invasions and Crusader campaigns. These days, it is luring Japan into Afghanistan.

**b. Russia:**

Russia remains a historical competitor to America, but its economic and political conditions have made it a plaything in the hands of NATO and its leader, America. Despite its attempts to assert its presence, especially in its surrounding sphere in Central Asia, the Baltic states, and Eastern Europe, America has managed to draw most of those countries into its alliance as well.

Russia is left only to play on the margins of competition between the axis of major European countries (Germany, France, and recently Spain) and the axis of (America, Britain, and Italy) and their tails of weak European countries, in addition to Japan. However, because all these countries, including Russia, stand against Islām and its civilization, a Crusader alliance has united them, largely cohesive in fighting us despite its internal contradictions and conflicts. Hence, Russia stands in America's alliance, like others, despite these internal contradictions and conflicts within their alliance.

**c. India:**

India is on its way to becoming a great power. Its human capital amounts to one billion people, constituting about 1/6th of the world's population! Its economy is growing competitively, and its vast markets form a very important arena for the

global capitalist economy. Its military development—conventional, technological, and nuclear—has reached the ranks of strategic powers. Its historical conflict, with its fanatical Hindu identity, against Muslims, nominates it to be a fundamental pillar in the (Crusader-Jewish) axis of evil invading Muslims. Strategic studies indicate that by the year 2050 CE, India will become the third most powerful country militarily and economically, after China, which will occupy the first position, while the United States will move to the second position.

Talk of its entry as a permanent member with veto power in the UN Security Council is becoming increasingly clear and explicit, and European countries, including France, have called for it.

Therefore, America and Israel have not neglected attempts to draw this sleeping giant ally into their camp. The trajectories of the Indo-Pakistani conflict have revealed overt American bias in India's conflict against Pakistan, and an ever-advancing political-military alliance between them. News of joint military maneuvers between America and India has become frequent and recurrent. American officials have also declared India their primary support for stability in South and East Asia in the fight against terrorism.

#### **d. America's Allies in Third World Countries:**

America relies on important allies in the Third World, such as some Asian countries like South Korea and Taiwan, most Southeast Asian countries, most African and Latin American countries, and Eastern European countries that have not yet joined NATO. America has drawn most of these allies into the American camp due to their corrupt regimes, whose conditions are no different from those of regimes in the Arab and Islāmic world. Some of these allies have strategic importance for America, which began to take shape with their field entry into the global campaign against terrorism, as they called it. This is in addition to their significant political importance in lending an appearance of an international coalition to America's

military adventures, as Korea, Poland, and some Latin American countries participate today in Iraq.

### **e. America's Allies and Agents within the Arab and Islāmic Ranks:**

These are the most dangerous allies because they are within our internal ranks. This camp consists of apostates and hypocrites and contains the following malicious spectrum, mentioned in descending order of the importance of their role in favor of the enemy:

#### **1. The Apostate Ruling Regimes in Arab and Islāmic Countries:**

As a result of the historical corruption of these regimes, their bitter reality, and their sole focus on remaining in power at any cost, they have become playthings in the hands of the American administration. This is not the place to elaborate on the aspects of corruption of these regimes and their collaboration with enemies, as that would be lengthy and is, in any case, well-known. In short, these regimes have mortgaged their will and actions to the will of the enemies of Islām, especially America. They opened their lands—by land, sea, and air—for them to establish bases and launch wars against Muslims and exterminate them. They supplied them with oil and energy to run their war machine and poured the wealth of Muslims into their treasuries and banks. They made their security apparatuses, intelligence services, and prisons foul instruments to serve America's plans in the war against Islām, Muslims, and their Jihādī resistance vanguard. In short, they stood with America with all their political, military, and other apparatuses, against their own peoples and despite them. They did not allow these peoples to practice any support for their causes or for their Muslim brethren, and even deprived them of the simplest forms of protest and expression of opinion regarding all this injustice and darkness.

#### **2. The Hypocrites among the Sultan's Scholars, the Colonial Jurists, and the Corrupt Leaders of the Islāmic Awakening:**

This group, in short, represents the Sharī‘ah facade that bestows legitimacy on all the injustice and hardship Muslims face. Starting with the mother of all calamities, which is their ruling by the laws of their enemies, other than what Allāh has revealed, and ending with bestowing legitimacy on the occupation of Muslim lands and considering enemy soldiers to be protected persons against whom it is not permissible by Sharī‘ah to aggress. This passes through supporting normalization projects with the Jews, and last but not least, moving with all seriousness and enthusiasm in America's programs for the war of ideas. To combat Muslims, mujāhidīn, and resisters on Sharī‘ah grounds in the name of religion, and intellectually in the name of Islām. To withdraw legitimacy from Jihād and resistance, after having bestowed it upon the occupation and its allies among the apostate rulers. What has been mentioned in previous chapters of this book suffices to avoid repetition here. The most dangerous and criminal of these are their long-term programs to establish a basis for distorting religion and re-presenting it according to American specifications for combating terrorism, which consider its origin to begin with the texts of the Qur’ān and Sunnah and the heritage of the Ummah, upon which there has been consensus over the centuries regarding Ḥākimiyyah, al-Walā’ wa-l-Barā’, and the foundations of Tawhīd.

### **3. Ethnic and Religious Minorities in the Arab and Islāmic World:**

America, benefiting from the accumulation of problems and injustices that befell many minorities, just like other segments of the Ummah on one hand, and from the accumulation of unjustified historical grudges among some minorities in many other cases, has managed to form the military and political spearhead that moves on the ground in coordination with American forces and their allies. This occurred with the Farsiwans, Turkestanis, and Shia Hazara minorities during its invasion of Afghanistan. It also happened with its use of Kurds and other minorities during its invasion of Iraq, and as it prepares them to move today in Syria, Turkey, and Iran. This is also happening with Christian Crusader political and military forces in

Lebanon, and as France and America try to stir up Berber nationalist sentiments in North Africa, and so on and so forth. It also tries to play on the ticking time bomb between Sunnīs and Shīʿas in the Middle East, especially in the Gulf and the Levant. Ignorance at times, and historical grudges at other times, provided it with an opportunity to destroy the unity of the Ummah from within, which is one of the most important factors for its victory in this confrontation, after Arab nationalists and fanatical chauvinists from secular minorities provided the material for this deadly poison to tear apart the Ummah over successive decades.

#### **4 . Westernized Immigrants with Dual Nationalities and American Loyalty:**

This segment of technocrats, holders of academic degrees, and higher studies is one of the most important and dangerous. This class of immigrants and children of immigrants from Islāmic communities in Europe and America emerged due to political and economic conditions in the Arab and Islāmic world. Western intelligence agencies have co-opted tens of thousands of these individuals and their children, selecting from them those who would become politicians and leaders in various fields in their home countries. Among the clearest examples are individuals like the Afghan Pashtun businessman and oil magnate with American citizenship, Hamid Karzai, the president of Afghanistan who immigrated to America, and a certain Zāda, the Afghan-American ambassador of Farsiwani origin, also an American citizen, who was the architect of the Bonn Conference that politically mapped out the occupation of Afghanistan. Examples also include senior Iraqi opposition figures like the professional international thief Ahmed Chalabi, and his other comrades such as Allawi and Bahr al-Ulum, and others who spent a significant part of their lives in America and the West. Among them today are Libyan opposition figures and their senior symbols in America, as well as the Syrian and Iranian opposition, which are being hastily manufactured in America today. The examples are numerous, after regimes of injustice and tyranny have created diasporas of tens of millions of Muslims in Western countries since these regimes

came into being. The program has become clear, repetitive, and well-known, as have its men and tools.

### **5. Americanized Agents from the Secular Current within the Arab and Islāmic World:**

The American political offensive against the Arab and Islāmic world, under the pretext of reform and democracy, has produced a type of political opposition that has adopted American democratic and political reform projects. These are Westernized secularists, or rather Americanized individuals, who openly and without any equivocation welcome the replication of the American model of life in any way, even if it is on an American tank, following the Iraqi model. These opposition figures have even become emboldened against closed political regimes, as in Egypt, the Gulf states, and elsewhere, after sensing American protection and the weakness of regimes whose remaining days are numbered. This type, along with the previous one, are those whom America is preparing to rule us in the post-current-regimes phase.

### **6. The Class of Material Beneficiaries of Colonialism from among Senior Financiers and Businessmen in Our Countries:**

With this comprehensive American offensive today, which includes major economic conspiracy projects, a class of merchants and capitalists is emerging in the Arab and Islāmic world. These are individuals who become partners in the American colonial project through partnership schemes, free zones, and major American and Western economic projects. Most of these are men of power and politics, and leaders of Arab and Islāmic societies, such as tribal chiefs, feudal lords, or capitalists whose interests align and intertwine with the goals and interests of the American project in what they call the Greater Middle East.

### **7. The Decadent and Corrupt Class from among the Sinful Common Muslims:**

Most of these are from the popular segments of the general Arab and Islāmic

Ummah, who are intellectually distorted and culturally defeated. They have linked their minds to the sources of intellectual and cultural broadcasting from American and Western media outlets, and have been raised on programs like "Video Club," "Star Academy," Rotana satellite channel, and the like. Colonial powers are keen on drawing up major Westernization plans to expand this segment by opening universities, scientific and cultural centers, and sending missions to America for long periods to qualify a client cadre that is scientifically, intellectually, and culturally subservient. From them will come the applauding audience in the American Zār ceremony whose drums are beating throughout the length and breadth of our lands today.

### **Composition of Resistance Forces, Their Supporters, and Allies in the Arab, Islāmic, and International Arenas:**

The vanguards of the nascent resistance confronting these Crusader campaigns consist of the following forces and segments, which I arrange according to their importance as follows:

- (1) Remnants of Jihādī current organizations from the Arab Afghans, al-Qā'idah, and Jihādīs in general from the remnants of groups and individuals scattered and displaced today throughout the world.
- (2) Mujāhid organizations (not from the Jihādī current) in various parts of the Islāmic world, such as the mujāhidīn in Palestine, Kashmir, the Philippines, Burma, Southeast Asia, the Horn of Africa, Chechnya, Bosnia, the Balkans, Central Asia, and elsewhere.
- (3) Supporters of the Jihādī phenomenon from among enthusiastic youth who carry Jihādī thought in the Arab and Islāmic world.
- (4) The general bases of Islāmic Awakening groups from various segments, where feelings of zeal, enthusiasm, revolutionary spirit, Jihādī orientation, and emotion are



escalating, despite most of their leaders leaning towards political and da‘wah work and refraining from Jihād and resistance. This segment numbers in the millions, praise be to Allāh.

(5) Righteous independent scholars, who are many but still in a state of incapacity, leniency, and inaction. However, they are sympathetic to the resistance. I believe they will emerge when its strength grows.

(6) Righteous and honorable leaders in the Islāmic Awakening, especially in its second-tier and mid-level leadership. Most of them have begun to realize that Jihād is the solution after the futility of political paths and the increasing audacity of the colonial onslaught, especially within the Salafī current and groups holding the ideology of the Muslim Brotherhood.

(7) The ordinary Muslim on the street in the Arab and Islāmic world. This is a huge segment. Those enthusiastic for Jihād and resistance, and ready to contribute some effort to resistance in the direct (military) or (civil resistance) domain, or support with money, words, or any contribution, even if only by supplication in their absence—which is one of the most potent weapons in this battle—constitute a segment of hundreds of millions in an oppressed Ummah whose population today approaches one and a half billion Muslims.

(8) Honorable individuals and people of conscience from the nationalist, patriotic, leftist currents, and some secular opposition groups in the Arab and Islāmic world.

As for the presumed supporters and allies of the global Islāmic resistance in the external sphere, they are all enemies of the American imperialist project, its expansionist imperial program, and its imperialist Crusader campaigns.

The enemies of American imperialism in the world today are many, even in the Western world, and even within the American populace. They form a very large segment globally. Some have openly declared their position, while others have remained hidden due to fear and pressure. However, the strengthening of the

Islāmic resistance, its heavy toll on American forces, and the erosion of some of its prestige will make this fearful segment, afraid of American repression, declare its position. It will also make the American alliance vulnerable to dissolution and disintegration.

The presumed supporters and allies of the resistance abroad in these circles are, according to their importance:

- a - Leftist parties in Western countries known for their history of opposing American policies.
  - b - National parties and global liberation forces in the Third World known for their history of opposing colonialism, especially American domination and imperialism.
  - c - Green parties and nationalist and patriotic political parties opposing American policy in the West.
  - d - Human rights organizations and non-governmental institutions opposing American policies in the Western world.
  - e - Secret leftist military organizations and others, known for their hostility to America or its allies, such as the Red Brigades, the Japanese Red Army, the ETA organization in Basque Spain, and organizations refusing to lay down arms from the Irish Republican Army, and the like.
  - f - Civil society institutions and organizations within the United States itself, including blocs, bodies, and personalities opposing American expansionist policy. These are circles towards which political, media, and other efforts must be directed to benefit from the common ground between us and them against American imperialist policies, each according to its capacity.
- I believe that such a move, by those who have the capabilities for it, can open up avenues for us that will confuse the enemy and completely overturn its security and strategic calculations.

## **The Reality of the Neutral Camp in the Conflict Between American Campaigns and Global Islāmic Resistance Forces:**

Until now, the neutral camp in the conflict between America and its allies on one side, and the Islāmic resistance forces opposing them on the other, remains limited and small for three reasons:

Firstly: American political, media, economic, military, and security terrorism against all parties that declare their opposition to the American project, under penalty of being branded as supporters of terrorism.

Secondly: The lumping of the global Islāmic resistance, in all its spectrums and colors, under the label of "terrorism," and even placing them under the term "al-Qā'idah" and supporters of al-Qā'idah. Consequently, anyone who supports them is embarrassed and made to feel they are walking towards their doom.

Thirdly: The failure, so far, of the various factions of the resistance in their media and political programs, and their failure to present themselves to local and international public opinion as legitimate resistance forces. Their focus has been on incitement to action, without political and media dimensions that consider the pathways of public opinion formation.

Nevertheless, there is a spectrum of states and regional and global powers that remain in the circle of neutrality. These must be the focus of efforts by the resistance forces and their cadres, especially in the political and media fields, to convert them as much as possible to the camp supporting the resistance forces. Among these forces are:

1 - In the external sphere, there is China, which America seeks to fragment, and for which Congress has had a public program since 1995. It is a candidate to shift to the camp assisting the resistance against the Americans, if the resistance forces prove themselves, present themselves as "legitimate" resistance in the international

concept, and succeed in shedding the accusation of "terrorism." There are also many Asian and African countries, and very important segments of the populations of Western countries who detest America and its programs, and have not understood the programs and objectives of the resistance in our lands. The enormity of this camp has been proven by the massive demonstrations that have roamed the streets of Western countries and capitals. These segments are not, by nature, supportive of the resistance.

2 - As for within Arab and Islāmic societies themselves:

The segments of neutral forces are still large; they detest the Americans but do not support the resistance, do not understand its message, and have distorted perceptions of it, such as religious and ethnic minorities, and many common people.

After this brief explanation of the map of forces and allies for both conflicting camps—the camp of the invading enemies and the camp of the global Islāmic resistance forces against them—we can move to the next important paragraph, which is:

### **Thirdly: Pillars of the General Political Strategy for the Call of Global Islāmic Resistance:**

At the beginning of the discussion about the broad outlines of the strategy for global Islāmic resistance in confronting America and its allies, it is worth drawing attention to very important points:

- Strategy, as we mentioned, is characterized by relative stability, and its stability is related to the general stability of the surrounding data and general conditions. However, due to the stark imbalance in material power between the resistance forces and the forces of the American campaigns and their allies, the resistance strategy cannot be detailed.  
Because the weak cannot set strategies.

This is due to their inability to impose conditions, or at least to maintain their stability. Therefore, strategies may change as a result of shifts in general conditions. It is more advisable for the resistance strategy to be a set of broad strategic lines that give it flexibility of movement and the ability to change tactics according to emerging realities.

- Resistance is a confrontational act and a project of engagement. It must be stated clearly and with an understanding of a very important fact: without a strong armed confrontation present on the ground, and without resistance that takes on the character of a general phenomenon, not just a series of uprisings, there will be no value to any political or media theory of resistance. Resistance derives its existence and life from its effective armed strength on the ground. Its political and media projects derive their value and presence from the bullets of the mujāhidīn's rifles and the roar of their operations' explosions.

Similarly, without political and media action, all military efforts are wasted and cannot be employed to achieve the goal. Because, as we have mentioned, victory in resistance is a process of political exhaustion, not the annihilation of the opponent under such circumstances. Unless Allāh grants us, or others, success in striking America in its heartland with weapons of mass destruction, or it is destroyed by meteors, earthquakes, and divine hurricanes, and humanity is relieved of its evils.

- Political strategy is part of the general strategy. It must be harmonious with the military and media strategy and other dimensions of the general strategy. All are placed in the service of the general strategic objectives.

The four strategic objectives for the call of global Islāmic resistance are:

- (1) Defeating the Jewish-Crusader campaigns led by America and its Jewish and Crusader allies, and pursuing their remnants in the Islāmic world.
- (2) Liquidating the forces of collaboration and hypocrisy that work to achieve the objectives of the invading campaigns.
- (3) Overthrowing the apostate and treacherous regimes existing in our lands due to their support for these invading campaigns.
- (4) Establishing the rule of Sharīʿah on the ruins of those apostate forces.

### **General Axes of the Political Strategy for the Call of Global Islāmic Resistance:**

**Firstly:** Expanding the concept and axes of resistance to include confrontation with all aspects and axes of the American-Zionist campaigns' onslaught, which are comprehensive axes as we have shown. It should not be limited to the field of military resistance, although that is the essence and foundation of the call to resistance.

These axes are:

#### **1 - Military Resistance:**

By targeting all forms of the enemy's presence and those who support them, their projects, and their military, security, political, economic, cultural, and other institutions, according to the Sharīʿah methodological guidelines we have explained, and as we will detail in the explanation of military theory, if Allāh wills.

#### **2 - Political Resistance:**

By resisting the enemy's political projects and objectives, and its footholds in our lands, through peaceful political means. Margins of what local and international laws consider legitimate can be utilized, especially in the fields of civil society institutions and non-governmental organizations. Attention must be paid to avoiding affiliation and membership in ruling institutions established by the enemy,

or ruling institutions that govern by other than what Allāh has revealed and are loyal to the enemy.

### **3 - Media Resistance:**

This is a branch of political resistance. It involves using modern means in all their forms, especially satellite channels and the internet, to incite resistance in its various forms. It also involves corresponding with institutions, organizations, and personalities in our countries and everywhere, even in the enemy's own lands, especially circles expected to be influenced in any way in favor of our cause, to fuel the resistance and unify its ranks, and to fragment the enemy's ranks, weaken it, and refute its arguments and justifications.

### **4 - Civil Resistance:**

By confronting the enemies and those who support them through demonstrations, sit-ins, strikes, and various forms of popular protest, such as chanting slogans, writing on walls, and disseminating materials inciting revolution against the occupiers and their collaborators, through leaflets, audio and visual statements, and by every means possible that people can employ. This is the responsibility of popular organizations such as trade unions, student unions, and community leaders, foremost among them scholars, public figures, and symbols in every field.

### **5 - Passive Resistance:**

This and what follows represent the weakest form of faith in the Jihād against these enemies and their hypocritical supporters in our lands. This includes boycotting all transactions: not selling to them, not buying their goods, not receiving them, and not showing them hospitality. Not belonging to their institutions, and not paying them levies and taxes except under duress. To show them all forms of disavowal according to one's ability, to boycott their media and not listen to them, and to pray to Allāh against them and curse them in one's heart, and with one's tongue if able—Allāh does not burden a soul beyond its scope.

## **6 - Resistance by Deepening the Roots of Resistance:**

This is by preserving the religious, national, intellectual, and civilizational identity of Arabs and Muslims, and confronting the campaigns in all their general cultural and educational aspects. This type of resistance, despite its ease and the fact that it does not require any practical effort from its practitioner, is very important for keeping the flame of life burning in the Ummah. This generation may not be able to push back as it should due to its weakness and circumstances, but preserving the Ummah's religious, cultural, social, and moral identity, and all its civilizational characteristics, is sufficient to preserve the spirit and roots of resistance for generations that will be more capable of giving. This is achieved by preserving the spirit of religiosity and spreading the sciences of Islām in their purity, far from the falsification carried out by American media in our lands. Here, the role of mosques, public and secret teaching circles if necessary, and the secret and public dissemination of educational books and publications becomes prominent. Domestic education and what mothers and housewives do in raising children on religion and instilling Islāmic identity in their minds from a young age are of the greatest benefit and impact.

**Secondly:** Doctrinal, methodological, and intellectual regulation of the starting points of the resistance and its Sharīʿah foundations, so that they are consistent with the fundamentals of the Islāmic religion, the lofty concepts of Jihād, its established Sharīʿah-based political rules and judgments, and its known Sharīʿah etiquettes. Protecting it from turning into chaos, turmoil, and an atmosphere of tribulations. Focusing on preserving the blood and wealth of Muslims, both their righteous and their wicked, and striving for their reform. Focusing on striking the enemy and its manifest supporters.

**Thirdly:** Extricating the global Islāmic resistance from the accusation of "blind, aimless terrorism" drawn by the media. Highlighting the true identity of the resistance as a Jihādī movement exercising the right to self-defense, a right



guaranteed by religions and divine laws, as well as by human customs and laws. Attempting to win public opinion across various segments of societies and peoples at the Arab, Islāmic, and global levels.

**Fourthly:** Developing military and security confrontation methods to suit the state of stark imbalance with the overwhelming American onslaught and its allies. Not drawing resistance forces into exposed, unequal confrontations.

**Fifthly:** Building bridges with various segments and components of Arab and Islāmic societies that reject tyranny. Removing the state of social, political, and intellectual isolation between resisters and Jihādīs and those segments as much as possible, foremost among them the components of the Islāmic Awakening, its leaders, scholars, and bases. Then, all honorable gatherings, parties, personalities, and forces expressing the living conscience of the Ummah in confronting invasion and aggression from all spectrums.

**Sixthly:** Adopting a policy of dismantling the hostile American-Crusader-Jewish alliance to limit it to the fewest possible allies with America, Israel, and the forces of Jewish Zionism and pro-Zionist Crusaderism.

**Seventhly:** Highlighting the civilizational dimension of the call for Islāmic resistance as an integrated civilizational movement aimed at establishing the Islāmic state and carrying the torch of civilization and salvation for humankind, and establishing relations with other peoples on the basis of justice and excellence.

**Eighthly:** Adopting a strategy of confining the conflict to the circle of hostile forces and their allies. Adopting the principle of possible neutralization of different forces and possible recruitment from supporting forces to place them within the sphere of performance and resistance work.

**Ninthly:** Forming a resistance alliance based on three circles, on fundamental principles, which are:

- (1) Jihād with the Ahl al-Sunnah wa-l-Jamā‘ah.
- (2) Cooperation with the People of the Qiblah from among Muslims.
- (3) Seeking assistance from all sincere forces in our support from the enemies of America and its allies from among non-Muslims.

Within the controls of the rules of Shari‘ah-based governance and the data of interest and movement in light of political reality.

**Tenthly:** Adopting a policy of long-term war of attrition in the comprehensive confrontation with America and its allies, using the method of secret guerrilla warfare, especially the method of terrorism and deterrence through urban guerrilla warfare, and targeting the enemy's strategic presence in our lands.

**Eleventh:** Adopting a strategy of construction and deconstruction in confronting the campaigns. Building up the resistance forces and all their foundations, roots, cadres, and alliances. And, conversely, deconstructing the forces of the American campaigns and their allies, and paying attention to liquidating and aborting the foundations of these campaigns and their options in all political, economic, cultural, and other aspects in Muslim lands.

**Twelfth:** Benefiting from the camp of supporters of our cause within Western societies and other countries forming the Crusader-Zionist alliance led by America.

**Thirteenth:** Working on coordinating tactics between Jihādī military, political, media, and da‘wah-educational activities in the Ummah to achieve the general resistance strategy.

And forcing the enemy to be convinced that what it reaps from campaigns, occupation, and aggression is far less than the human and economic costs of its campaigns.

**Fourteenth:** Adopting a strategy of striving and action, and abandoning the labyrinths of stagnation and debate, for events have clarified everything, and the enemy's camp and objectives, and the resistance's camp and legitimacy, have

become clear.

*{And say, "Do [as you will], for Allāh will see your deeds, and [so will] His Messenger and the believers."}* (Qur'ān, Al-Tawbah 9:105).

An important question may be raised about the resistance's strategy for the phase after defeating the campaigns and overthrowing their allies, and what its political, economic, cultural, and social program will be, and so on.

Here we summarize the clarification as follows:

(1) The long-term resistance phase will produce its men, cadres, scholars, callers, and symbols. Upon them will fall the task of answering this question through the legacy of the path and its constants.

(2) The new reality then—after the enemy's defeat—will produce, in addition to its new men, its new circumstances, with which those working will know how to cooperate, through our constants and their experiences. It is premature to address those future stages and circumstances of victory, if Allāh wills, with the data of the current state of retreat and defeat.

(3) The aforementioned strategic objectives, in their sequence—defeating the enemy, then liquidating its agents, overthrowing the regimes that enabled its campaigns and collaborated, then establishing the rulings of Islāmic Sharī'ah in Muslim lands according to those circumstances—remain the general program.

(4) In the general principles of Sharī'ah and its details are comprehensive answers to all issues of legislation, codification, governance, and administration, in a way that is sufficient, adequate, and obviates the need for detailing them here. Every event has its own discourse. When the oppression of tyrants is lifted from the Ummah's scholars, men of thought, and people of understanding and intellect, those men will know how to manage their affairs according to the law of Allāh and what suits their circumstances.

The important thing now is to put into effect the strategy for the phase extending

from the beginning of the campaign until its defeat. This is our task now. And Allāh is the one whose help is sought.

#### **Fourthly: Political Positions of the Call of Global Islāmic Resistance on Key Issues:**

To complete the outline of the fundamental features of the political strategy for the call of global Islāmic Resistance, we will briefly state our position here, from a political perspective, on key important issues, both for the followers of the call and for all concerned:

##### **1. The Issue of Conflict with Existing Regimes in the Arab and Islāmic World:**

The policy of the resistance call is to focus on confronting the invading enemy, represented by America and those who assist and ally with it from internal and external forces. Accordingly:

It is not among the objectives of the resistance to confront the existing regimes—despite their deserving it—in order to consolidate the Ummah's efforts on the strategic objective of the resistance, which is the overthrow of the American-Zionist project. Targeting some sectors of those regimes remains to the extent of their entry into the American alliance, without turning this into local revolutions in the manner that Jihādīs used to operate.

As for defensive confrontation with the apparatuses of those regimes, it is a legitimate right and a necessary duty, to the extent of necessity.

##### **2. The Position on Muslim Scholars from the Leaderships and Movements of the Islāmic Awakening:**

We summarize this as:

a - Supporting the mujāhid scholars and leaders who proclaim the truth and defend the Ummah's causes.

b - Conciliating the hesitant and fearful, and strengthening their resolve with

wisdom and good counsel, and overlooking their slips as long as they do not become a method of appeasing the aggression of rulers and occupiers.

c - Confronting the hypocritical scholars of the Sultan and the treacherous jurists of colonialism, firmly but with proof and evidence.

And not escalating this to confrontation with force and weapons under any circumstances or provocation.

### **3. Honorable Individuals in the Secular Current Who Resist American Campaigns:**

The summary of the position, in circumstances of repelling the aggressor, is to search for points of convergence with them in confronting the enemy, and to redefine those circles through dialogue, correspondence, and meetings about Islām, its data, and its horizons as a political and civilizational option for the future of this Ummah, while paying attention to doctrinal constants and political margins.

### **4. Soldiers and Security Personnel in the Governments of the Arab and Islāmic World:**

This was previously indicated in the fundamentals of the methodology.

Confrontation with them is defensive only, within the limits of necessity, avoiding being drawn into provocations, and pursuing a policy of winning them over to their Ummah's side in the ongoing battle of destiny.

### **5. The Position on the Palestinian Issue:**

This was previously indicated in the general methodology, and its summary is:

1 - Palestine is the cause of Muslims, not just the cause of Arabs or Palestinians alone. No one has a license to dispose of it at the tables of international slave markets.

2 - Palestine is Arab Islāmic land from the river to the sea. We do not recognize any authority, legitimacy, or right of residence for Jews in it, except for the original Jews

from there, whose number at the time of the Zionist occupation and invasion was only about 15,000, and their descendants of apes and pigs. These accursed ones are original citizens there, and Islām has guaranteed their legislated rights. The occupying immigrants must return from whence they came on the ships and planes that brought them from overseas, or await the imminent massacre of the trees and stones, if Allāh wills.

3 - We do not recognize the Palestinian Authority except as one of the Arab apostate entities weighing down on the chests of Muslims. We do not recognize any of their agreements and farces of false peace, from Oslo to the Roadmap, with shame and disgrace upon its proponents, leading to Hell, if Allāh wills.

4 - We strongly support the sincere mujāhidīn in Palestine and pledge to them our support and unity in battle and destiny.

## **6. The Issue of Targeting Civilians in the Lands of Countries Participating in Aggression Against Muslims:**

As we have previously stated, this is only a field for reciprocal treatment and for deterring aggression, and in the narrowest of emergency situations, while considering political interests and the differing positions of states. The principle in Jihād is the saying of Allāh, the Exalted: *{Fight in the way of Allāh those who fight you but do not transgress. Indeed, Allāh does not like transgressors.}* (Qur’ān, Al-Baqarah 2:190), and His saying, the Exalted: *{So whoever has assaulted you, then assault him in the same way that he has assaulted you.}* (Qur’ān, Al-Baqarah 2:194).

## **7. European Governments and Peoples:**

As we have clarified, we believe that America's battle with Muslims is, in its results and consequences, against European strategic interests in their entirety.

Many circles in Europe have begun to grow restless with the battle into which America is dragging them. We believe that the time remaining until Europe separates from America and frees itself from the consequences of NATO and other

agreements that tie it to Europe is no longer long.

It is in the interest of the resistance forces to give the main countries in Europe a chance to withdraw from America's alliance diplomatically.

Without neglecting the precise calculations between the political and media effort that the Islāmic resistance forces can exert, and the firmness of the military deterrence policy that they must practice to compel the Europeans—especially those among them insistent on aggression—towards a policy that distances them from the American axis, and is in their interest and ours. This requires that the decision in this regard be made by the conscious leadership of the resistance.

In general, we are in favor of working to unify the direction of effort against the American-Zionist axis and whoever insists on siding with them and whose participation is active.

With a reminder to clarify that the battle is with the aggressor governments and not with the European peoples, many of whom have taken good principled stances in rejecting aggression.

## **8. The American Administration and the American People:**

Unfortunately, official statistics and opinion polls still prove that the relationship, in terms of the strategy of aggression and the tendency for domination and control over the resources of weak peoples, between the American people and the American government, is the opposite of the situation between European peoples and their stance on the aggressive orientations of some of their governments. This is true even in Britain, where most of the people do not support their government's aggression.

Despite the exposure of the falsity of the pretexts for invading Iraq and the debunking of lies about weapons of mass destruction and other justifications, despite the Abū Ghurayb scandals, despite Israel's crimes that disgust public opinion in Europe and the world, and despite news of the American army's crimes in

Afghanistan, the majority of the American people remain captive to the controlling Jewish media, and the majority still stands with Israel and with the aggression of successive American administrations against Muslims and the oppressed in the world, indeed, against all of humanity.

The biggest proof of this is the American people's re-election of the pig George Bush, by a large margin, the dull acceptance of this by his opponents, and the rallying of everyone to stand as one because they are in a state of war with Muslims.

Therefore, we believe that the war with the American administration is, by all Shari'ah and political justifications, and even according to Western and American logic itself:

A war and confrontation with America, government and people.

It seems that this criminal rabble of a people, in its overwhelming majority, as proven by its many crimes throughout its short history, must taste the evil consequences of what its successive Zionist governments inflict upon people and humanity everywhere. Starting with their genocides of America's indigenous population, passing through their nuclear massacres in World War II, and touching upon their shameful crimes in all their wars in Vietnam, Korea, Iraq, Somalia, Afghanistan, and elsewhere.

The day the American people are convinced—and I do not think they will be convinced except by force—of the enormity of their human and economic losses as a result of the aggression of their successive, varied governments against Muslims and all of humanity, then they will cease their evil, and consequently, they will not pay the price for supporting their rulers in killing people and plundering nations.

The peace-loving forces in the American people—as they claim—must assume responsibility, even through armed confrontation, for deterring their Zionist governments from aggression against all of humanity. Otherwise, it is the right of the peoples aggressed upon by America to repel American aggression with like



means and by all means, including weapons of mass destruction, and the policy of breaking the enemy's back through genocide and killing civilians. This is their repeated method, and it is the very essence of justice that they be treated with it. Allāh the Exalted said: *{So whoever has assaulted you, then assault him in the same way that he has assaulted you.}* (Qur'ān, Al-Baqarah 2:194).

### **9. The Position on Religious Minorities in Muslim Lands:**

We have previously referred to this issue, especially regarding Christians. Their Shari'ah rights are known within the framework of Islām, when governance is in the hands of Muslims according to what Allāh has revealed. As for now, while we are still in the stage of repelling aggression, our position towards them is not to harm them, except for those who stand in the ranks of aggression and occupation, who will be confronted for this reason, just like anyone else, even Muslims. It is in the interest of the resistance and its objectives to win over these minorities or at least neutralize them.

### **10. The Position on Human Rights Organizations:**

In a fierce battle like the one currently raging, the positions of these organizations do not seem to be of great importance in restoring a right or deterring aggression. However, events have proven the impact of these institutions and their media stances, often in shaping global public opinion, and the impact of that public opinion in supporting causes of truth and justice, albeit in the long term. Therefore, we advise those working in the field of political and media resistance not to overlook the impact of efforts with these organizations in pressuring occupation forces and shaping public opinion in favor of our causes.

### **11. The United Nations, International Laws, and International Organizations:**

The United Nations, in short, is an organization formed by victorious allies in World War II to ensure the division of control over the world and to codify the distribution

of that control among themselves according to their military and political strength and weight.

Some propaganda margins were left for some of its institutions, for weak peoples and subservient governments to operate within, imagining it to be a margin of political influence. Many international organizations branched out from the United Nations, sharing the task of subjugating and controlling weak peoples in the fields of education, health, agriculture, and human and economic development, leaving them dependent and revolving in the orbit of colonial states. When the international balance of power was disrupted by the collapse of the Soviet Union, and America unilaterally managed the world, America inherited almost complete control over this organization, which will soon collapse and disappear as an institution from the remnants of the old world order.

This organization has testified against itself that it was behind the codification of the loss of Arab and Muslim rights in all their issues presented to it; this would require a full volume to detail. The organization recognized Israel and all its conspiracies after its establishment. Its resolutions in favor of Arabs and Muslims only succeeded in throwing dust—in the form of condemnation resolutions—in people's eyes. Now that America has inherited the organization.

This Kofi Annan has turned into a despicable employee subservient to the White House. The Security Council legitimized the invasion of Iraq, codified its occupation, and paved the way for internationalizing that occupation, as it did in Afghanistan and Bosnia previously.

In conclusion, the resistance forces must deal with these international institutions, each according to its harm and aggression, on the basis that they are the false curtain for the American-Zionist aggression and the control of its shadow government over the world. They must not be deceived by the farce of the United Nations confronting American ambitions. The utmost role of states opposing

America within it is their eagerness to increase the share of wolves, hyenas, and rats from what the American lion leaves behind from its predation on our bowl and plunder of our wealth.

This is not to mention the espionage and intelligence role played by the employees of these institutions wherever they settled in our lands. We must deal with them as one of the institutions of the Zio-American aggression and occupation. We will obliterate all their presence in our lands without leniency. And Allāh is the Helper against them all.

## **The Theory of Integrated Education in the Call of Global Islāmic Resistance**

### **Awakening Schools and Educational Approaches:**

As I mentioned earlier regarding our methodology for generating theories of action by reviewing our experiences and the experiences of others in the course of the Islāmic and Jihādī awakening, and for generating perceptions of what is correct, or what we assume to be correct and strive for, by evaluating the lessons from errors and shortcomings.

By reviewing the integrated educational approaches for the Muslim mujāhid, we find that they encompass five aspects:

- (1) Behavioral and moral education, worship, and spiritual refinements.
- (2) Sharī‘ah knowledge in the fields of creed and various religious sciences, especially the jurisprudence of Jihād.
- (3) Political understanding or jurisprudence of the current reality and ongoing events.
- (4) Jihādī military preparation to equip the mujāhid with the necessary sciences of combat.

(5) Finally, the practical application of practicing Jihād in repelling the aggression of enemies against Muslims.

If we were to review the share of various Islāmic action schools in the Awakening, including the Jihādī school, what would we find regarding their state in the field of education?

We note that we are judging here based on the general case, and exceptions do not make the rule, as one might find an individual from one school of the Awakening who has adopted positive traits found in another school.

### **Firstly: Reformist and Behavioral Educational Schools:**

Such as Tablighī Jamā‘at, Da‘wah groups, Sufi groups, and the like, we find that they have taken a plentiful share in the first field—worship, ethics, behavior, spiritual refinements, and various aspects of etiquette. We find that their share (generally, of course) of Sharī‘ah knowledge in matters of creed, jurisprudence, and various religious sciences is limited among their seniors and almost non-existent among their rank and file. We will find that their share of political understanding and jurisprudence of reality is also almost non-existent, except in rare cases. As for preparation for Jihād and its practice, we will find that they generally have no share in that.

### **Secondly: Salafī and Sharī‘ah-based Scientific Educational Schools:**

Such as the various schools constituting the Salafī current and students of Sharī‘ah knowledge, we find that their share in the first field (ethics, worship, and spiritual refinements) is small, and their circles are often dominated by harshness, severity, and the effects of a lack of spiritual raising (tarbiyah). As for the second field, they have taken an abundant share of the sciences of creed, authentication of narrations, study of the Sunnah, and various religious sciences and jurisprudence. You find their seniors to be of a high caliber, and their rank and file also generally have a decent share. Like their predecessors, we find that their share in the fields of political

understanding and jurisprudence of reality is small. As for preparation and Jihād, they are neither here nor there, like those previously mentioned, and they generally have no share in it except in individual cases.

### **Thirdly: Political Action Schools and Da‘wah, Political, and Party Organizations:**

Such as Muslim Brotherhood groups, Ḥizb al-Taḥrīr, and similar political groups. We find that their share in the field of worship, spiritual refinements, and spiritual and moral education is generally small. The same applies to the field of Sharī‘ah knowledge. As for the fields of jurisprudence of reality, political science, administration, and general culture, we find their share to be plentiful. Their seniors are at a high level in this, and their rank and file are at an acceptable and good level. As for the fields of preparation and practice of Jihād, they also generally have no share in that, except in special individual cases.

### **Fourthly: Schools of the Jihād Current and Jihādīs:**

We find them to be like their predecessors. They focused on one aspect and neglected the others. They occupied themselves and most of their time with military preparation and training, and many of them practiced Jihād and combat practically. As for the fields of preparation, behavioral and worship-related education, and the fields of ethics and spiritual refinements, you will find that the share of most of them in that is average or small, especially the later ones among them. If you come to the fields of Sharī‘ah knowledge and its pursuit, you will find it to be average. And if you come to the fields of understanding reality and politics, you will find that the share of the vast majority in that is shallow and small, except for the first generation of Jihādīs who were well-educated in Islāmic groups and circles of knowledge.

Thus, we observe that all schools of the Awakening and Islāmic action have practiced in their methodologies a state of fragmented preparation and education,

focusing on one or two dimensions and neglecting the rest. If we were to represent these conditions in a table, it would be as follows:

The table shows the following distribution for different Awakening Schools:

**Behavioral and Educational Reformist Schools (Sufi, Tablighī):**

Ethics, Etiquette, and Worship: Good.

Sharīʿah Sciences: Weak.

Political Understanding and Jurisprudence of Reality: Very Weak.

Military Preparation: Non-existent.

Practice of Jihād: Non-existent.

**Salafī and Sharīʿah-based Scientific Educational Schools:**

Ethics, Etiquette, and Worship: Average or Weak.

Sharīʿah Sciences: Good.

Political Understanding and Jurisprudence of Reality: Average or Weak.

Military Preparation: Non-existent.

Practice of Jihād: Non-existent.

**Political Action Schools and Daʿwah, Political, and Party Organizations:**

Ethics, Etiquette, and Worship: Average or Weak.

Sharīʿah Sciences: Weak or Average.

Political Understanding and Jurisprudence of Reality: Good.

Military Preparation: Non-existent.

Practice of Jihād: Non-existent.

**Jihādī Current Schools:**

Ethics, Etiquette, and Worship: Weak or Average.

Sharīʿah Sciences: Weak or Average.

Political Understanding and Jurisprudence of Reality: Weak or Average.

Military Preparation: Good.

Practice of Jihād: Average.

Thus, we observe that in the Jihādī school, although we are generally in a better state, our school has generally been characterized by the same fragmentation and omission in education and preparation, by focusing on one-fourth of the educational aspects and neglecting three-fourths.

Through my immersion in the Jihādī current and my long-term field experience with it, I noticed that later Jihādīs, unlike the first generation who followed a distinguished line of education, especially those who came from other Awakening groups and schools and adopted some of their educational methods, the later ones were content with their share of military preparation and the practice of Jihād, considering that this places them at the pinnacle of Islām. This is based on a fragmented and erroneous understanding of the Ḥadīth narrated from the Prophet, peace and blessings be upon him, that *"Jihād is the pinnacle of Islām,"* taking it out of the context of the general, comprehensive Ḥadīth that includes all the fundamentals of Islām and the collection of all aspects of goodness. The full Ḥadīth is:

*"On the authority of Mu'ādh, may Allāh be pleased with him, who said: I said, 'O Messenger of Allāh, tell me of an act that will admit me to Paradise and keep me away from Hellfire.' He said, 'You have asked about something great, and indeed it is easy for whomever Allāh, the Exalted, makes it easy: Worship Allāh and associate nothing with Him, establish prayer, give Zakāh, fast Ramaḍān, and perform Ḥajj to the House if you are able to find a way. Then he said, 'Shall I not guide you to the gates of goodness? Fasting is a shield, and charity extinguishes sin as water extinguishes fire, and a man's prayer in the middle of the night.' Then he recited: {Their sides forsake their beds...} until he reached {...what they used to do} (Qur'ān, Al-Sajdah 32:16-17). Then he said, 'Shall I not tell you of the head of the matter, its pillar, and its pinnacle?' I said, 'Yes, O Messenger of Allāh.' He said, 'The head of the matter is Islām, its pillar is prayer, and its pinnacle is Jihād.' Then he said, 'Shall I not tell you of what controls all that?' I said, 'Yes, O Messenger of Allāh.' So he took hold of his tongue and said, 'Restrain this.' I said, 'O Messenger of Allāh, will we be taken to account for what we say?' He said, 'May your*

*mother be bereaved of you! Are people thrown into Hellfire on their faces for anything other than the harvests of their tongues?'"* Reported by al-Tirmidhī, who said it is a good, sound Ḥadīth.

If we return to the method of the Prophet, peace and blessings be upon him, in educating the first generation of Companions, may Allāh be pleased with them, then their method in educating the Successors, then the education of these by those who followed them in excellence, and so on, up to the practice of the Salaf, scholars, and the righteous, we find that it was all based on the comprehensive method established by the Messenger of Allāh, peace and blessings be upon him. He himself, peace and blessings be upon him, was an example. His character was the Qur'ān, as 'Ā'ishah narrated. And whoever's character is the Qur'ān, combines all aspects of virtue, knowledge, etiquette, and noble morals. As for his biography, peace and blessings be upon him, it is a path of firm creed connected to Allāh, Glorified and Exalted be He, and it is the source and abundant sea of Sharī'ah sciences. As for his morals, peace and blessings be upon him, it is sufficient to mention Allāh's description of him: *{And indeed, you are of a great moral character}* (Qur'ān, Al-Qalam 68:4). As for his preparation and Jihād, it is too famous to be pointed out. As for his method, peace and blessings be upon him, in preparation and education, it was an integrated, daily school with which the Companions lived that integration: ethics and worship, knowledge and action, understanding and preparation, Jihād and the path of martyrdom.

The Messenger of Allāh, peace and blessings be upon him, with his firm creed, jurisprudence, character, and Jihād, was the good example before them. His integrated method relied on instilling creeds, of which the first generation in Makkah took their largest share. He planted the creed and nurtured its tree until its roots were firm in their souls, then it grew in their spirits and bore fruit in their behavior.



As for his care for them, peace and blessings be upon him, in urging them to worship, devotion, and asceticism, and setting the highest example for them in that, the texts of the Sunnah and the accounts of the Sīrah are replete with it.

Similarly, this was the case in their care and upbringing on noble morals, such as truthfulness, trustworthiness, generosity, courage, honoring guests, mutual love, mercy and humility towards believers, mutual support, and altruism to the highest peak of praiseworthy ethics.

As for their living their reality, understanding it, and dealing with it, the evidence for this is abundant in their biographies, whether within their society or with the surrounding local and regional powers.

As for their military preparation, the Prophet, peace and blessings be upon him, urged them to train, practice archery, prepare strength, and ride horses. He witnessed their fields, races, and competition in that.

As for the practice of Jihād, his approach, peace and blessings be upon him, was the good example. He himself, peace and blessings be upon him, went out on many expeditions, and sent out detachments and armies under the command of those dearest to him to be in positions of example and danger. He himself, peace and blessings be upon him, was an example, to the extent that ‘Alī, may Allāh be pleased with him, said that the bravest among them was the closest to the enemy. He would not postpone a man if he embraced Islām, delaying him from Jihād until he was prepared and educated in Islām, as the inactive callers claim today! Rather, his slogan, peace and blessings be upon him, was, as he said to someone who wanted to join him in fighting but was not a Muslim:

"Embrace Islām, then fight."

So, the summary of his method, peace and blessings be upon him, in education was that it was integrated in its aspects and based on:

(1) Creed and knowledge. (2) Character and devotion. (3) Understanding and living

reality. (4) Preparation and strength. (5) Practicing Jihād as an obligation when it occurs.

From here, we find that the Salaf, may Allāh be pleased with them, focused on these integrated aspects in their conduct, the preparation of their students, their guidance to the Ummah, and the good example they set.

I do not want to prolong the citations and evidence for what I have mentioned from the books of the Prophet's Sīrah, upon its owner be the purest prayers and peace, the biographies of the Companions, may Allāh be pleased with them, and the wonderful stories about them and those who followed them in excellence.

Masterpieces have been written about them.

From the foregoing, we discover the basic aspects of our theory upon which it must be based;

The principles of education in the call of global Islāmic resistance are:

- 1 - Creed and Sharī'ah knowledge.
- 2 - Etiquette, worship, ethics, and spiritual refinements.
- 3 - Political understanding and jurisprudence of reality.
- 4 - Military preparation.
- 5 - Directly engaging in Jihād and resistance to repel the aggressor.

These are the five pillars upon which our educational method is based. Accordingly, scholars, callers, and writers in these arts and their fields in this Ummah must strive to enrich the contemporary Islāmic library with a methodology and practical summaries that help educate the coming generation of resisters and mujāhidīn on these foundations.

The leaders and constructive cadres of the resistance must adopt such methodologies in preparing themselves and those with them. We will outline below general summaries and programs that help mujāhidīn and resisters, especially those affiliated with the call of global Islāmic resistance, to prepare themselves and their

cadres, and to prepare the Ummah according to these integrated horizons, which must proceed in a balanced and simultaneous manner.

## **The First Field in Education: Creed and Sharī'ah Knowledge**

### **The Status and Virtue of Knowledge:**

It is stated in *Riyāḍ al-Ṣāliḥīn*:

Allāh the Exalted said: {*And say, "My Lord, increase me in knowledge."*} (Qur'ān, Ṭāhā 20:114). And He the Exalted said: {*Say, "Are those who know equal to those who do not know?"*} (Qur'ān, Al-Zumar 39:9). And He the Exalted said: {*Allāh will raise those who have believed among you and those who were given knowledge, by degrees.*} (Qur'ān, Al-Mujādilah 58:11). And He the Exalted said: {*Only those fear Allāh, from among His servants, who have knowledge.*} (Qur'ān, Fāṭir 35:28).

*"It is narrated from Mu'āwiyah, may Allāh be pleased with him, that the Messenger of Allāh, peace and blessings be upon him, said: 'Whomever Allāh wishes good for, He grants him understanding in the religion.' Agreed upon."*

*"And from Ibn Mas'ūd, may Allāh be pleased with him, who said: The Messenger of Allāh, peace and blessings be upon him, said: 'There is no envy except in two cases: a man whom Allāh has given wealth and he spends it in the way of truth, and a man whom Allāh has given wisdom and he judges by it and teaches it.' Agreed upon."*

*"And from Abū Mūsā, may Allāh be pleased with him, who said: The Prophet, peace and blessings be upon him, said: 'The likeness of the guidance and knowledge with which Allāh has sent me is like abundant rain that falls on land. Some of it was fertile soil that absorbed the water and brought forth an abundance of vegetation and grass. Some of it was barren land that retained the water, and Allāh benefited people by it; they drank from it, watered their animals, and cultivated crops. And some of it fell on another type of land, which was only a plain that neither retained water nor produced vegetation. That is the likeness of one who gains understanding in the religion of Allāh*

*and benefits from what Allāh has sent me with, so he learns and teaches. And the likeness of one who does not pay attention to it and does not accept the guidance of Allāh with which I have been sent.' Agreed upon."*

*"And from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, peace and blessings be upon him, said: 'Whoever treads a path in search of knowledge, Allāh will make easy for him a path to Paradise.' Reported by Muslim."*

*"And also from him, may Allāh be pleased with him, that the Messenger of Allāh, peace and blessings be upon him, said: 'Whoever calls to guidance will have a reward similar to the rewards of those who follow him, without that diminishing any of their rewards.' Reported by Muslim."*

*"And from him, who said: The Messenger of Allāh, peace and blessings be upon him, said: 'When the son of Ādam dies, his deeds come to an end except for three: ongoing charity, knowledge from which benefit is derived, or a righteous child who prays for him.' Reported by Muslim."*

*"From Abū al-Dardā', may Allāh be pleased with him, who said: I heard the Messenger of Allāh, peace and blessings be upon him, say: 'Whoever treads a path seeking knowledge, Allāh will make easy for him a path to Paradise. The angels lower their wings for the seeker of knowledge out of pleasure with what he is doing. The inhabitants of the heavens and the earth, even the fish in the water, seek forgiveness for the scholar. The superiority of the scholar over the worshipper is like the superiority of the moon over all other stars. The scholars are the heirs of the Prophets, and the Prophets did not leave behind dīnārs or dirhams, but they left behind knowledge. So whoever takes it has taken an abundant share.' Reported by Abū Dāwūd and al-Tirmidhī."*

*"And from Abū Hurayrah, may Allāh be pleased with him, who said: The Messenger of Allāh, peace and blessings be upon him, said: 'Whoever is asked about knowledge and*

*conceals it will be bridled on the Day of Resurrection with a bridle of fire.' Reported by Abū Dāwūd and al-Tirmidhī, who said it is a good Ḥadīth."*

*"And from him, who said: The Messenger of Allāh, peace and blessings be upon him, said: 'Whoever learns knowledge by which the pleasure of Allāh, the Mighty and Majestic, is sought, but learns it only to attain some worldly benefit, will not find the fragrance of Paradise on the Day of Resurrection' – meaning its scent. Reported by Abū Dāwūd."*

*"And from 'Abd Allāh ibn 'Amr ibn al-ʿĀṣ, may Allāh be pleased with them both, who said: I heard the Messenger of Allāh, peace and blessings be upon him, say: 'Indeed, Allāh does not take away knowledge by snatching it from the people, but He takes away knowledge by taking away the scholars, until, when no scholar remains, people take ignorant leaders. They are asked, and they give fatwās without knowledge, so they go astray and lead others astray.' Agreed upon."*

### **Firstly: Creed:**

It was previously mentioned in the first chapter of this second part, when discussing creed and methodology, the fundamental pillars of the creed of Ahl al-Sunnah wa-l-Jamāʿah. We presented it briefly in broad outlines. It is obligatory for the cells and detachments of the resistance that their leaderships have an educational preparation program that includes, first and foremost, the teaching of a concise book detailing the evidence for the foundations of the creed of Ahl al-Sunnah wa-l-Jamāʿah. I recommend one of two books that have found acceptance and widespread use in many Awakening movements: *Sharḥ al-ʿAqīdah al-Taḥāwiyyah* by Abī al-ʿIzz al-Ḥanafī, or one of the commentaries on *al-ʿAqīdah al-Wāsiṭiyyah* by Ibn Taymiyyah, may Allāh have mercy on them both. This is as a preliminary level because they are comprehensive, concise, easy, and accessible books.

As for the field of Jihādī creed and Jihādī thought, I included in the aforementioned first chapter a summary of the basics of Jihādī creed. It contains a paragraph with

evidence for its fundamental pillars as useful material for the formation and education of resistance cells. To consolidate the Jihādī creed, I generally recommend the works of the martyr Sayyid Quṭb, may Allāh have mercy on him, and the works of Shaykh ‘Abd al-Qādir ibn ‘Abd al-‘Azīz. I also highly recommend the works of Shaykh ‘Abd Allāh ‘Azzām, who is a complete school in thought and education. I also recommend the library of Jihādī groups and organizations, including the works of Shaykh ‘Umar ‘Abd al-Raḥmān, Shaykh Ayman al-Ḍawāhirī, the works of Shaykh Abū al-Mundhir al-Sā‘idī al-Lībī, and the productions of their Jihādī groups in Egypt and Libya. Among the beneficial Jihādī intellectual libraries are the works of Shaykh Abū Muḥammad al-Maqdisī, Shaykh Muḥammad al-Fizzāzī al-Maghribī, the library of Professor Muḥammad Quṭb, may Allāh preserve him, the works of Professor Abū al-A‘lā al-Mawdūdī, may Allāh have mercy on him, and some selections from the works of Shaykh Sa‘īd Ḥawwā, may Allāh have mercy on him and forgive him, especially his book *Jund Allāh Thaḳāfatan wa Akhlāqan* (Soldiers of Allāh: Culture and Ethics), and his book *Khuṭuwāt lil-Imām ‘alā Ṭarīq al-Jihād al-Mubārak* (Steps for the Leader on the Path of Blessed Jihād), while being mindful of his slips in his later works, may Allāh have mercy on him and forgive him. This is what comes to mind now. It was supposed that I point out some observations about some of what is mentioned in some books of these honorable figures, which I believe necessary to draw attention to, but I do not find the time for that now, and perhaps I will rectify that later.

I also recommend listening to the lectures and recordings of the symbols of the Awakening in the Land of the Two Holy Sanctuaries produced between the years 1400 AH (1980 CE) and 1415 AH (1995 CE). They contain excellent doctrinal, Sharī‘ah-based scientific, and Jihādī-activist intellectual material. Especially the tapes of Shaykh ‘Abd al-Raḥīm al-Ṭaḥḥān, Shaykh Mukhtār al-Shinqīṭī, Shaykh Safar al-Ḥawālī (may Allāh grant him good repentance from what he is in and benefit through him), Shaykh Salmān al-‘Awdah (may Allāh grant him a good return to the seriousness we knew from him), Shaykh Nāṣir al-‘Umar, Shaykh ‘Abd al-Waḥhāb al-

Ṭurayrī (may Allāh strengthen their resolve), and others of their contemporaries during that period. Pay attention to the productions and fatwās of some of these during the period of repression after imprisonment and the flare-up of anti-terrorism campaigns, where methodological setbacks and dangerous positions were recorded from some of them, may Allāh forgive us and them. However, this does not diminish the value of this methodological material in their productions from that time. The task of selecting and choosing appropriate material for the youth and cells of the resistance remains the responsibility of capable guides who can select useful materials.

I also draw attention to the fact that in the production of some official scholars, in the field of creeds and Sharī'ah sciences, there is useful production of the highest quality, if we exclude from it some anomalous opinions known about them in appeasing their sultans. However, my methodology in dealing with such scholars of the Sultan and their hypocrites is to turn away from their production, if there is something to compensate for it from others whom Allāh has saved from that hypocrisy. Otherwise, their abstract sciences can be benefited from, with a warning about the points of error. The purpose of distancing from them is to warn the Ummah about them so that they do not gain a status that leads the common people to adopt their major errors in fatwās that supported the misguidance of sultans and justified the occupation by colonialists, which are grave matters that became well-known.

As I mentioned earlier, I have included in this book, *al-'Aqīdah al-Jihādiyyah* (The Jihādī Creed), focused ideas important for consolidating the essential creedal foundations for the mujāhid of the resistance who is familiar with research and reading.

**Secondly: Sharī'ah Knowledge:**

As for the chapter on Sharīʿah knowledge necessary for the mujāhid of the resistance, the Muslim mujāhid must know three matters from the chapters of Sharīʿah knowledge, which he is obligated to learn:

### **1 - The Sharīʿah Rulings for Acts of Worship:**

Such as the jurisprudence of purification, the jurisprudence of prayer and fasting, Zakāh if he possesses wealth, and Ḥajj if he is able. Every resistance cell must prepare for its members a simplified summary of the jurisprudence of worship according to the prevailing school of thought in their region or according to the choices they make for themselves. These are straightforward matters that need not be detailed here.

### **2 - The Jurisprudence Specific to His Life Activities:**

He must know the Sharīʿah rulings concerning his actions. If he is married, for example, he must know the jurisprudence of rulings pertaining to women and teach them to his family. If he is a merchant, he must know the jurisprudence of sales, the rulings of trade, buying and selling, and the movement of money in his type of commerce, and the Zakāh on his wealth, and so on. This is a matter that a Muslim must seek to learn to live with clear insight from the religion of his Lord. There is no need to mention anything about this here either.

In the two preceding sections (jurisprudence of worship and general jurisprudence), I advise that what a person needs to learn, as I mentioned, a Muslim should take from the rulings of the prevailing and familiar school of thought in his locality if he is from the common Muslims and is not capable of research and further study.

This is advice; otherwise, let him adhere to a school of thought or summaries that rely on jurisprudence based on evidence and its preponderant views, according to those he is convinced to follow.

### **3 - The Jurisprudence of Jihād and Its Rulings:**

Allāh, Glorified and Exalted be He, says: *{O you who have believed, when you go forth*



*[to fight] in the cause of Allāh, investigate.}* (Qur’ān, Al-Nisā’ 4:94). The mujāhid of the resistance, and the one determined to tread this path in the way of Allāh, must know the obligation of Jihād and its ruling, which is incumbent upon every Muslim in this era, so that he may continue in it with conviction and creed. He must know the status of this obligation in the religion of Allāh, what reward from Allāh results from performing it, and what He, Glorified be He, has prepared in the stations of martyrs out of His grace and generosity.

He must know what sin and punishment from Allāh, the Exalted, result from abandoning this obligation, and what torment in this worldly life at the hands of enemies results from it, upon him and his Ummah, such as humiliation, disgrace, the violation of lands, honor, wealth, dignity, and the taking of lives.

Then, if he resolves to perform Jihād, he must know its rulings, for the matter relates to blood, wealth, and rights—what is permissible and what is forbidden. It is not permissible for him to stumble into it blindly, without knowledge of its rulings and what is lawful and unlawful.

It is even more imperative that he knows its objectives, goals, and etiquettes.

These are extensive topics, and the mujāhid must know from them according to his responsibility and ability. Every Jihādī organization, group, or detachment must have their reliable reference for matters that are unclear to them.

I have transmitted in the first chapter, which contained the fundamentals of thought and methodology for the call of global Islāmic resistance, Sharī‘ah issues that constitute fundamental material in the curriculum of Sharī‘ah education and the jurisprudence of Jihād and activism. It contained the following topics:

- Firstly: The governments of Muslim lands today are apostate and disbelieving for changing the laws and ruling by other than what Allāh has revealed, and for their loyalty to disbelievers and their betrayal of Allāh, His Messenger, and the believers.

- Secondly: Rebelling against the ruler if he apostatizes from Islām or is a disbeliever is an obligation upon Muslims by consensus.
- Thirdly: The lands of Islām are in a state of occupation by enemies, and Jihād against them is an individual obligation upon Muslims by consensus.
- Fourthly: The rulings of Sharīʿah unanimously affirm the disbelief and apostasy of whoever cooperates with disbelievers and assists them against Muslims, and mandate fighting him.
- Fifthly: The rulings of Sharīʿah affirm the obligation or permissibility of fighting an aggressor against the religion of Muslims, their lives, their honor, or their wealth, even if he is a Muslim.
- Sixthly: The rulings of Sharīʿah affirm the sanctity of the blood, wealth, and honor of Muslims. They also affirm that all forms of presence of invading disbelievers in our lands specifically, and everywhere, are lawful to kill and their wealth is forfeit.
- Seventhly: The obligation to support Muslims in religion if disbelievers aggress against them, regardless of the sins and shortcomings they may be involved in. Legitimate Jihād is ongoing with every righteous and wicked leader and commoner among Muslims.
- Eighthly: The issue of democracy and its practice by Islamists in the balance of Sharīʿah and reality.
- Ninthly: The issue of doctrinal and jurisprudential differences within Ahl al-Sunnah.
- Tenthly: The issue of Takfīr, general rulings of Takfīr, and the issue of Takfīr of a specific individual.

These are the most important fundamental principles upon which the entire

thought of Jihād and resistance is built.

I will briefly transmit here some of the most important Sharī'ah rulings on some significant issues that confront the mujāhid in circumstances like ours these days:

(I have transmitted most of it from the book: *Mawsū'at al-Dhakhā'ir al-'Izām min Mu'allafāt al-Shaykh 'Abd Allāh 'Azzām* – may Allāh have mercy on him.

The quoted material from Shaykh 'Azzām will be presented, and my comments and brief evidentiary support for its paragraphs, where feasible, will be integrated.)

## **Important Sharī'ah Rulings and Issues for the Mujāhid of the Resistance:**

### **1. Jihād Against the More Distant Enemy:**

Al-Shāfi'ī said in *al-Umm* (4/177), as quoted by Shaykh 'Abd Allāh 'Azzām: "If the enemy's situation differs, with some being more harmful or more feared than others, the Imām should begin with the enemy that is more feared and more harmful, and there is no harm in doing so. Even if their territory is more distant, if Allāh, the Exalted, wills, such that by starting with them, one does not fear from them what one does not fear from others, for example. This would be considered a necessity, because what is not permissible in other circumstances is permissible in necessity. News reached the Prophet, peace and blessings be upon him, that al-Ḥārith ibn Abī Ḍirār was gathering forces against him, so the Prophet, peace and blessings be upon him, raided him, though there was an enemy closer than him. News also reached him that Khālīd ibn Abī Sufyān ibn Shuḥ was gathering forces against him, so he sent Ibn Unays, who killed him, though there was an enemy closer." End of quote.

### **2. Seeking Permission from Parents, Husband, and Creditor:**

Shaykh 'Abd Allāh 'Azzām states that the ruling on seeking permission depends on the enemy's situation:

According to *al-Dhakhā'ir* (vol. 1, p. 128):

1 - If the enemy is in their own lands and not mobilizing on the frontiers, and there is no impact on Muslim lands, and the frontiers are manned by soldiers, then in this case, Jihād is a communal obligation (*farḍ kifāyah*), and permission is necessary because obedience to parents and husband is an individual obligation (*farḍ 'ayn*), and Jihād is a communal obligation. An individual obligation takes precedence over a communal obligation.

2 - If the enemy attacks a frontier of the Muslims or enters an Islāmic town, then, as we mentioned, Jihād becomes an individual obligation upon the people of that town and those around it. In this case, permission is waived; no one needs permission from anyone. A son may go out without his father's permission, a wife without her husband's permission, and a debtor without his creditor's permission.

The waiver of seeking permission from parents and husband continues until the enemy is expelled from Muslim lands, or until a sufficient number of people gather to expel the enemy, even if all Muslims on earth were to gather.

Jihād, which is an individual obligation, takes precedence over obedience to parents, which is also an individual obligation, because Jihād is for the protection of the religion, while obedience to parents is for the protection of the self (in the sense that Jihād is a cause of their grief and hardship). Preserving the religion takes precedence over preserving the self, as Jihād itself involves the potential loss of the mujāhid's life if he is martyred for the sake of preserving the religion. Protecting the religion is a certainty, while the harm to the parents' well-being is a probability, and certainty takes precedence over probability.

An example of individual and communal obligation:

Consider a group of people picnicking on the seashore, among whom are skilled swimmers. They see a child about to drown, crying out, "Save me!" Yet, none of the swimmers move to help. One swimmer wants to act, but his father forbids him from

rescuing the child. Would any jurist, from any era, say that he must obey his father and let the child drown?

This is analogous to Afghanistan—and other occupied lands in similar situations today, such as Iraq, Palestine, Kashmir, and so forth. It cries for help: its children are slaughtered, honor is violated, innocents are killed, and body parts are strewn about. Some sincere young men want to move to rescue and assist them, but they are met with strong disapproval: "Are you going without your parents' permission?"

Rescuing the drowning child is an obligation upon all swimmers who see him. Before anyone acts, the directive to rescue is addressed to everyone. If one person moves to rescue him, the sin is lifted from the others. If no one acts, all swimmers bear the sin. Before anyone acts, parental permission is not a factor. If a father forbids his son from rescuing the drowning child, he is not to be obeyed, because a communal obligation (*farḍ kifāyah*), in its initial address, is like an individual obligation (*farḍ ‘ayn*). They differ only in the outcome: if some undertake it, the sin is lifted from the others; if no one undertakes it, all are sinful.

Ibn Taymiyyah states: "When the enemy attacks, there is no room for disagreement; repelling their harm from the religion, life, and honor is an obligation by consensus." The evidence for seeking parental permission in a communal obligation and not seeking it in an individual obligation, and the reconciliation between the following two Ḥadīth, is as follows:

First: The Ḥadīth narrated by al-Bukhārī from ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ (may Allāh be pleased with them both): *"A man came to the Prophet (peace and blessings be upon him) seeking permission for Jihād. He asked, 'Are your parents alive?' The man replied, 'Yes.' The Prophet said, 'Then strive in their service.'"*

Second: Ibn Ḥibbān narrated from ‘Abdullāh ibn ‘Amr (may Allāh be pleased with them both): *"A man came to the Messenger of Allāh (peace and blessings be upon him) and asked him about the best of deeds. He said, 'Prayer.' The man asked, 'Then what?'"*

*He said, 'Jihād.' The man said, 'But I have parents.' The Prophet said, 'I enjoin you to be good to your parents.' The man then said, 'By Him Who sent you with the truth, I shall certainly go for Jihād and leave them.' The Prophet replied, 'You know best.'"* Al-Ḥāfiẓ said: This is interpreted as referring to Jihād that is an individual obligation, to reconcile the two Ḥadīth.

### **Seeking Permission from the Shaykh and Educator**

No jurist, early or late, has stipulated that a shaykh or educator has the right to grant permission to his student regarding acts of worship, whether they are communal or individual obligations. Whoever claims otherwise should provide us with a Sharī'ah text or clear authority. Every Muslim individual may go for Jihād without seeking permission from his shaykh or teacher, because the permission of the Lord of the Worlds takes precedence, and He has permitted, indeed obligated, Jihād.

Ibn Hubayrah said: "Among Satan's deceptions is to erect idols in meaning, worshipped besides Allāh, such as when the truth becomes clear to a person, but he says: 'This is not our school of thought,' in blind imitation of someone he venerates, whom he has placed before the truth."

If this student wanted to study engineering, medicine, or history in Western countries or America, where tribulations are like patches of a dark night, and where there is a tumultuous sea of temptations and oceans of raging desires and inflamed passions; I say, if this student went, neither the shaykh nor anyone else would object. However, if he sets out for ribāṭ (guarding the frontier) or goes for Jihād, you find tongues wagging against him from every side, asking: "How can he go without permission?" His shaykh has missed hearing the noble Prophetic words: *"Guarding for one night in the cause of Allāh Almighty is better than a thousand nights spent in prayer with their days fasted."* And in Ṣaḥīḥ Muslim: *"Ribāṭ for a day and a night is better than fasting for a month and praying its nights. If he dies, the reward for his deeds which he used to do will continue, his provision will be bestowed upon him, and*

*he will be safe from the Fittān (the trial of the grave)."* And, *"A morning or an evening spent in the cause of Allāh is better than the world and what it contains."* Therefore, the shaykh and his students should hasten to good deeds and vie in virtues, and not miss the advice of the Messenger of Allāh (peace and blessings be upon him): *"Take advantage of five before five: your life before your death, your health before your sickness, your free time before you become busy, your youth before your old age, and your wealth before your poverty."* They should also heed the authentic Ḥadīth: *"Standing for an hour in the line of battle in the cause of Allāh is better than standing in prayer for sixty years."*

Al-Shāfi'ī said: "Muslims are in unanimous agreement that whoever has a Sunnah of the Messenger of Allāh (peace and blessings be upon him) made clear to him, it is not permissible for him to abandon it for the saying of anyone."

### **Seeking Permission in an Individual Jihād**

It has become clear to us that no one seeks permission to perform the obligation of Jihād when it becomes an individual duty (farḍ 'ayn), just as one does not seek permission from a parent or master to perform the dawn prayer before sunrise. Similarly, no one seeks permission to perform the obligation of Jihād. If a father and son are sleeping in the same place, and the son wants to pray Fajr while his father is asleep, would anyone say that the son must seek his father's permission to perform the obligatory prayer? Let us suppose the father has forbidden his son from getting up to pray for some reason of his own—perhaps so as not to disturb those who are sleeping (and not praying Fajr), or because the father himself does not want to pray. Should the son obey his father? The answer is clear: *"Obedience is only in what is right"* (agreed upon). *"There is no obedience to a creature in disobedience to the Creator"* (narrated by Aḥmad). *"There is no obedience to one who does not obey Allāh"* (narrated by Aḥmad). And abandoning Jihād is a sin. There is no obedience to a creature in disobedience to the Creator.

However, if Jihād becomes an individual obligation after the general call to arms, then seeking permission from the Prophet (peace and blessings be upon him) becomes a sign of hypocrisy. It is stated in the clear revelation: *{Those who believe in Allāh and the Last Day would not ask permission of you to be excused from striving with their wealth and their lives. And Allāh is Knowing of the righteous. Only those would ask permission of you who do not believe in Allāh and the Last Day and whose hearts have doubted, and they, in their doubt, are hesitating.}* (Qur’ān, At-Tawbah 9:44-45).

As for the Rightly Guided Caliphs—Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī (may Allāh be pleased with them)—we do not know that the Companions and the Successors used to seek their permission. Not everyone who wanted to raid or engage in Jihād would come to Abū Bakr to ask his permission. The important thing was that the banner be raised and the expedition set out. Regarding the Commanders of the Faithful after the Caliphs, we do not know that anyone intending ribāṭ or Jihād would send to them for permission. Nor do we know of any Muslim in the entire history of Islām who was punished by the Commander of the Faithful for engaging in Jihād or raiding without his permission. Rather, permission is sought from the military commander and the leader of the battle for raiding and attacking, for the sake of organization and coordination, and so that an individual attacking the enemy does not spoil the Muslims' plan. Some jurists, like al-Awzā‘ī, specified seeking permission from the Imām in the case of soldiers who receive their salaries from the military treasury. Al-Ramlī said in *Nihāyat al-Muḥtāj* (vol. 8, p. 60): "Raiding without the permission of the Imām or his deputy is disliked, but there is no dislike in the following cases:

1. If seeking permission would cause the objective to be missed.
2. Or if the Imām has suspended raiding.
3. Or if one strongly believes permission will not be granted, as al-Bulqīnī discussed."



We reiterate: all this applies if Jihād is a communal obligation. However, if Jihād becomes an individual obligation (*farḍ ‘ayn*), then there is no permission or seeking of permission. Ibn Rushd said: "Obedience to the Imām is binding, even if he is unjust, as long as he does not command a sin. Prohibiting an obligatory Jihād is a sin."

To further clarify the issue, we say: Permission and seeking permission apply to a communal obligation, that is, after the number of mujāhidīn is sufficient to fulfill the obligation. However, before sufficiency is achieved, the directive is addressed to everyone, it is obligatory upon all, and it is fulfilled by the action of some. There is no difference between a communal obligation and an individual one before sufficiency is met. Before sufficiency, there is no permission or seeking of permission; this only comes after knowing that there are enough Muslims on the battlefield to fulfill the obligation. This concludes the quoted section from *Al-Dhakhā’ir*.

### **3. Jihād in the Absence of a Single Leader**

Should we engage in Jihād if we do not have a single leader? Yes, we engage in Jihād even without a unified leader. No one has said that the Muslims' lack of unity under one leader nullifies the obligation of Jihād. Indeed, we saw Muslims during the Crusades and the Tatar invasions fighting even though their leaders were disunited, with each land having one or several emirs. Aleppo had an emir, Damascus had an emir, and Egypt had more than one emir. Some of them even sought help from the Crusaders against their fellow emirs, as happened with Emir Shāwar, who sought the Crusaders' aid against another emir in Egypt, Dirghām.

No scholar has said that this situation and this disarray nullify the obligation of Jihād to defend Muslim lands; rather, it doubles their duty. The same was true in al-Andalus, about which the poet said:

"They fragmented into factions, so in every locality... there was a Commander of the

Faithful and a pulpit."

No scholar said there is no Jihād in such a situation; rather, prominent scholars were at the forefront in al-Andalus.

A battle might lack a legitimate commander appointed by the general leader, as happened on the Day of Mu'tah. Khālīd ibn al-Walīd stepped forward, took the banner, and Allāh saved the Muslim army through him. The Prophet (peace and blessings be upon him) approved of this and praised him.

The Imām or Commander of the Faithful may be absent, but this does not nullify the obligation to fight and defend Muslim lands. We do not wait until a major state is established and the Caliphate is resumed, because general authority and the Caliphate do not come about theoretically through culture and study. Rather, Jihād is the soundest way for specific authority—that is, the command in battle—to become general authority and a Caliphate. The mujāhidīn choose a leader for Jihād from among themselves who can manage their affairs, unite them, and restrain the strong from harming the weak. In an authentic Ḥadīth from ‘Uqbah ibn ‘Āmir, who was from his clan, he said: *"The Messenger of Allāh (peace and blessings be upon him) sent out an expedition and armed a man with a sword. When he returned, he said: 'I have never seen the Messenger of Allāh (peace and blessings be upon him) blame us as he did then. He said: "Were you unable, when I sent a man and he did not carry out my order, to replace him with someone who would carry out my order?"'"* The Messenger of Allāh (peace and blessings be upon him) incited them to change the commander of the expedition to whom he had given the banner with his noble hand. So, what if there is no leader at all? The need to appoint a commander for war is even greater. This concludes the section from *Al-Dhakhā'ir*, vol. 1, p. 129.

#### **4. One Person Fighting if Others Sit Back**

Should a person fight alone if others sit back? Yes, he should fight, because Allāh, the Mighty and Majestic, addresses His Prophet (peace and blessings be upon him),

saying: *{So fight, [O Muḥammad], in the cause of Allāh; you are not held responsible except for yourself. And incite the believers [to fight] that Allāh may restrain the might of those who disbelieve. And Allāh is greater in might and stronger in punishment.}* (Qur'ān, An-Nisā' 4:84). The verse commands the Messenger of Allāh (peace and blessings be upon him) to do two obligatory things—because a command implies obligation:

1. To fight, even if alone.
2. To incite the believers.

The Lord of Glory mentions the wisdom behind fighting, which is to restrain the might of the disbelievers, because the disbelievers only fear our presence through fighting: *{And fight them until there is no fitnah and [until] the religion, all of it, is for Allāh.}* (Qur'ān, Al-Anfāl 8:39). (This is from *Al-Dhakhā'ir*, vol. 1, p. 133.)

By abandoning fighting, polytheism (shirk), which is fitnah (strife, trial), prevails, and disbelief triumphs. The Companions (may Allāh be pleased with them) understood the verse according to its apparent meaning. Abū Ishāq said: "I said to al-Barā' ibn 'Āzib (may Allāh be pleased with him): 'A man charges against the polytheists; is he throwing himself into destruction?' He replied: 'No, because Allāh sent His Messenger (peace and blessings be upon him) and said: *{So fight, [O Muḥammad], in the cause of Allāh; you are not held responsible except for yourself. And incite the believers [to fight].}* (Qur'ān, An-Nisā' 4:84). That [verse about destruction] refers to spending.'"

Ibn al-ʿArabī said in *Aḥkām al-Qur'ān* (vol. 2, p. 954): "There may be a situation where a general mobilization is obligatory if Jihād becomes an individual duty due to the enemy's conquest of a region or their presence in the homeland. In such a case, Jihād and mobilization become obligatory for all people. If they fall short, they have sinned." If the call to arms is general due to the enemy's dominance or their capture of prisoners, then the mobilization is general. It is obligatory for people to

go forth, whether light or heavy, mounted or on foot, slaves or free men, whether one has a father (without his permission) or has no father, until the religion of Allāh is made manifest, the community is protected, the territory is preserved, the enemy is humiliated, and the captives are rescued. There is no disagreement on this.

So, what should one person do if everyone else sits back? He should ransom a single captive if he can, and raid himself if he is able, otherwise he should equip a raider.

Indeed, a man fighting alone pleases Allāh and He marvels at it. In a Ḥasan Ḥadīth narrated by Aḥmad and Abū Dāwūd, the Prophet (peace and blessings be upon him) said: *"Our Lord marvels at a man who raided in the cause of Allāh, and his companions were defeated. He knew what was upon him, so he returned until his blood was shed. Allāh, the Mighty and Majestic, says to His angels: 'Look at My servant; he returned out of desire for what is with Me and out of fear of what is with Me, until his blood was shed.'"* This concludes the section from *Al-Dhakhā'ir*, vol. 1, p. 133.

## **5. Jihād and Fighting Alongside the Iniquitous and Profligate**

**Should we fight alongside Muslims who are not at an acceptable level of Islamic upbringing?** (This is from *Al-Dhakhā'ir*, vol. 1, p. 134.)

This question is raised by some people, some of whom are sincere. They ask: How can we fight with a people (like the Afghans) among whom are the truthful and the liars, where smoking tobacco and naswār (similar to tobacco) is widespread, and some might even sell their weapons? They are people fanatical about their Ḥanafī school of thought, and some of them wear amulets (tamā'im). Before I explain the Sharī'ah ruling, I ask: Show me a people on earth who are free from these matters. Should we then abandon the disbelievers in all Muslim lands because these things exist?

The answer is that fighting is obligatory, because fighting is based on repelling the greater of two harms. There are jurisprudential maxims for this: in the *Majallat al-Aḥkām al-ʿAdliyyah*, Article 26 states: "A private harm is borne to repel a public

harm." Article 27: "A more severe harm is removed by a lesser harm." Article 28: "If two evils conflict, the one whose harm is greater is averted by committing the lesser." And Article 29: "The lesser of two evils is chosen."

So, the lesser of two evils must be chosen. Which is the greater evil: the Russian takeover of Afghanistan and its transformation into a land of disbelief where the Qur'ān and Islām are forbidden, or Jihād with a people among whom there are sins and mistakes?

Ibn Taymiyyah says in *Majmū' al-Fatāwā* (vol. 28, p. 506): "Therefore, one of the principles of Ahl al-Sunnah wa al-Jamā'ah is to raid with every righteous person and every profligate one. For Allāh supports this religion with the profligate man and with people who have no share [of good], as the Prophet (peace and blessings be upon him) informed. If raiding is not possible except with profligate leaders or with an army full of profligacy, then one of two things must be done:

Either abandon raiding with them, which would result in the dominance of others who are more harmful in religion and worldly affairs; or raid with the profligate leader, thereby repelling the more profligate ones and establishing most of the rites of Islām, even if not all of them can be established. This is what is obligatory in this situation and all similar ones. Indeed, much of the raiding that occurred with the Rightly Guided Caliphs happened only in this manner. And it is established from the Prophet (peace and blessings be upon him): *'Goodness is tied to the forelocks of horses until the Day of Resurrection, along with reward and spoils of war.'* As long as they are Muslims, fighting with them is obligatory."

The banner in Afghanistan is Islamic, and the declared goal is to establish the religion of Allāh on earth. If the Muslims had fought in Palestine, Palestine would not have been lost, despite the corruption that existed at the beginning, and before the matter was completely corrupted and George Habash, Nayef Hawatmeh, Father Capucci, and their likes emerged.

Fighting is obligatory with any group of Muslims as long as they are Muslims, regardless of their iniquity and profligacy, if the fight is against disbelievers, People of the Book, or atheists.

Al-Shawkānī says in *Nayl al-Awṭār* (vol. 8, p. 44): "It is permissible by consensus to seek the help of the iniquitous against the disbelievers."

### **Is it permissible to raid with the profligate and iniquitous?**

**Fatwa:** Yes, one raids with every righteous and profligate person, meaning every leader. Abū ‘Abdullāh (Imām Aḥmad) was asked about a man who says, "I will not raid," and the son of al-‘Abbās takes him, for he is merely saving the spoils for them. He said: "Glory be to Allāh! These are evil people, these are the sitters-back, discouragers, ignoramuses. It is said to them: 'Do you see? If all people sat back as you have, who would raid? Would not Islām have vanished? What would the Romans have done?!'" Abū Dāwūd narrated with his chain from Abū Hurayrah, who said: The Messenger of Allāh (peace and blessings be upon him) said: *"Jihād is obligatory upon you with every leader, whether righteous or profligate."* And with his chain from Anas, who said: The Messenger of Allāh (peace and blessings be upon him) said: *"Three things are from the root of faith: withholding from one who says 'Lā ilāha illAllāh' (There is no god but Allāh)—we do not declare him a disbeliever for a sin, nor do we expel him from Islām for an action; Jihād is ongoing since Allāh sent me until the last of my ummah fights the Dajjāl; and belief in the divine decrees."* Because abandoning Jihād with the profligate leads to the cessation of Jihād, the dominance of disbelievers over Muslims and their extermination, the ascendancy of the word of disbelief, and great corruption therein. Allāh Almighty said: *{And were it not for Allāh checking some people by means of others, the earth would have been corrupted.}* Aḥmad said: "I do not like one to go out with a leader or commander if he is known for defeat and for causing the Muslims to be lost. One should only raid with someone who has compassion and concern for the Muslims. If the commander is known for

drinking alcohol and embezzlement (ghulūl), one raids with him; that is only upon himself." It is narrated from the Prophet (peace and blessings be upon him): *"Indeed, Allāh supports this religion even with a profligate man."*

The leader should not take with him a *mukhadhdhil* (one who discourages others), who is one who dissuades people from raiding and makes them averse to going out for it, fighting, and Jihād, such as by saying, "The heat and cold are severe," or "The defeat of this army is not unlikely," and the like. Nor a *murjif* (one who spreads alarming rumors), who says, "The Muslim expedition has perished," "They have no reinforcements," "They cannot withstand the disbelievers who have strength, reinforcements, and patience," "No one can stand against them," and the like. Nor one who aids the disbelievers against the Muslims by spying for them, informing them of Muslim vulnerabilities, writing to them with their news, guiding them to their weaknesses, or sheltering their spies. Nor one who incites enmity among Muslims and strives to cause corruption, due to the saying of Allāh Almighty: *{And if they had intended to go forth, they would have prepared for it [some] preparation. But Allāh disliked their being sent, so He kept them back, and it was said, "Remain with those who remain [behind]."* \* *Had they gone forth with you, they would not have increased you except in confusion, and they would have hurried among you, seeking [to cause] fitnah among you. And among you are those who would listen to them. And Allāh is Knowing of the wrongdoers.}* (Qur'ān, At-Tawbah 9:46-47).

Because these people are harmful to the Muslims, it is necessary to prevent them [from joining]. If one of them goes out with him, he is not given a share [of the spoils] nor is he given a lesser gift, even if he feigns helping the Muslims, because it is possible that he feigned it out of hypocrisy, the evidence of which has appeared. Thus, he is purely harmful and deserves nothing of what they gained. If the leader is one of these types, it is not recommended to go out with him, because if his going out as a follower is prevented, then as a leader it is even more so, and because harm

to his companions is not unlikely. This concludes the quoted section from *Al-Dhakhā'ir*.

## **6. Killing Non-Combatant Disbelievers and Destroying Their Property**

**Killing Women, Children, and the Elderly.** (This is from *Al-Dhakhā'ir*, vol. 1, pp. 135-1017.)

We have previously explained that Islām does not permit killing anyone except combatants, or those who aid the polytheists and enemies of Islām with wealth or opinion, because of the verses: *{Fight in the way of Allāh those who fight you...}* and *{And fight them until there is no fitnah and [until] the religion, all of it, is for Allāh...}* (Qur'ān, Al-Baqarah, from verse 2:193).

A combatant (*muqātil*) implies mutual engagement from both sides. So, whoever kills or participates in combat by any means is to be killed and fought. Otherwise, there is no need to kill them. Therefore, there is no need to kill women due to their weakness, unless they fight; nor to kill children; nor to intentionally kill monks, unless they mix with the polytheists and we are unable to strike the polytheist combatants individually. In such cases, we strike the polytheists without intending the non-combatants.

Inflicting harm on offspring and the vulnerable breeds hatred, written with tears and blood, to be passed down through generations. This is what Islām does not want. Islām wants people to love it, and it wants Allāh, His Messenger, and His religion to be beloved by people. However, at the same time, Islām does not indulge people's desires, nor does it change its methodology to please their whims: *{But if the Truth had followed their inclinations, the heavens and the earth and whoever is in them would have been corrupted.}* (Qur'ān, Al-Mu'minūn 23:71).

Scholars have differed on this issue, holding various views:

The first view: It is not permissible to kill women and children under any circumstances. This is the view of Mālik and al-Awzā'ī. Even if the disbelievers use



their children and women as human shields, it is not permissible to shoot at them. If they fortify themselves in a stronghold with their offspring, it is not permissible to bombard them with catapults or other means.

The second view: Non-combatants are not intentionally targeted in fighting unless they participate in combat or mix with combatants in such a way that we cannot fight the combatants without killing them. This is the opinion of al-Shāfi‘ī and the Ḥanafīs.

Al-Māwardī states in *Al-Aḥkām al-Sulṭāniyyah* (p. 41): "It is not permissible to kill women and children in war or otherwise, as long as they do not fight, due to the Prophet's (peace and blessings be upon him) prohibition against killing them."

Al-Sarakhsī states in *Al-Mabsūṭ* (vol. 10, p. 31): "The presence of women and children in their fortresses does not prevent burning them, nor does the presence of a Muslim captive in them prevent burning their fortresses; however, the polytheists should be the intended target."

It is permissible to kill an elderly man if he possesses sound judgment [for warfare], as the Messenger of Allāh (peace and blessings be upon him) approved Abū ‘Āmir al-Ash‘arī's killing of Durayd ibn al-Ṣimmah, who was over one hundred years old. The Ḥadīth is in the two Ṣaḥīḥ collections.

The blind, the crippled, or the mentally disabled among the captives are not to be killed, because only those who fight are killed (and combat is mutual). There is no harm in diverting water towards a city of belligerents, burning them with fire, or bombarding them with catapults, even if there are children or Muslims among them. It is permissible to shoot at them even if they use Muslim children as human shields. The Messenger of Allāh (peace and blessings be upon him) clarified the reason in the Ḥadīth narrated by Aḥmad and Abū Dāwūd—although there is some debate about its chain—that the Messenger of Allāh (peace and blessings be upon him) passed by a slain woman and said: "*This one was not fighting.*" Therefore, the basis for killing is combat (*muqātalah*). Whoever is capable of fighting is killed and fought.

The Imāms differed regarding Ḥadīth that are apparently contradictory:

Mālik adopted the general meaning of the text, the narration of Ibn ‘Umar (may Allāh be pleased with them both), who said: *"A woman was found killed in one of the Prophet's (peace and blessings be upon him) expeditions, so the Messenger of Allāh (peace and blessings be upon him) forbade the killing of women and children"* (narrated by the Jamā‘ah except al-Nasā’ī).

As for the Shāfi‘īs, they argue that this text is general but has a specific qualifier from the Ḥadīth of al-Ṣa‘b ibn Jaththāmah, that the Messenger of Allāh (peace and blessings be upon him) was asked about the polytheists whose homes were attacked at night, resulting in casualties among their women and children. He said: *"They are from them"* (narrated by the Jamā‘ah except al-Nasā’ī; Abū Dāwūd added, and al-Zuhrī said: "Then the Messenger of Allāh (peace and blessings be upon him) forbade the killing of women and children").

Although this is used as evidence by those who adhere to the prohibition of killing women and children under any circumstances and consider al-Zuhrī's statement as abrogating, it nevertheless supports the Shāfi‘ī and Ḥanafī view, as does the mursāl Ḥadīth narrated by al-Tirmidhī: *"The Messenger of Allāh (peace and blessings be upon him) set up a catapult against the people of Ṭā’if."*

And the Ḥadīth narrated by Salamah ibn al-Akwa‘: *"We attacked Hawāzin at night with Abū Bakr al-Ṣiddīq, and the Messenger of Allāh (peace and blessings be upon him) had appointed him as our commander"* (narrated by Aḥmad).

*Bayāt* means raiding at night. The campaigns against Ṭā’if and Hawāzin occurred late in the life of the Messenger of Allāh (peace and blessings be upon him).

Preventing the Muslim army from fighting polytheists if they are mixed with their children under any circumstances would mean halting Jihād against them. This poses a danger to Muslims and harms the interests of the Muslim community, especially in these times when combat largely involves long-range projectiles from

artillery, aircraft, and tanks. This would mean prohibiting the use of all these weapons and bringing them to a halt.

If the jurists have unanimously permitted the killing of Muslims when disbelievers use them as human shields, how can they not permit fighting disbelievers if their children and women are with them?

Is the sanctity of the blood of polytheist women and children greater than the sanctity of Muslim blood?

Furthermore, the prohibition against killing women today applies if the woman does not participate in war, does not join armies, and does not embrace ideologies like communism, for which she would fight and die. However, the situation has now changed, and women—in this respect—are not much different from men. Ibn Taymiyyah states in *Majmū‘ al-Fatāwā* (vol. 28, p. 537): "The ummah is in agreement that if disbelievers use Muslims as human shields, and it is feared that Muslims [i.e., the attackers] will suffer if they are not killed, then it is permissible to shoot at them, intending the disbelievers. Even if there is no fear for the Muslims [attackers], it is permissible to shoot those Muslims [shields] as well, according to one of the two scholarly opinions."

Ibn al-‘Arabī states in *Aḥkām al-Qur’ān* (vol. 1, p. 104): "Women are not killed unless they fight, due to the Prophet's (peace and blessings be upon him) prohibition against killing them. This is unless they fight; if they fight, they are killed."

The Shāfi‘īs differentiated between killing children and women, and killing monks, the elderly, and the blind. They prohibited intentionally killing women and children except out of necessity. Al-Ramlī states (vol. 8, p. 64): "It is forbidden to kill a child, an insane person, a woman—even if she is not from the People of the Book—an intersex person of ambiguous gender, and one who is on the verge of death, unless they fight or insult Allāh or one of His Messengers (peace and blessings be upon him)."

As for the monk and the elderly man, al-Ramlī states (vol. 8, p. 64): "It is permissible to kill a monk, a hired laborer, an elderly man, a blind man, and those among them who do not fight and have no [military] opinion, according to the sounder view, due to the general statement of Allāh Almighty: {...kill the polytheists...} The second view is that it is not permissible to kill them."

### **Killing a Monk**

As for the monk, the permissibility of killing him hinges on whether he mixes with people. If he mixes with people, he is killed. If he is secluded for his worship, he is left alone. It is narrated in the Ḥadīth of Ibn ‘Abbās (may Allāh be pleased with them both): When the Messenger of Allāh (peace and blessings be upon him) dispatched his armies, he would say: *"Go forth in the name of Allāh Almighty, fighting in the cause of Allāh those who disbelieve in Allāh. Do not be treacherous, do not embezzle, do not mutilate, do not kill children, nor the occupants of hermitages"* (narrated by Abū Dāwūd).

It is stated in *Al-Mabsūṭ* by al-Sarakhsī (vol. 10, p. 128) that Abū Yūsuf, Muḥammad, and the narration in *Al-Siyar al-Kabīr* from Abū Ḥanīfah hold that they are not killed. Abū Yūsuf said: "I asked Abū Ḥanīfah about the occupants of hermitages and monks, and he considered killing them to be good, saying, 'These are leaders of disbelief.'" The reconciliation between Abū Ḥanīfah's two narrations is based on mixing with people: whoever mixes is killed, and whoever does not mix is not killed.

### **Killing Elderly Polytheists, the Sick, the Blind, and the Chronically Ill**

There are two opinions on killing elderly polytheists:

1. Some, like the Ḥanafīs and Mālik, equated the elderly with children and women. They cited the Ḥadīth narrated by Abū Dāwūd from Anas in a marfū‘ form: *"Do not kill a decrepit old man or a young child."* The Ḥadīth contains Khālīd ibn al-Fazr, who is not considered strong. Jurists have said that the reason for not killing them is the same as for children: they are of no benefit

to the polytheists and no harm to the Muslims. Ibn Nujaym said in *Al-Baḥr* (vol. 5, p. 84): "A woman, a non-mukallaf (one not legally responsible), a decrepit old man, a blind man, and a crippled person are not killed, unless one of them has [military] counsel in war."

2. Others, like the Shāfi'īs—according to the sounder view—permitted killing them. They cite the Ḥadīth in the two Ṣaḥīḥ collections that Abū 'Āmir al-Ash'arī killed Durayd ibn al-Ṣimmah, who was over one hundred years old. They also cite a Ḥadīth from Aḥmad and al-Tirmidhī, authenticated by him, from Samurah: "*Kill the old men of the polytheists and spare their young men*" (narrated by al-Nasā'ī). Aḥmad ibn Ḥanbal explained that the Prophet's (peace and blessings be upon him) command to kill the old men was because they would hardly ever embrace Islām, whereas the young were closer to Islām. Added to this is that old men often possess [military] opinion and cunning in war; Durayd ibn al-Ṣimmah had advised Mālik ibn 'Awf not to take women and children [to battle], but he refused. Among the evidence cited by this group is the general statement: *{So kill the polytheists wherever you find them.}* And because he is a disbeliever whose life has no benefit, he is killed like a young man.

The summary of the matter, and what we deem most correct, Allāh knows best, is: Anyone who is of benefit to the polytheists or others [in their war effort] is killed—whether an old man, a monk, or a crippled person.

As for the senile old man, the secluded monk, and the sick person suffering from his ailments, who are of no benefit to disbelief and no harm to Muslims, it is preferable to leave them, based on the reported texts (even if there is weakness in them, because analogy supports this, alongside their lack of benefit or harm).

Abū Bakr advised Yazīd ibn Abī Sufyān, saying to him: "Do not kill a woman, a child, or a decrepit old man." (Narrated by Mālik in *Al-Muwatta'*; see *Al-Muwatta'* with Sharḥ al-Zurqānī, vol. 3, p. 290). However, the Ḥadīth is mursal.

In *Al-Mabsūṭ* by al-Sarakhsī (vol. 10, p. 137): Abū Yūsuf said: "I asked Abū Ḥanīfah about killing women, children, very old men who cannot fight, and those with chronic illnesses. He forbade it and disliked it."

### **Cutting Down Trees and Killing Animals**

The majority of jurists from the four schools of thought agreed that anything beneficial to Muslims or harmful to disbelievers during battle or in preparation for it is permissible, whether this action is killing a person or an animal, cutting down trees, or destroying buildings. This is because the primary and ultimate purpose of battle is to remove fitnah, spread the call [to Islām], and elevate the religion of Allāh. If Islām permits killing humans who stand in the way of the call, then it is even more permissible to destroy their property if it harms them or compels them to submit to this religion.

As for the verse: *{And when he turns away, he strives throughout the land to cause corruption therein...}* (Qurʾān, Al-Baqarah 2:205), it was revealed concerning al-Akhnas ibn Shurayq when he came to the Messenger of Allāh (peace and blessings be upon him) and declared his Islām, then, upon leaving, burned crops and hamstringed livestock. Applying this verse to a Muslim army—forced to cut down trees—has no relevance whatsoever to the issue.

We return to say: everything that serves the interest of Jihād by benefiting Muslims or harming disbelievers is to be done, because the interest of Jihād takes precedence over everything.

### **Killing Communist Women in Afghanistan**

As for communist women in Afghanistan, they must be killed, whether they participate in war or in [offering] opinion, or not; whether they are alone or mixed [with others]; and whether it is one woman or a group. This is because they are adherents of creeds that fight against Islām and harm Islām and Muslims. It has been established that the Messenger of Allāh (peace and blessings be upon him) said

concerning two women who belonged to Banū ‘Abd al-Muṭṭalib and used to harm the Messenger of Allāh (peace and blessings be upon him), his family, and Islām with their words, and concerning a group of men: *“Kill them, even if you find them clinging to the curtains of the Ka‘bah.”*

### **Using Artillery, Aircraft, Mortars, and Missiles for Bombardment**

We have indicated that fighting in Islām is to remove obstacles before its call and to demolish political systems that prevent Islām from reaching the peoples. If we can convey it without killing or fighting, this is what the Muslim desires: that Allāh guides one person through him (which is better for him than red camels). If we cannot, then by removing barriers through all possible means without taking the lives of the vulnerable or destroying property.

If we cannot reach the tyrants deifying themselves on earth except by killing offspring, cutting down trees, and destroying installations, then there is no harm in it, because we were forced into these actions, and they were not our intended purpose or goal.

We have already mentioned the Ḥadīth of al-Ṣa‘b ibn Jaththāmah that the Messenger of Allāh (peace and blessings be upon him) was asked about the polytheists whose homes were attacked at night, resulting in casualties among their women and children. He said: *“They are from them”* (narrated by the Jamā‘ah).

Al-Zuhrī said: "Then the Messenger of Allāh (peace and blessings be upon him) forbade the killing of women and children." Al-Zuhrī considers the killing of women and children, if not intentional, to be forbidden, and also because it is abrogated. We have responded to this with the mursāl Ḥadīth narrated by al-Tirmidhī that the Messenger of Allāh (peace and blessings be upon him): *“Set up the catapult against the people of Ṭā’if.”* Its narrators are trustworthy; see *Subul al-Salām* (vol. 4, p. 1352). And with the other Ḥadīth from Salamah ibn al-Akwa‘: *“We attacked Hawāzin at night with Abū Bakr al-Ṣiddīq, and the Messenger of Allāh (peace and blessings be*

upon him) had appointed him as our commander" (narrated by Abū Dāwūd, and al-Mundhirī remained silent about it). The campaigns against Ṭā'if and Hawāzin occurred in the final days of the Messenger of Allāh (peace and blessings be upon him).

Al-Tirmidhī said: "A group of scholars permitted raiding at night and attacking by night. Some disliked it. Aḥmad and Ishāq said: There is no harm in attacking the enemy by night."

Al-Ṣan'ānī said regarding the Ḥadīth about setting up the catapult: "The Ḥadīth is evidence that it is permissible to kill disbelievers with a catapult if they fortify themselves." Other cannons prepared for use in raids, as mentioned by Ṣiddīq Ḥasan, are analogous to this. This concludes the quoted section from *Al-Dhakhā'ir*.

## **7. The Ruling on Martyrdom Operations**

Therefore, Jihād itself involves risking one's life. Do you not see that the young boy [in the story of the King and the Boy] killed himself for the sake of spreading the religion?

Ibn Taymiyyah states in *Majmū' al-Fatāwā* (vol. 28, p. 450): "The boy ordered his own killing for the benefit of the religion's manifestation. For this reason, the four Imāms permitted a Muslim to plunge into the ranks of the disbelievers even if he strongly believes they will kill him, if there is a benefit for the Muslims in doing so." It is stated in *Aḥkām al-Jaṣṣāṣ* (vol. 1, p. 1262): Muḥammad ibn al-Ḥasan said in *Al-Siyar al-Kabīr*: "If a man were to charge alone against a thousand men, I see no harm in that if he hopes for survival or to inflict casualties. Even if he does not hope for survival or to inflict casualties, but his action would intimidate the enemy, there is no harm in that, because this is the best form of inflicting casualties and it benefits the Muslims."

(This is from *Al-Dhakhā'ir*, vol. 1, pp. 288-294.)



Al-Jaṣṣāṣ said: "If the loss of his own life brings a benefit to the religion, this is a noble station which Allāh praised in the Companions of the Prophet (peace and blessings be upon him), saying: *{Indeed, Allāh has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise.}*" (from *Al-Dhakhā'ir*, vol. 1, p. 292).

Suicide is forbidden, because the soul does not belong to its owner but to Allāh, the Mighty and Majestic. Therefore, one may not dispose of one's soul except in accordance with Allāh's pleasure. The one who commits suicide deserves Hellfire. The two Shaykhs (al-Bukhārī and Muslim) narrated from Thābit ibn Qays from the Prophet (peace and blessings be upon him): *"Whoever swears by other than Islām falsely, he is as he said. Whoever kills himself with something will be tormented with it on the Day of Resurrection. Whoever accuses a believer of disbelief, it is like killing him. And cursing a believer is like killing him."*

It is not considered suicide for a person to sacrifice himself in service to Islām, to raise the morale of Muslims, or to inflict casualties upon the enemies of Allāh, the Mighty and Majestic. It is narrated in an authentic Ḥadīth by Muslim, in the commentary on Sūrat al-Burūj, the story of the young boy whom the king was unable to kill. The boy showed the king how to kill him, saying, after gathering the people and crucifying him: "Take an arrow and say, 'In the name of the Lord of this boy, I kill this boy.'" The king killed him, and the people said, "We believe in the Lord of the boy." This and similar examples are among those about whom we believe Allāh Almighty said: *{And of the people is he who sells himself, seeking means to the approval of Allāh.}*

Shaykh al-Islām [Ibn Taymiyyah], Muḥammad ibn al-Ḥasan, al-Jaṣṣāṣ, and al-Sarakhsī have stated that it is permissible for a Muslim to attack a thousand disbelievers even if he is certain of his own demise and death, if there is a benefit for the Muslims in doing so, or if it inflicts casualties upon the disbelievers, or if the

Muslims are weak and disheartened and he wants to strengthen their resolve and sharpen their determination. The story of al-Barā' ibn Mālīk is of this kind, when he asked the Companions to place him on a shield, raise him on the tips of their spears, and throw him into the "Garden of Death" upon the army of Musaylimah the Liar on the Day of Yamāmah. I was asked about women who threw themselves into the Kunar River in Afghanistan, fearing for their honor from the Russians who had begun to violate [women's] honor. I said: This is martyrdom, if Allāh wills, because scholars are unanimous that it is not permissible for a woman to surrender to captivity if she fears for her honor, and likewise for a beardless youth. This concludes the quoted section from *Al-Dhakhā'ir*.

### **Important Question:**

What is the ruling on a man who wears an explosive belt on his body and then throws himself among a group of disbelievers or tanks, causing it to explode with him and them together? And what is the ruling on a single man who charges alone into the enemy's stronghold?

### **Fatwa:**

Jurists have permitted sacrificing one's life for the victory of Islām, and this is not considered suicide.

There is a difference between suicide and self-sacrifice.

Suicide is killing oneself to escape the worries and pains of life. Self-sacrifice, however, is giving one's life to protect the religion of Allāh and support His Sharī'ah, without worry or grief.

(This is from *Al-Dhakhā'ir*, vol. 1, p. 323.)

It is stated in *Aḥkām al-Jaṣṣāṣ* (vol. 1, p. 262) from Aslam Abū 'Imrān, who said: "We raided Constantinople, and the commander of the group was 'Abd al-Raḥmān ibn Khālīd ibn al-Walīd. The Romans had their backs to the city wall. A man charged at the enemy. The people said, 'Stop! Stop! Lā ilāha illAllāh! He is throwing himself into

destruction!' Abū Ayyūb [al-Anṣārī] said: 'This verse was revealed about us, the Anṣār, when Allāh granted victory to His Prophet and made His religion—Islām—manifest. We said: Let us stay with our properties and manage them. Then Allāh Almighty revealed: *{And spend in the way of Allāh and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allāh loves the doers of good.}* (Qur'ān, Al-Baqarah 2:195)."

So, throwing oneself into destruction means staying with our properties, managing them, and abandoning Jihād. (Narrated by Aḥmad and al-Tirmidhī, who said it is a ḥasan ṣaḥīḥ Ḥadīth).

As for a single man charging alone into the enemy's stronghold, Muḥammad ibn al-Ḥasan said in *Al-Siyar al-Kabīr*:

"If a man were to charge alone against a thousand men, I see no harm in that if he hopes for survival or to inflict casualties.

If he does not hope for survival or to inflict casualties, then I dislike it for him because he exposes himself to destruction without any benefit to the Muslims.

A man should only do this if he hopes for survival or benefit to the Muslims.

1. If he does not hope for survival or to inflict casualties, but he emboldens the Muslims thereby, so that they do as he did, killing and inflicting casualties on the enemy, then there is no harm in that, if Allāh wills. In that case, even if he does not hope for survival, I see no harm in him charging them.
2. Likewise, if he hopes that others will be [emboldened] by his charge against them, there is no harm in that, and I hope he will be rewarded for it.
3. If he does not hope for survival or to inflict casualties, but his action would intimidate the enemy, there is no harm in that, because this is the best form of inflicting casualties and it benefits the Muslims."

Al-Jaṣṣāṣ said: "If the loss of his own life brings a benefit to the religion, this is a noble matter which Allāh praised in the Companions of the Prophet (peace and

blessings be upon him).

*{Indeed, Allāh has purchased from the believers their lives and their properties.}*

(Qur'ān, At-Tawbah 9:111). *{And never think of those who have been killed in the cause of Allāh as dead. Rather, they are alive with their Lord, receiving provision.}*

(Qur'ān, Āl 'Imrān 3:169). *{And of the people is he who sells himself, seeking means to the approval of Allāh.}* (Qur'ān, Al-Baqarah 2:207).

And similar verses in which Allāh praised those who gave their lives for Allāh.

In the noble Ḥadīth: *"The worst things in a man are distressing avarice and debilitating cowardice."* Condemning cowardice necessitates praising boldness and courage in what benefits the religion, even if one is certain of perishing."

Ibn Taymiyyah states in *Majmū' al-Fatāwā* (vol. 28, p. 540):

"The boy ordered his own killing for the benefit of the religion's manifestation. For this reason, the four Imāms permitted a Muslim to plunge into the ranks of the disbelievers even if he strongly believes they will kill him, if there is a benefit for the Muslims in doing so. We have elaborated on this issue elsewhere." This concludes the quoted section from *Al-Dhakhā'ir*.

I say, and with Allāh is success: I asked Shaykh 'Abd al-Qādir ibn 'Abd al-'Azīz (Dr. Faḍl)—may Allāh grant him relief—about the ruling on martyrdom operations. He told me: "He did not see their permissibility due to not finding explicit textual evidence that would exclude them from the ruling on suicide. He thought about it for a long time until he found evidence for their permissibility in the Almighty's saying: *{And do not kill the soul which Allāh has forbidden, except by right.}* (Qur'ān, Al-An'ām 6:151). Jihād against enemies and inflicting casualties upon them is of the truest right." I found this evidence of his to be among the clearest adduced for martyrdom operations in their contemporary form, as most of the statements of the predecessors concern a man plunging into the enemy's ranks where he strongly suspects his demise, but by being killed at the hands of the enemy. As for the text our Shaykh adduced, it is general. And Allāh knows best.

## 8. The Ruling on Enemy Captives

The ruling on a captive differs according to gender, age, and religion. Captives are usually of three types:

(This is from *Al-Dhakhā'ir*, vol. 1, p. 1016.)

**First: Women and children:** These may not be killed during war if they are separate, and likewise, they may not be killed after capture. They become slaves (raqīq) merely by being captured.

**Second: Men from the Magians and People of the Book:** Jurists have differed in their opinions concerning these. Here are the details, if Allāh wills:

Some scholars, like al-Ḥasan and Mujāhid, said: It is not permissible to kill a captive. Muḥammad ibn al-Ḥasan al-Tamīmī narrated a consensus of the Companions on this.

As for the four jurists, they agreed that the Imām has a choice regarding captives between execution and enslavement. As for releasing them without ransom (mann), the Ḥanafīs forbade it, while the Shāfi'īs and Ḥanbalīs permitted it.

As for Imām Mālik, narrations from him differ regarding the permissibility or impermissibility of releasing without ransom.

As for ransoming with money (fidā'), the Mālikīs, Shāfi'īs, and Ḥanbalīs permitted it. The Ḥanafīs, however, forbade it.

It is stated in *Al-Mabsūṭ* by al-Sarakhsī: "I asked him about the captive: Is he killed or ransomed? He said: He is killed or made fay' (spoils)."

Al-Shāfi'ī said: He is ransomed for a large sum of money.

Muḥammad [ibn al-Ḥasan] said: He is ransomed if the Muslims are in need of money.

Abū Ḥanīfah cited the statement of Abū Bakr: "Do not ransom them, even if you are given a city full of gold for them."

Because releasing a polytheist to return to fight Muslims is a sin, and committing a

sin for monetary benefit is not permissible; it is abandoning an obligation. Killing a polytheist is an obligation. If they were to give us money to abandon prayer, it would not be permissible for us, even with the need for money.

It is not permissible to strengthen polytheists with weapons, and likewise, it is not permissible to strengthen them with men. What indicates the permissibility of releasing without ransom and ransoming is His saying, Mighty and Majestic: *{And either [generosity] after or ransom...}* (Qur'ān, Muḥammad 47:4).

He explicitly stated the permissibility of releasing without ransom and ransoming with money.

As for the Ḥanafīs, they hold that this verse is abrogated by the Almighty's saying: *{And when the sacred months have passed, then kill the polytheists wherever you find them...}* (Qur'ān, At-Tawbah 9:5).

Because it was revealed after it, as Sūrat At-Tawbah was revealed after Sūrat Muḥammad (peace and blessings be upon him). However, there is no evidence for abrogation, and the actions of the Messenger of Allāh (peace and blessings be upon him) indicate that he did release without ransom, ransomed, exchanged prisoners, killed, and enslaved.

As for releasing without ransom, in Ṣaḥīḥ Muslim from Anas: *"Eighty men from Mecca descended upon the Prophet (peace and blessings be upon him) and his companions from Mount Tan'īm at the time of the Fajr prayer to kill them. He (peace and blessings be upon him and his family) took them captive peacefully and then freed them. Then Allāh, Mighty and Majestic, revealed: {And He is the one who withheld their hands from you and your hands from them within [the area of] Makkah...}*" (Qur'ān, Al-Fatḥ 48:24).

And from Jubayr ibn Muṭ'īm, that the Prophet (peace and blessings be upon him) said regarding the captives of Badr: *"If al-Muṭ'īm ibn 'Adī were alive and spoke to me about these foul ones, I would have released them for him"* (narrated by al-Bukhārī).

In the two Ṣaḥīḥ collections, it is narrated that the Messenger of Allāh (peace and

blessings be upon him) released Thumāmah ibn Uthāl of Banū Ḥanīfah, who was the chief of the people of Yamāmah. (*Nayl al-Awṭār*, vol. 8, p. 140).

As for the evidence for the permissibility of ransom, it is the Ḥadīth of Ibn ‘Abbās (may Allāh be pleased with them both):

*"The Messenger of Allāh (peace and blessings be upon him) set the ransom for the people of the Jāhiliyyah on the Day of Badr at four hundred [dirhams]"* (narrated by Abū Dāwūd, about which he, al-Mundhirī, and al-Ḥāfiẓ in *Al-Talkhīṣ* remained silent, and its narrators are trustworthy).

As for the evidence for the exchange of prisoners:

It is narrated in Ṣaḥīḥ Muslim that the Messenger of Allāh (peace and blessings be upon him and his family) ransomed the man from Banū ‘Uqayl—the owner of al-‘Aḍbā’—for two Muslim men.

(Al-‘Aḍbā’ was the name of the Bedouin's she-camel which became the property of the Messenger of Allāh (peace and blessings be upon him and his family)).

Two narrations are reported from Abū Ḥanīfah, the more apparent of which is impermissibility. As for his two companions [Abū Yūsuf and Muḥammad], they permitted the exchange of prisoners. (*Al-Mabsūṭ*, vol. 10, p. 129).

The Messenger of Allāh (peace and blessings be upon him and his family) killed the men of Banū Qurayẓah, numbering between six hundred and seven hundred.

And on the Day of Badr, he killed al-Naḍr ibn al-Ḥārith and ‘Uqbah ibn Abī Mu‘ayṭ—this is evidence for the permissibility of killing captives.

### **The Soundest Opinion on Captives:**

Undoubtedly, the soundest opinion on captives is that of the majority: the Imām has discretion regarding captives based on what is in the best interest of the Muslims, choosing between execution, enslavement, release without ransom, or ransom with a Muslim or money.

This is the opinion supported by the evidence. The Imām chooses what is most

beneficial for the Muslims regarding the captives.

It is stated in *Al-Sharḥ al-Kabīr* with *Al-Mughnī* (vol. 10, p. 407): "If among them there is one who has strength and can inflict harm on the Muslims, then killing him is more appropriate. If among them there is a weak person who has much wealth, then ransoming him is more appropriate. If among them there is one who has a good opinion of Muslims and whose Islām is hoped for by releasing him without ransom, or who can help Muslims by securing the release of their captives or defending them, then releasing him without ransom is more appropriate. And if among them there is one whose service can be beneficial and whose harm is not feared, then enslaving him is more appropriate, like women and children. The Imām is most knowledgeable of the best interest, so this matter is delegated to him. If this is established, then this is a choice based on benefit and ijtihād (scholarly reasoning), not a choice based on desire. Whenever he sees the benefit in one option, it is not permissible to choose another, because he acts on their behalf by considering their best interest. Thus, it is not permissible for him to abandon what is in their interest, like the guardian of an orphan. Whenever he is hesitant among these options, execution is preferable."

Mujāhid said regarding two emirs: "One of them kills captives, and he is better."

Mālik said likewise.

Ishāq said: "Inflicting heavy casualties (*ithkhān*) is more beloved to me, unless he is known [to be valuable] and much can be hoped for from him [through ransom]."

### **The Ruling on Afghan Communist Captives:**

Many communists, when captured by the mujāhidīn and sensing they will be killed, pronounce the two testimonies of faith (Shahādātayn). Nevertheless, the mujāhidīn kill them. Some people objected to this action, thinking that the words of the Shahādah protect their blood. These people cited the Ḥadīth of Usāmah: "*How could you kill him after he said 'Lā ilāha illAllāh'?*"

The truth is that the situation in Afghanistan is different. It is the custom of the



mujāhidīn, when they capture prisoners, to bring them before the judicial council of the party. They investigate them, and they know each other. When they confirm that he is a communist and the people of his village identify him as such, they kill him, whether he utters the Shahādatayn, prays, or performs Islamic rituals.

Yes, the Sharī'ah ruling on a disbeliever captive who embraces Islām is that it is not permissible to kill him; his blood becomes inviolable, and he immediately becomes a slave, having the same ruling as children: he may not be killed and becomes a slave. This is when the words "Lā ilāha illAllāh" are the differentiator between disbelief and Islām.

However, the situation in Afghanistan is completely different. Babrak Karmal and Najibullah, the leader of the Afghan Communist Party who was eradicating Islām from Afghanistan, would say, "I am a Muslim," and pray, and his picture would appear on television.

Such people are killed, and their claims are not accepted. Here is the evidence for the validity of this ruling:

1. On the day of the Conquest of Mecca, the Messenger of Allāh (peace and blessings be upon him) said about a group: *"Kill them, even if you find them clinging to the curtains of the Ka'bah."* Among them were al-Muqīs ibn Şubābah, Ibn Khaṭal, and the two slave girls who used to sing satirical songs about him—even though women of belligerents are not killed, just as offspring are not killed.
2. Imām Muslim narrated: From 'Imrān ibn Ḥuşayn, who said: *"Thaqīf were allies of Banū 'Uqayl. Thaqīf captured two men from the companions of the Messenger of Allāh (peace and blessings be upon him), a man from Banū 'Uqayl, and they captured al-'Aḍbā' with him. The Messenger of Allāh (peace and blessings be upon him) came upon him while he was in bonds. He said, 'O Muḥammad!' The Prophet came to him and said, 'What is your matter?' He said,*

*'Why did you take me and the forerunner of the pilgrims (meaning al-ʿAḍbā')?' The Prophet said, 'I took you for the crime of your allies, Thaqīf.' Then he turned away. The man called him, saying, 'O Muḥammad!' The Prophet said, 'What is your matter?' He said, 'I am a Muslim.' The Prophet said, 'Had you said it when you were in control of your affairs, you would have succeeded completely.'"*

Al-Shawkānī said about this Ḥadīth: The Imām may refuse to accept the Islām of one who is known not to desire Islām but was driven to it by necessity, especially if there is a benefit for the Muslims in not accepting it.

3. The Afghan communist is either a zindīq (heretic whose disbelief is concealed) or an apostate. The ruling on a zindīq is that he is killed without being asked to repent. This is the opinion of the majority of jurists, including Mālik, Aḥmad, al-Layth, and others.

From Ibn ʿUmar (may Allāh be pleased with them both): The repentance of one who repeatedly apostatizes, like a zindīq, is not accepted, due to the Almighty's saying: *{Indeed, those who disbelieve after their belief, then increase in disbelief—never will their repentance be accepted, and it is those who are the misguided.}* (Qurʾān, Āl ʿImrān 3:90). In *Al-Dirāyah* (Ḥanafī school), there are two narrations regarding the zindīq: "It is not accepted," like the view of Mālik and Aḥmad. In another narration, it is accepted, like the view of al-Shāfiʿī.

4. As for the apostate whose apostasy has become severe by taking up arms against Islām and Muslims, it is permissible to kill him without asking him to repent.

Ibn Rushd says in *Bidāyat al-Mujtahid* (vol. 2, p. 344): "As for when an apostate wages war and is then overcome, he is killed for waging war (ḥirābah) and is not asked to repent, whether his warfare was in the land of Islām or after he joined the land of war, unless he embraces Islām. Islām

nullifies the ḥadd (prescribed punishment) of ḥirābah for him, but his ruling regarding what crimes he committed is the ruling for an apostate who commits crimes during his apostasy in the land of Islām and then embraces Islām"—meaning he is killed in retribution (qiṣās) if he killed someone. Ibn al-Qayyim says in *Zād al-Ma'ād* (vol. 3, p. 464): It is permissible to kill an apostate without asking him to repent if his apostasy has become severe. ‘Abdullāh ibn Sa’d ibn Abī Sarḥ had embraced Islām and emigrated, and he used to write down the revelation for the Messenger of Allāh (peace and blessings be upon him). Then he apostatized and joined Mecca. When the day of the Conquest came, ‘Uthmān ibn ‘Affān brought him to the Messenger of Allāh (peace and blessings be upon him) to pledge allegiance. The Prophet withheld from him for a long time, then accepted his pledge and said: *"I only withheld so that one of you might get up and strike off his head."* A man said to him, "Why did you not signal to me, O Messenger of Allāh?" He replied: *"It is not befitting for a prophet to have a treacherousness of the eyes."*

5. Anyone who openly insults Allāh, His Messenger (peace and blessings be upon him), or the religion of Islām is killed without being asked to repent, whether he is a Muslim or a dhimmi (protected non-Muslim). This is why when the blind man killed his umm walad (slave-mother of his child) for insulting the Messenger of Allāh (peace and blessings be upon him), her blood was declared lawful to be shed.

Whoever wishes to learn more about this topic should consult the book *Al-Ṣārim al-Maslūl ‘alā Shātim al-Rasūl* (The Drawn Sword against the Reviler of the Messenger) by Shaykh al-Islām Ibn Taymiyyah. This ruling is by consensus of the Rightly Guided Caliphs (may Allāh be pleased with them), is the implication of the texts, and is supported by more than forty Ḥadīth. This communist is known among his people for insulting Islām and showing

enmity towards the Messenger (peace and blessings be upon him), and he continued to fight Islām until the very last moment.

6. Let us assume they were originally Muslims and were forcibly taken to battle and killed Muslims. They are then killed in retribution (qīṣāṣ). ‘Umar said: "If the people of Sanaa collaborated in killing one man, I would kill them all for him."

### **Notes on Captives:**

1. Whoever captures a prisoner is not allowed to dispose of him; rather, his matter is referred to the leader. The leader in the Afghan Jihād is the leader of the organization or party. It is not permissible for one who captures a prisoner to kill him unless he refuses to walk with him or is wounded and unable to walk.
2. Wounded enemy combatants may be killed and finished off.
3. (Ellipses in original)
4. A communist woman is killed because she is an apostate. In the Ṣaḥīḥ Ḥadīth: *"Whoever changes his religion, kill him."* She is also killed because she participates in war, in [offering] opinion, and in inciting disbelievers against Muslims.
5. It is not permissible to mutilate a captive, nor to cut off his ears or gouge out his eyes, because the Messenger of Allāh (peace and blessings be upon him) forbade mutilation (muthlah). It is not permissible to cut off his head or his feet. This concludes the quoted section from *Al-Dhakhā'ir*.

### **9. The Ruling on the Spy (Jāsūs)**

The ruling on a spy differs according to his religion and situation. There is the disbeliever spy, the non-dhimmi, the one under a treaty (mu‘āhad), and the non-Muslim...

A spy is one who uncovers people's secrets and faults and transmits them.

The spy intended here is one who transmits Muslims' secrets to their enemies.

As for the disbeliever spy, he is killed according to the majority of jurists.

The evidence for this is the Ḥadīth in the two Ṣaḥīḥ collections from Iyās ibn Salamah ibn al-Akwaʿ, from his father, who said: *"A spy from the polytheists came to the Prophet (peace and blessings be upon him) while he was on a journey. He sat with his companions, talking, then slipped away. The Prophet (peace and blessings be upon him) said: 'Seek him out and kill him.' Ibn al-Akwaʿ killed him, and the Prophet gave him his spoils (salab)"* (This is the narration of al-Bukhārī).

In Muslim's narration, the Prophet (peace and blessings be upon him) said: *"Who killed the man?" They said, "Ibn al-Akwaʿ." He said, "His spoils are all his."*

Al-Nawawī said: "This concerns the killing of a belligerent disbeliever spy, which is by agreement. As for a dhimmi under a treaty, Mālik and al-Awzāʿī said his treaty is thereby nullified. According to al-Shāfiʿī, there is a difference of opinion on this. However, if this was stipulated in his treaty, it is nullified by agreement."

As for the dhimmi: If he spies on Muslims, jurists have differed as to whether his spying nullifies his treaty, such that he is killed or becomes fay' for the Muslims, or not.

(This is from *Al-Dhakhā'ir*, vol. 1, pp. 299-303.)

The Ḥanafīs said: This does not nullify [the treaty] unless it was stipulated against him in the contract of dhimmah or the treaty of security (amān).

It is stated in *Sharḥ Siyar al-Kabīr* (vol. 5, p. 2040): "Muḥammad ibn al-Ḥasan said: Likewise, if a dhimmi engages in such spying, he is severely punished and imprisoned, but this does not constitute a nullification of the treaty on his part. The same applies if a musta'min (one granted safe passage) does so among us, except that he is severely punished in all such cases."

If, when he sought safe passage, the Muslims told him, "We have granted you security if you are not a spy," and he ignored the matter, then there is no harm in

killing him. If the Imām deems it appropriate to take his spoils as an example to others, there is no harm in that. And if he deems it appropriate to make him fay', there is no harm in that either, like other captives. However, it is preferable here to kill him so that others may take heed. If the person is a woman, there is no harm in killing her either, though it is disliked.

An elderly, sensible man who does not fight is also in the position of a woman; he is not made fay' nor killed.

### **As for the spy whose outward appearance is that of a Muslim:**

Jurists have differed in their opinions concerning him.

The Ḥanafīs, Shāfi'īs, and Ḥanbalīs said: He is not killed but is given a discretionary punishment (ta'zīr). Mālik, Ibn al-Qāsim, and Ashhab of the Mālikīs said: The Imām exercises his judgment in this. Ibn al-Mājishūn of the Mālikīs said: If this is his habit, he is killed because he is a spy. Mālik has said the spy is killed, and this is correct due to the harm he causes to Muslims and his striving for corruption in the land. (Tafsīr al-Qurṭubī, vol. 18, p. 52). Al-Awzā'ī said: The Imām inflicts an exemplary punishment on him and exiles him to distant lands. (Sharḥ al-Sunnah by al-Baghawī, vol. 10, p. 71). It is stated in *Al-Siyar al-Kabīr*: "Muḥammad ibn al-Ḥasan said: If Muslims find a man who claims to be a Muslim acting as a spy for the polytheists against the Muslims, writing to them about their vulnerabilities, and he willingly confesses to this, he is not killed, but the Imām inflicts a severe punishment on him."

The basis for this issue is the Ḥadīth of Ḥāṭib ibn Abī Balta'ah, a Badr veteran, who wrote to the disbelievers of Mecca informing them that the Messenger of Allāh (peace and blessings be upon him) intended to raid them. The Messenger of Allāh (peace and blessings be upon him) said: "*What is this, O Ḥāṭib?*" He replied, "Do not be hasty with me. I am a man attached to Quraysh but not one of them by lineage. The Muhājirīn with you have relatives [in Mecca] who protect their kin, but I have no relatives in Mecca. So, I wished, if I missed that [kinship], to do them a favor. By Allāh, I did not do it out of doubt in my religion, nor out of contentment with

disbelief after Islām." The Messenger of Allāh (peace and blessings be upon him) said: *"He has spoken the truth."* 'Umar said, "O Messenger of Allāh, let me strike off the neck of this hypocrite." The Messenger of Allāh (peace and blessings be upon him) said: *"He witnessed Badr. And what do you know, O 'Umar? Perhaps Allāh looked upon the people of Badr and said, 'Do as you wish, for I have forgiven you.'"* Then the verse was revealed: *{O you who have believed, do not take My enemies and your enemies as allies, extending to them affection...}* (Qur'ān, Al-Mumtaḥanah 60:1).

It is stated in *Sharḥ al-Sunnah* by al-Baghawī (vol. 10, p. 74): The Imām said: In the Ḥadīth of Ḥāṭib is evidence for the ruling on one who, through interpretation (ta'awwul), deems permissible what is forbidden, as opposed to the ruling on one who deliberately considers it permissible without interpretation. And that one who commits something forbidden and then claims a plausible interpretation for it is not killed for it. And that one who spies for the disbelievers is pardoned. The majority have cited the verse: *{O you who have believed, do not take My enemies and your enemies as allies...}* Allāh called Ḥāṭib ibn Abī Balta'ah a believer, and a believer may not be killed nor his blood shed.

Imām Ibn al-Qayyim inclined towards the opinion of Imām Mālik. We also favor the opinion of Imām Mālik (may Allāh have mercy on him). Imām Ibn al-Qayyim said in *Zād al-Ma'ād* (vol. 4, p. 114): "It is established that he [the Prophet] killed a spy. 'Umar sought permission to kill Ḥāṭib, and he said: *'And what do you know, O 'Umar? Perhaps Allāh looked upon the people of Badr and said, "Do as you wish, for I have forgiven you.'"* This was also used as evidence by those who hold that he [the spy] should be killed, like Imām Mālik and some of the companions of Aḥmad and others (may Allāh have mercy on them). They said this because he [the Prophet] gave a reason that prevented his killing, and he did not give a reason more specific than [being one of] the people of Badr. For if a ruling is justified by a general reason, a more specific reason has no effect. This is stronger, and Allāh knows best." This concludes the quoted section from *Al-Dhakhā'ir*.

I say, and Allāh knows best what is correct:

(From *Al-Dhakhā'ir*, vol. 1, p. 304.)

It is preferable for the mujāhidīn today to adopt the opinion of Imām Mālik and Imām Ibn al-Qayyim, and to execute spies who appear to be Muslims. This is especially so since most confrontations with our enemies are now decided by espionage and security breaches, from which the mujāhidīn and secret organizations have suffered greatly. It is sufficient to know that in the Palestinian territories, there are thousands of spies working for the Jews for decades. Indeed, the Jews give those who have spent their lives in this work a retirement pension and build special villages for them, some of which have populations of thousands of families! It is sufficient to know that Jihād in Syria, Algeria, and elsewhere has been crushed due to intelligence espionage programs. Therefore, I am inclined towards the opinion of Shaykh ‘Abdullāh ‘Azzām, who chose the school of Imām Mālik and the preference of Ibn al-Qayyim, that this [decision] rests with the Imām. I advise executing spies who claim to be Muslims, except in rare cases where the leaders of Jihād see specific circumstances similar to the example of Ḥaṭīb, in a man of proven service to Islām and Jihād whose foot slipped in a limited mistake that did not result in the death of a Muslim—if they deem it appropriate to pardon him as an exceptional case, assessed accordingly. Otherwise, the default today is the execution of spies.

May Allāh curse them and disgrace them.

## **10. The Prohibition of Selling to the Enemy What Strengthens Them Against Muslims**

As for commercial transactions between Muslims and disbelievers during wartime, when jurists established their commercial rules, they based them on their understanding of what would benefit Muslims and restrict the disbelievers.



Imām Mālik, for example, permits importing from disbeliever lands and allows belligerent merchants to enter Muslim lands carrying their goods, because this strengthens Muslims. Meanwhile, Imām Mālik prohibits exporting to disbeliever lands because this strengthens them.

However, purchasing manufactured goods from disbelievers in the current international reality is considered strengthening the disbelievers by channeling hard currency to exporting countries. The search for commercial markets to sell products is one of the main reasons for which modern wars have been waged and colonialism was established by major powers.

In any case, the rule in the commercial field according to jurists is: "Exporting or importing anything that strengthens the disbelievers is prohibited." "Exporting or importing anything that strengthens Muslims is permitted."

For example, exporting weapons to disbeliever lands is forbidden, as is petroleum used to run weapons factories, and all instruments of war. Jurists even forbade exporting brocade and silk because war machinery components are made from them, and they forbid exporting iron from which weapons are made. It is stated in *Al-Fatāwā al-Hindiyyah*: "Nothing that is a staple in warfare is to be sold." In modern times, selling copper, cobalt, radium, and uranium (from which atomic bombs are made) is prohibited. Imām Mālik said in *Al-Mudawwanah*: "As for anything that provides strength to the people of Islām [meaning, against them if sold to the enemy], with which they strengthen themselves in their wars, such as mounts, weapons, scrap metal, goods, or anything known to be a strength in war, like copper or otherwise, these are not to be sold to them." This concludes the quoted section from *Al-Dhakhā'ir*.

## **11. Disbelievers Using Non-Combatants or Muslims as Human Shields in War**

### **First: Disbelievers Using Their Women and Children as Human Shields**

*Tatarrus* means to shield oneself or take cover with a *turs* (shield). A *turs* is a steel

plate carried for protection against swords. So, a *turs* is what is used for protection in war.

(This is from *Al-Dhakhā'ir*, vol. 1, p. 164.)

*Tatarrus* here means using Muslims as a shield (what they call today: human shields) for disbelievers. Disbelievers may sometimes resort in battle to placing a Muslim captive or a group of Muslim children with them inside a fortress or castle to prevent the mujāhidīn from opening fire on them. This is because they know that the mujāhidīn fear killing their captive brothers who are in the same fortress with the disbelievers, and because Muslim blood is sacrosanct (*"All of a Muslim is inviolable to another Muslim: his blood, his property..."* - authentic Ḥadīth).

Disbelievers may also sometimes resort to placing their own children (disbelievers' children) with them in fortresses or camps as a pretext to prevent Muslims from launching projectiles at them, because disbelievers know that *"the Messenger of Allāh (peace and blessings be upon him) forbade the killing of women and children"* (agreed upon).

This is a major problem facing the mujāhidīn in modern warfare because the brunt of war mostly involves heavy projectiles like mortars, rockets, and heavy machine guns. Some mujāhidīn, due to lack of knowledge, may hesitate to fire projectiles at a fortress containing polytheists' children or a Muslim captive. The issue becomes more complicated when we know that there is no communist center without Afghan soldiers who have been forcibly conscripted. The brothers see them in the communist centers praying and hear their call to prayer. These conscripts are sometimes numerous and have no power, as they were taken by force and placed to guard communist centers, even though these forcibly conscripted men hate communism. What is the ruling in such cases?

### **Cases of Communists Mingling with Their Children:**

**First: Islām Prohibits Killing Children if They are Separate or Can Be Distinguished.** This is due to the Ḥadīth: *"The Messenger of Allāh (peace and*

*blessings be upon him) forbade the killing of women and children”* (narrated by al-Bukhārī and Muslim). As for women, they are not killed unless they fight or apostatize after Islām, like the communist women in Afghanistan. This is the opinion of the three Imāms; the Ḥanafīs differed regarding the killing of an apostate woman, saying she should be imprisoned and not killed.

**Second: If the Children of Polytheists Mingle with Their Combatants: Here, Scholars Differed on Launching Projectiles at the Fortress Where They Are, with Several Opinions:**

Mālik and al-Awzā‘ī said: It is not permissible to kill women and children under any circumstances, even if the belligerents use women as human shields, or fortify themselves in a fortress or ship and place women and children with them. It is not permissible to shoot at them or burn them. (*Awjaz al-Masālik*, vol. 8, p. 223).

The majority of Shāfi‘īs, Ḥanafīs, and Ḥanbalīs said it is permissible to shoot at them, but one should not intend to kill the children. If children and women are killed [unintentionally], there is no harm and no blame. The majority cited the Ḥadīth of al-Ṣa‘b ibn Jaththāmah: *“The Prophet (peace and blessings be upon him) passed by al-Abwā’ or Waddān and was asked about attacking the polytheists’ homes at night, resulting in casualties among their women and children. He said, “They are from them”*” (narrated by al-Bukhārī and Muslim).

The meaning of *bayāt* is attacking at night so that one cannot distinguish between a child and a man. The meaning of “they are from them” is that their ruling is like their [combatants’] ruling. Al-Nawawī said in his commentary on Muslim (vol. 12, p. 49): “What is meant is if they are not intentionally targeted without necessity. As for the previous Ḥadīth prohibiting the killing of women and children, what is meant is when they can be distinguished. This Ḥadīth we mentioned concerns the permissibility of attacking them at night and killing women and children. Attacking at night (*bayāt*) is our school’s view and that of Abū Ḥanīfah and the majority.” Al-

Nawawī stated similarly in *Al-Minhāj*. See: *Zād al-Muḥtāj bi-Sharḥ al-Minhāj*, vol. 4, p. 303.

Among the arguments of the Mālikīs is their claim that the Ḥadīth of al-Ṣaʿb ibn Jaththāmah is abrogated, evidenced by al-Zuhrī's statement after narrating the Ḥadīth: "Then the Messenger of Allāh (peace and blessings be upon him) forbade the killing of women and children." The Mālikīs also argue with the Ḥadīth narrated by Mālik in *Al-Muwatṭaʿ* from ʿAbd al-Raḥmān ibn Kaʿb, who said: *"The Messenger of Allāh (peace and blessings be upon him) forbade those who killed Ibn Abī al-Ḥuqayq from killing women and children. One of them said: 'The wife of Ibn Abī al-Ḥuqayq was troubling us, so I raised my sword against her, then I remembered the prohibition of the Messenger of Allāh (peace and blessings be upon him) and refrained. Were it not for that, we would have been relieved [of her].'"* (*Awjaz al-Masālik*, vol. 8, p. 220).

If there had been any license to kill women, he would have killed her. As the Companion said, "Were it not for that, we would have been relieved," even though she participated in defense, at least by screaming, and the Companions' lives were in danger due to her screaming because they were inside the fortress of Ibn Abī al-Ḥuqayq, the Jew.

The sounder view is that of the majority because the majority reconciled the two Ḥadīth: the prohibition of killing women and children, and the Ḥadīth of al-Ṣaʿb ibn Jaththāmah ("they are from them"). They said the Ḥadīth of Ṣaʿb ibn Jaththāmah applies when they cannot be distinguished, and the Ḥadīth of prohibition applies when they can be distinguished. If we were to adopt Imām Mālik's opinion, the door to Jihād would be closed in these times because most fighting is done by long-range projectiles, machine guns, and the like. The majority opinion is also supported by the Ḥadīth of Makḥūl that the Messenger of Allāh (peace and blessings be upon him) set up a catapult against the people of Ṭāʿif (narrated by Abū Dāwūd). The Messenger of Allāh (peace and blessings be upon him), having hurled stones with

the catapult, knew that the stones might hit children and women. The siege of Ṭā'if was late in the life of the Messenger of Allāh (peace and blessings be upon him), at the end of 8 A.H.

Based on the foregoing: It is permissible to shoot at disbelievers along with their children and women if they cannot be distinguished. It is not permissible to kill children and women if they are separate. If women participate in fighting, even by opinion, and then become separate, they are killed.

### **Second: Disbelievers Using Muslims as Human Shields:**

Some communist centers contain forcibly conscripted soldiers who pray and call the adhān at all times. Brothers in Jaji, in the nearby communist bases, saw people praying and calling the adhān and hesitated to fight them. They asked me about the Sharī'ah ruling on this. I say, and with Allāh is success: If we refrained from attacking these centers, the door to Jihād would be closed, disbelief would spread, fitnah would prevail, communism would rest easy, and its foothold in Afghanistan would be solidified. Therefore:

It is obligatory to fight these centers, even if these coerced Muslims are killed, for the following reasons:

1. Repelling a general harm by committing a specific harm. This is an agreed-upon Sharī'ah principle. Killing these Muslim soldiers is a specific harm, while the loss of the country is a general harm that is repelled by the specific harm.
2. The Messenger of Allāh (peace and blessings be upon him) said: *"An army of people will raid this House (the Ka'bah). While they are in a desert land, the earth will swallow them up."* It was said, *"O Messenger of Allāh, among them are the coerced."* He said, *"They will be resurrected according to their intentions"* (narrated by al-Bukhārī and Muslim).

Ibn Taymiyyah says in *Majmū' al-Fatāwā* (vol. 28, p. 537): "Allāh Almighty destroyed the army that intended to violate His sanctities—both the coerced

and uncoerced among them—despite His ability to distinguish between them, though He will resurrect them according to their intentions. So how can it be obligatory for the believing mujāhidīn to distinguish between the coerced and others when they do not know this?"

3. The outward appearance of these individuals is against the Muslims: they are protecting communist bases that corrupt the land and destroy its inhabitants. These bases are used to cut off the paths of passing mujāhidīn, some of whom may be wounded or killed.

Their standing in the ranks of the polytheists, armed with weapons, makes their blood lawful. Muḥammad ibn al-Ḥasan says in *Al-Siyar al-Kabīr* (para. 2799/1446): "Likewise, it is permissible to fight a Muslim in the ranks of the polytheists if he is armed and in the polytheists' ranks, even if he has not fought any Muslims. For whoever is prepared to fight in the ranks of the polytheists, his blood is lawful, although it is recommended to ascertain his situation when possible."

The outward appearance is evidence for the mujāhidīn for the permissibility of fighting Muslims who are in the ranks of the disbelievers. It is narrated: Al-ʿAbbās ibn ʿAbd al-Muṭṭalib said to the Prophet, when the Muslims captured him on the Day of Badr: "O Messenger of Allāh, I was coerced." The Prophet (peace and blessings be upon him) said: "*As for your outward appearance, it was against us. As for your inner state, it is up to Allāh*" (*Majmūʿ al-Fatāwā*, vol. 28, p. 537).

Ibn Taymiyyah comments on this Ḥadīth, saying: Even if there were righteous people among them, from the best of people, and it was not possible to fight them [the enemy] except by killing these [righteous ones], they would be killed too.

When Muslims hesitated to fight the Tatars because some of them prayed and

fasted, Ibn Taymiyyah said: "If you see me among them with the Qur'ān on my head, then kill me."

4. The living of these Muslim soldiers among disbelievers who fight Allāh and His Messenger and cut off the path for the mujāhidīn, and even kill mujāhidīn—the least that applies to them is the punishment for highway robbery:

*{Indeed, the penalty for those who wage war against Allāh and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment.}* (Qur'ān, Al-Mā'idah 5:33).

These Muslims live with the defiant group that kills Muslims and cuts off their path, so their ruling is the same as that of the polytheists when it is not possible to distinguish.

‘Alī (may Allāh be pleased with him), when he fought the people of Basra with his army, said: "Do not start fighting them until they start fighting you." His intention with this was to demonstrate that "the initiation of fighting by some of them is like its initiation by their entire group regarding the permissibility of fighting them" (*Sharḥ al-Siyar al-Kabīr* by Muḥammad ibn al-Ḥasan al-Ḥanafī, 2798/1446), even though all the people of Basra were Muslims.

5. Jurists are unanimous that if a disbeliever army uses Muslim captives as human shields, and harm to the Muslims [attackers] is feared if they do not fight, then they should fight, even if it leads to killing the Muslims used as shields.

The existence of these [communist] centers is a definite and certain harm, without any doubt or suspicion. Their existence is for the purpose of cutting off the Jihād and allowing the disbelievers to remain in the land.

a. It is stated in the commentary of al-Dasūqī al-Mālikī (vol. 2, p. 178): "If they use a Muslim as a shield, they are fought, and the shield [the Muslim] is not intentionally targeted by shooting if we fear for ourselves, because a Muslim's blood becomes lawful due to fear for one's own life, even if most Muslims are not feared for. If [general harm is] feared, the sanctity of the shield is lifted, and it is permissible to shoot him."

b. Al-Nawawī says in *Al-Minhāj*: "It is permissible to besiege disbelievers in cities and castles, divert water towards them, shoot them with fire and catapults, and attack them by night when they are unaware. If there is a Muslim captive or merchant among them, or if they engage in battle and use women and children as shields, it is permissible to shoot them. If they use them [women and children] to defend themselves and there is no necessity to shoot them, the sounder view is to leave them. If they use Muslims as shields, if there is no necessity to shoot them, we leave them; otherwise, it is permissible to shoot them according to the sounder view." (*Zād al-Muḥtāj*, vol. 4, p. 302).

c. It is stated in *Sharḥ al-Siyar al-Kabīr* (para. 2800, vol. 4, p. 1446): If they [Muslims] burn or sink a ship belonging to the polytheists, and there are Muslims on board, there is no blood money (diyah) or expiation (kaffārah) incumbent upon the Muslims, because they directly performed an action that is lawful for them according to Sharīʿah, knowing the true state of affairs. However, if we fear harm to the mujāhidīn in the case of human shields made of Muslim captives, is it permissible to shoot them? Here the four jurists differed. The Ḥanafīs permitted it, while the other three forbade it. It is stated in *Fatḥ al-Qadīr* (vol. 9, p. 198) by Ibn al-Humām al-Ḥanafī: "If they use Muslim captives and their children as shields, whether it is known that if they refrain from shooting them, the Muslims will be defeated, or this is not known, but they only intend to shoot the disbelievers—if any Muslim is hit,



there is no blood money or expiation."

According to the three Imāms, it is not permissible to shoot them in the case of human shields unless refraining from shooting them in this situation would lead to the defeat of the Muslims. This is also the view of al-Ḥasan ibn Ziyād. The fatwā of the three jurists is based on the situation where Jihād is a collective obligation (*farḍ kifāyah*), as when Muslims are conquering new lands. However, in a situation like Afghanistan, where Muslim lands have been usurped, their religion is threatened with extinction, and these Muslim soldiers are deployed to protect the disbelievers and perpetuate the usurpation and violation of honor, I do not believe any jurist would rule that fighting them is impermissible.

We must be careful in our intentions not to kill Muslims:

We must intend to fight the polytheists and not to kill Muslims, even if we cannot distinguish between them in our fighting. As for intention, it is within our capacity and ability.

There is no blood money (*diyah*) or expiation (*kaffārah*) for Muslims killed in the ranks of the polytheists:

Al-Marghīnānī states in *Al-Hidāyah*: "If they use Muslim children or prisoners as human shields, one should not refrain from shooting at them," for the reason we have explained, "and they should aim their fire at the disbelievers." This is because if distinguishing them physically is impossible, it is possible by intention, and obedience is according to one's capacity. For any of them (Muslims) they hit, there is no blood money or expiation upon them, because Jihād is an individual obligation (*farḍ 'ayn*), and financial penalties are not conjoined with obligations (See *Fath al-Qadīr* 5/198). Al-Ḥasan ibn Ziyād said that killing a Muslim in this situation entails blood money and expiation. According to the Shāfi'īs, there is one opinion regarding expiation and two opinions regarding blood money.

6. Among the evidence for the permissibility of fighting when Muslims are present with them is what al-Bukhārī narrated from ‘Ikrimah, who said: Ibn ‘Abbās informed me: "Some people were with the polytheists, swelling their numbers. An arrow would be shot, hitting one of them, or he would be struck and killed. So Allāh revealed: *{Indeed, those whom the angels take [in death] while they are unjust to themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not Allāh's earth spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination.}* (Qur’ān, Al-Nisā’: 97). This is the ruling concerning the oppressed believers in Makkah who did not emigrate to protect their wealth and were killed in Badr. So, what is the ruling concerning the oppressed Afghans who swell the ranks of the apostate Afghan communists? Their ruling is more severe, and their punishment is harsher, and Allāh knows best.
7. Fighting these polytheists who have Muslims among them is an act of repelling an aggressor (ṣā’il). Repelling a Muslim aggressor is obligatory (farḍ) according to the majority of jurists, and permissible according to some. No Muslim has ever said that repelling an aggressor is disliked or forbidden, even if the aggressor is among the best of Muslims.
8. The interest of preserving the religion takes precedence over the interest of preserving life. Killing these Muslims in the ranks of the polytheists serves the interest of preserving the religion, even if it entails the loss of the interest of preserving life.

Ibn Taymiyyah says in *Majmū‘ al-Fatāwā* (28/540): "The Sunnah and scholarly consensus agree that if an aggressor cannot be repelled except by killing, he is to be

killed, even if the property he is taking is worth a qīrāṭ of a dīnār, as the Messenger of Allāh (peace and blessings be upon him) said in the authentic Ḥadīth: *"Whoever is killed defending his property is a martyr, whoever is killed defending his life is a martyr, and whoever is killed defending his family is a martyr."* So how much more so is the case of fighting these polytheists who have Muslims with them, who are assaulting the religion, honor, life, and property? There is no doubt or uncertainty that it is more fitting and more obligatory. Even if everyone in the (enemy) base were Muslim, it would be obligatory to fight them if they did not withdraw on their own, because they are aggressors against Muslim land and their religion."

### **Summary of the Matter:**

If we can distinguish Muslims who are intermingled with the disbelieving army and know they are coerced, it is not permissible to fight them. However, if we conquer a fortress and find Muslim soldiers therein after gaining power over them, then if they had killed a Muslim, they are to be killed in retribution (qīṣāṣ).

As for when they are mixed with the polytheists and we cannot distinguish them, and we do not know who is coerced nor are we able to differentiate, then if we kill them by Allāh's command, we are rewarded and excused for that, and they will be judged according to their intentions. Whoever was coerced and could not resist will be resurrected on the Day of Judgment according to his intention, as stated in *al-Fatāwā* 28/540 and *Al-Dhakhā'ir*, pp. 1022-1026.

Here, I wish to draw attention to a very important issue related to this matter:

### **An Important Note on the Issue of Infidels Using Muslims as Human Shields:**

I say, and Allāh is the one whose help is sought:

As we can see, all the preceding statements by scholars on the issue of using Muslims as human shields pertain to one of two situations:

The first is when infidels take some Muslim prisoners or detainees and place them among their ranks to prevent Muslim mujāhidīn from attacking, out of reluctance to kill their brothers. We have seen that the summary conclusion in this regard is the preference for the permissibility of attacking them, even if it leads to the killing of the detained Muslims, if it is feared that the Muslims will be defeated if they do not do so, or if the harm resulting from not attacking them is greater than the harm of killing some Muslim prisoners and detainees. Nevertheless, some jurists have been strict on this issue and prohibited the killing of Muslims, due to the sanctity and status of preserving Muslim blood.

The second issue is that of those coerced into fighting in the ranks of the infidels (such as Muslims forcibly conscripted into the infidel army). The ruling, as has passed, is the permissibility of killing them if they cannot be distinguished, and that Allāh will not wrong them – far be it from Him, Blessed and Exalted is He – and that they will be resurrected according to their intentions.

However, new situations have arisen these days, posing an issue of utmost precision, difficulty, and sensitivity. The forces of the invading occupiers have entered our lands with capabilities that the mujāhidīn cannot confront openly in two distinct, opposing lines – as is the case in Iraq, Afghanistan, Palestine, Kashmir, Chechnya, and elsewhere. Their military, security, and civilian presence has taken various forms among the Muslim populace within cities and residential areas. Guerrilla warfare, hit-and-run tactics have become the primary method of confronting them, and the use of explosives by the mujāhidīn has become common, whether through remote detonation, martyrdom operations, or other methods of using explosives. The same applies to the presence of apostates from among the tyrants loyal to the enemies of Allāh, the invaders who wage war against Allāh, His Messenger, and the Muslims. Their intermingling, and the intermingling of their soldiers, security forces, guards, and the guards of their infidel allies with Muslims, and their spread among residential areas and their movement in Muslim markets

and places of congregation, has meant that targeting these enemies of Allāh with various explosive methods leads to many casualties among innocent Muslims – killed and wounded – and the destruction of their homes, properties, and wealth.

It has become common in some statements by the mujāhidīn to draw an analogy between these situations and the ruling on human shields (tars), and the permissibility of killing Muslims whom the enemies use as shields in war. I believe there is no clear, direct relationship between the issue of human shields and many of these cases. I also believe that taking this matter lightly and applying it indiscriminately without careful examination, detail, controls, or conditions is not free from flaws that could make some mujāhidīn bear the sin of shedding innocent Muslim blood, destroying property, and violating the sanctities of protected Muslims, which are not permissible – and Allāh knows best – in this absolute manner, which is not justified by relying on the ruling concerning infidels using Muslims as human shields in war. I draw attention to a number of points as a reminder:

(1) I am not advocating for stopping the fight against the invading infidels or their allies and collaborators from among the tyrants who wage war against Allāh, His Messenger, and the believers, if they are completely intermingled with Muslims. This is because such a cessation would lead to their establishment in our lands and consequently the corruption of the Muslims' religion and worldly affairs, which is what the enemies of Allāh desire. And Allāh forbid that I should call for that.

(2) The mujāhidīn must exert themselves in studying the repercussions of every operation from a Sharī'ah and political perspective, just as they exert themselves in studying it militarily and from a security standpoint. Among the most important aspects of this is what we are discussing: the issue of which Muslims will be killed by the mujāhidīn's bombings. It is obligatory to strive to avoid them by all means, to calculate the operation's returns and importance, and the proportion of Muslims

who might be mistakenly and unintentionally harmed, relative to the expected damage inflicted upon the infidels and its impact on them. We have found in some operations that bombs are placed in a crowded Muslim market, intending to kill a few individuals from an infidel military patrol, or a car bomb at the gate of an American consulate, outside the fence enclosing a garden, behind which are offices where most of the occupants are not Americans. In such an operation, no sane person would expect a single American to be harmed! Yet, the few targeted enemies may be killed or injured, or perhaps not harmed at all, while dozens of Muslims, including children, women, and innocent people, are killed or injured, and their property destroyed. This outcome is known to every sane person through simple calculation and study of the location and the likelihood of Muslims being present. I believe this is not permissible.

There is a significant difference that must be taken into account between using explosives in the lands and capitals of infidels, such as Tel Aviv, Washington, and London, and using them in the capitals and lands of Muslims.

We have previously discussed at length a section titled "The Sanctity of Muslim Blood, its Inviolability, Property, and Honor," from which we recall the Prophet's (peace and blessings be upon him) saying in the Ḥadīth narrated by Muslim in his *Ṣaḥīḥ*: *"Whoever abandons obedience and separates from the community and dies, dies a death of jāhiliyyah (pre-Islamic ignorance). Whoever fights under a banner of blindness, becoming angry for partisanship, calling to partisanship, or supporting partisanship, and is killed, his death is one of jāhiliyyah. And whoever rebels against my ummah, striking its righteous and its wicked, not sparing its believer, nor fulfilling his covenant with one who has a covenant, he is not of me and I am not of him."*

Striking the wicked and the disbeliever does not justify failing to avoid harming the believer and one who has a dhimmah (covenant of protection) or a valid Sharī'ah covenant. Similarly, what is narrated from him (peace and blessings be upon him) in

the Ḥadīth reported by al-Bayhaqī from al-Barā' ibn 'Āzib: *"The demise of the entire world is lesser in Allāh's sight than the killing of a believer. If the inhabitants of His heavens and His earth were to participate in shedding the blood of a believer, Allāh Almighty would cast them into the Fire."* And his saying, addressing the honored Ka'bah while looking at it: *"Indeed, you have a great status with Allāh, yet your demise is lesser in Allāh's sight than the killing of a Muslim man."* Or as he (peace and blessings be upon him) said.

So, does the mere possibility of eliminating some infidel brutes or their collaborators, who are worthless and change nothing in the course of the long-term battle we are waging, justify the certain or highly probable demise of dozens of believing souls? I believe that this intention and aim do not justify such an act in all these cases.

Many Qur'ānic and noble Prophetic texts have passed concerning the gravity of the sanctity of a Muslim soul, sufficient for the mujāhidīn in the path of Allāh to reflect upon and scrutinize their actions.

(3) Some mujāhidīn may think that their mere intention of targeting infidels, and not intending to kill any Muslims who might be killed, is sufficient to deem all such actions permissible. I believe that the soundness of intention and purpose alone is not enough. Allāh does not accept from a servant except that which is purely for His sake and is correct. Correctness means following the Book and the Sunnah as explained by the scholars, and this undoubtedly includes avoiding the shedding of the blood of believers and those protected by Sharī'ah in combat, as much as one is able.

(4) If the target intended by the mujāhidīn is (based on a strong probability) certain to inflict significant damage on the enemies, contributing to the defeat of the enemy and the victory of the Muslims – such as an important enemy leader, or inflicting a heavy, impactful loss on the infidel ranks – and the mujāhidīn have exerted their

utmost effort to keep Muslims away from the scene of the event, to avoid them, and to choose times when their presence is rare, and so on, to the extent of all possible precautions, and then something happens by fate, unintentionally causing some Muslims to be harmed despite these precautions, then I hope that Allāh will forgive them for that, due to their exertion of effort and the soundness of their intention and purpose.

(5) I have heard from some mujāhidīn, during discussions of this emergent issue, statements that suggest their disregard for losses among the Muslim common folk, such as saying that most of these afflicted Muslims are sinners, or those who sit back and do not engage in Jihād, or that they are innovators whose beliefs are largely corrupted, and other such descriptions which may or may not be accurate. However, this talk is baseless. The fact that their fundamental status is Islām protects them and necessitates avoiding them. No one of repute among the people of Islām has ever permitted the shedding of the blood of such individuals. The blood of a Muslim is not lawful except according to known rulings. However, I have seen in some cases that the psychological state some mujāhidīn reach, due to pressure from the enemies of Allāh on one hand, and the public's reluctance to support Allāh's religion on the other, along with the corrupt conditions they might be involved in, has led some to belittle the issue of genuine avoidance. This is dangerous and impermissible.

(6) Finally, I advise every organization or detachment of mujāhidīn to have a Sharī'ah reference to whom they can present confusing matters in these calamitous emergent issues, despite my knowledge of the scarcity of those whose knowledge can be trusted or who are prepared to support the mujāhidīn with their knowledge, if available in this era. And to Allāh we complain of what 'Umar (may Allāh be pleased with him) complained: the audacity of the sinner and the helplessness of the trustworthy. And there is no might nor power except with Allāh, the Most High, the Most Great.



## 12. The Ruling on Residing in the Lands of Polytheists

Shaykh ‘Abd Allāh ‘Azzām (may Allāh have mercy on him) said:

Residing in the lands of polytheists is forbidden except in cases of extreme necessity.

In the ḥasan Ḥadīth narrated by Abū Dāwūd from Samurah, attributed to the Prophet (marfū‘): *"Whoever associates with a polytheist and lives with him is like him."* And in the ḥasan Ḥadīth narrated by al-Nasā‘ī: *"Allāh does not accept any deed from a polytheist after he has embraced Islām until he separates from the polytheists."*

The crux of the ruling revolves around the principle of preserving one's religion, honor, and property. Wherever a place is found that is safer for the integrity of one's religion and honor, one must choose it as a residence.

The author of *al-Mi‘yār* (in Mālikī jurisprudence) says about residing in the lands of disbelief: "It is a prohibition definitively established in the religion, like the prohibition of blood, pork, and killing a soul without right, and similar universal principles among the five essentials that the people of all religions and faiths have agreed upon prohibiting." Al-Qurṭubī said: "Based on this, it is not permissible for a Muslim to enter the land of disbelief for trade or other purposes except for a religious necessity, such as entering to ransom a Muslim. Imām Mālik invalidated the testimony of one who entered the land of war for trade." Responsibility is according to capacity, and necessity is assessed by its measure. And praise be to Allāh, Lord of the worlds. (End of quote from *Al-Dhakhā’ir*, vol. 1, p. 1022).

And I say, and Allāh is the one whose help is sought:

The prohibition of residing in the lands of disbelievers and polytheists is a general ruling agreed upon by the scholars of Islām and all their schools of thought, due to the tribulation (fitnah) it entails in religion, the absorption of polytheistic customs, the familiarity with them which, over time, leads to the affection that Allāh has forbidden with them, and the intermingling of the nascent offspring with their

children and learning their many vile and corrupt customs. This is not to mention the distance from Islamic customs and the norms of believers, the absence of mosques, reminders of Allāh, and those who enjoin good and forbid evil. Furthermore, there is the attempt by disbelievers to harm Muslims, persecute them, and test them in their religion. Allāh decreed that I be compelled to live in European countries for a long period: during the years (1983-1997), due to security conditions that forced people like me to emigrate and flee from the rule of tyrants. I resided in those countries, studied there, and worked in various fields of life, from commerce to journalism and more. It was decreed for me to stay for about three years in France, nearly eight years in Spain, and over three years in Britain. I visited many European countries such as Germany, the Scandinavian countries, Italy, Belgium, Holland, and others, and I worked among the diverse Islamic awakening circles there. I practically concluded, through what I saw, that the prohibition by the Messenger of Allāh (peace and blessings be upon him) for Muslims to reside in the lands of disbelievers and polytheists is, in truth, one of the miracles of prophethood. This is due to the events, scenes, and conditions I witnessed among Muslims – their righteous and their wicked, their believers, their sinners, and their disbelievers – and even those who attributed themselves to working for the Islamic awakening, and even those Jihādīs who had reached Europe!

Those countries affected them and their offspring, all of them without any exception. The only difference was in the degrees of influence and corruption, from gradual sinfulness to rampant apostasy, may Allāh protect us.

There is no space here to record a summary of what I saw and heard of conditions that make the heart bleed and break with sorrow for the state of Muslims, their religion, their customs, and what has befallen them there. Perhaps if I have the opportunity, I will record that in a separate treatise. The overwhelming majority of those called "Muslims" in the lands of disbelief, numbering tens of millions in Europe alone (it is said more than 45 million "Muslims!"), and similarly in America,

Canada, Australia, and other parts of the world, east and west, do not establish prayer, nor pay Zakāh, nor perform most of the rituals of Islām. Nothing remains of their fathers' religion except fragments of customs and traditions that dissolve over time in their children and grandchildren. Their women and daughters are unveiled, mingling with Muslim and non-Muslim men, studying in their schools, and working among them. Their youth are mostly sinners, many of whom drink alcohol, and many eat pork. Adultery and debauchery have become rampant among them, even among many of their women. The prevalence of marriage to non-Muslim women (most of whom are atheists whose marriage is not permissible in the first place because they are not People of the Book, having no religion, like most Western youth today who openly declare and boast of this) has led to the birth of offspring who do not know the language of their Arab or Muslim fathers and live according to the ways of their mothers! Indeed, recently, the marriage of Muslim daughters to non-Muslim men through civil marriage has become widespread, and some misguided, Westernized scholars of evil have even permitted some forms of this forbidden marriage. This is not to mention the various Western forms of illicit cohabitation, different types of fornication, and moral decay that have become customary in those Western circles. So much so that many Muslim daughters cohabit with men and boyfriends with the knowledge of their fathers, who cannot even reprimand them, lest they leave home! Let alone the daughters of "Muslims!" who have taken up cheap prostitution, as in Central European countries! As for other European customs, holidays, occasions, and ways of life regarding food, drink, and dress, you can find no difference between the disbelievers and those who, if you ask them about their religion, will enthusiastically reply that they are "Muslims!!" This is the state of the overwhelming majority. I tried to imagine the number of worshippers in some of the countries I lived in, based on the total number who attend Friday prayers (most of whom do not pray the five daily prayers), and I found it to be a small percentage of the total Muslim communities. Perhaps I would not be

mistaken if I said that the percentage of those who pray Friday prayers does not exceed 1% or 2% of the total, at best!

As for the circles of the committed, the attendees of mosques and Islamic centers, one can understand their ideas and conditions by following some satellite channels that cover their news, such as (Iqra Channel) and others. The summary of what I found is that these people have created for themselves a European-American religion under the pretext of necessities, dispensations, moderation, winning hearts, and being gentle with Muslims to call them to Islām. I can testify – with knowledge – quite simply that what remains in their new Western Islamic religion of the religion of Muḥammad (peace and blessings be upon him) is a modest amount of creedal principles and some acts of worship and customs. Most of the activities of these centers and mosques are confined to providing (ḥalāl) meat, arranging Friday prayers, Islamic marriage contracts, matters of the deceased and funerals, holding lectures, and some celebrations and occasions for which they have found Western Islamic methods compatible with claims of moderation, centrism, and non-extremism! This is for this minority clinging to their religion in those communities whose majority of members have – practically and realistically – apostatized, and there is no might nor power except with Allāh, the Most High, the Most Great.

Distorted, deviant ideas have spread among those they call "Islamic thinkers!!" and some who are attributed to scholars in the West, concerning interfaith dialogue, religious tolerance, dialogue of civilizations, Islamic-Christian dialogue, and what they call dialogue with the "other"!!, and refuting the accusation of terrorism from the religion. "Islamic" ideas and fatwās of extreme heresy and deviation have spread, requiring a separate study to investigate and refute them. One example of these oddities is what I heard from some of those they call Muslim thinkers, with their plucked or shaved beards, white caps, and (cravats) – the tie of humiliation or (the halter of civilization!) as one of our shaykhs called it. They said: The rising of the sun from the West before the Day of Judgment means the Islām of Europeans

and Americans from the West, which is the rising of the sun of Islām in its West! Where Americans and the West will carry the call of Islām and come to our lands as conquerors with Islām (which "rose in the West")! Because they possess military power, and they will possess the banner of Islām! This is similar to what happened with the Tatars who came to us as conquerors then embraced Islām, and (Tamerlane) and his descendants from the Muslim Tatars returned and conquered our lands and others with Islām!

You can imagine how much distortion, triviality, and disregard for the explicit details of Prophetic Ḥadīths, their explanations, and their detailed sensory evidence in authentic Ḥadīths are contained in this contrived nonsense. This is not to mention what these opinions indicate of ignorance of history and the state of disbelief of those Tatars – whom they cite as evidence – after their claim of Islām and their corruption in the land, and the Jihād of our Muslim ancestors against them.

But this is the state of minds when they are inverted, fall, and are debased from the heads of their owners, to babble these inanities. As for the political sycophancy today, speak of it and there is no end. From the call for integration into Western societies, joining their political parties, forming lobbying groups to pressure governments, and conforming to prevailing social customs, and other such religious calamities.

With the exception of a very small minority of Islamists and Jihādīs fleeing with their religion from their countries and forced to seek refuge through political asylum in some Western countries – a rare minority living in compounded alienation (may Allāh grant them patience) – the alienation of religion and homeland, alienation among disbelievers, and alienation among those Muslims whose condition we have described. Most of those Islamic circles, including imams and Islamic centers, view these young men with suspicion, apprehension, and disapproval of their conduct and beliefs, to the extent that some expel them from

mosques and prevent them from entering, fearing the spread of the "infection" of their righteousness to the corruption of the corrupt and the complacent. With the exception of this rare minority, the conditions of the communities are as I have briefly described.

I have many stories and testimonies of strange, wondrous, and painful incidents that I witnessed myself, not to mention what I heard from trustworthy sources about the conditions of Muslims, their ways of life, and the religion of the imams of their mosques and the directors of their "Islamic!" centers. There is no space for them here, and I leave their mention for a treatise related to this important topic, if Allāh facilitates it.

However, since the contemporary Crusader campaigns began in 1990, and with them what was called the global war on terrorism, the conditions of Muslims in the West began to take another dimension, reaching its peak today after the events of September 2001, after the occupation of Iraq, and America and its allies' announcement of their projects in the Greater Middle East! And the explicit launching of their Crusader campaigns.

A wave of racist practices and campaigns against Muslims began to spread among Western populations in Europe, America, and elsewhere. This manifested in attacks on mosques and Islamic centers by burning and bombing, and in aggression against Muslims, their children, and their women, especially those distinguished by the ḥijāb. The matter was not limited to attacks by fanatics and racists, who are very numerous and increasing, as a result of the state of war and what the mujāhidīn are doing in their war. But aggression against Muslims now extends to being the policy of Western governments themselves. All Western countries have enacted new legislation restricting Muslims under the pretext of combating extremism and terrorism. A law was passed to ban the ḥijāb in France, and similar measures are being considered in other countries. Laws were issued to monitor mosque sermons

and expel preachers who do not comply with arbitrary government directives. Most worshippers, especially the youth, were placed under surveillance and in the circle of suspicion, and many were summoned for investigations. Intelligence agencies recruited thousands of spies among mosque attendees. This is in Europe. As for America, the arbitrary measures are severe and aggressive, where hatred is mixed with security procedures. This news is repeated daily in the media today, making elaboration unnecessary.

However, it is worth noting and emphasizing that these conditions and pressures are now pushing many Muslims residing in the West to commit forbidden acts and to utter statements that threaten their religion and creed in order to ward off the accusation – the accusation of terrorism and extremism – from themselves, and to demonstrate their distance from their religion, such as abandoning the ḥijāb or attending mosques, or openly stating their religion or belief. Some have even resorted to openly committing sins and forbidden acts for the same purpose. More egregious than all this is what the imams of Muslims, directors of centers, and heads of Islamic communities are doing in terms of dangerous concessions due to these pressures. It has reached the point of showing explicit loyalty to disbelievers and explicit disavowal of believers, especially the mujāhidīn in the path of Allāh, even cursing and reviling them openly in the media. This is not to mention issuing misleading fatwās and opinions that contradict the requirements of religion and the fundamentals of creed. Whoever follows the media will encounter such statements and practices that make one blush with shame.

If you look at the reasons for this, you will see very clearly that the summary of the reasons is the adherence of those "Muslims!" to their residence in the lands of disbelievers for the sake of the worldly benefits they obtain, for which they sacrifice their religion and the religion of their offspring, most of whom become disbelievers over time. This residence was originally forbidden even before these pressures and

this aggression from the disbelievers, the inhabitants of those lands, befell them. So what about after these unjust campaigns?

But the truth is that most of those people have become content with the worldly life there and are at ease with it.

Before concluding this section, we must remind those Muslims and draw their attention to two matters of utmost importance:

First: Everyone in whose heart there is concern for his religion and for obedience to Allāh and His Messenger should know the Sharīʿah ruling concerning their situation, which is the prohibition of residence in the lands of disbelief and disbelievers for anyone not compelled by necessity, and the obligation to return to his country (Muslim lands) despite the injustice, poverty, and other difficulties therein, if there is no danger to him from the rulers of his country. If there is, then he must seek refuge in Muslim lands. Emigration from the land of disbelief to the land of Islām is obligatory if it exists. If it does not exist, then to Muslim lands where he feels safe for his religion, honor, self, and property, and he must seek the best, then the next best, and the least corrupt, then the next least corrupt. As for worldly life, wealth, and sustenance, Allāh Almighty has guaranteed them. Work, trade, and seeking a comfortable life are not excuses for remaining in the lands of disbelievers, especially when conditions have deteriorated to this extent.

It is not permissible to remain in the West or other lands of disbelief except under duress for one who is overcome and finds no other recourse, or for a legitimate Sharīʿah interest, such as Jihād against the disbelievers in their lands to repel them from Muslim lands, which is an individual obligation (farḍ ʿayn) on every Muslim, as we explained earlier in the first chapter of this section. It is also permissible for scholars or callers to Allāh whom Muslims there need to remain, provided that it does not harm them or their families in their religion, that they are able to call to Allāh freely, and that they do not engage in the hypocrisy that has spread in those



circles out of desire for or fear of the disbelievers and their lackeys. And Allāh is the Watcher over hearts and intentions.

Second: We draw the attention of Muslims in Western lands and other countries at war with Muslims and allied with America in its invasion of our lands, that the war has begun and will be prolonged, and it is intensifying. The vanguards of the mujāhidīn and resisters have begun to confront America and its allies, both in our lands and in theirs. This situation, which will naturally escalate, will lead to the disbelievers taking revenge on them and increasing pressure on them. I do not think any sane person would demand that the mujāhidīn in the path of Allāh abandon their Jihād against the enemies of Allāh who occupy our lands, slaughter our children, women, and men, plunder our wealth, and subject us to all forms of torment, for the sake of preserving the interests of herds of Muslims who have chosen to live among the feet of disbelievers and polytheists and under their heels for the sake of their worldly life and their existence amidst that filth, causing many of them to apostatize, while most of those remaining are sinners! So, the obligation (of Jihād) should not be abandoned for the sake of these people, the overwhelming majority of whom are disobedient to their Lord, turning away from the clear and explicit commands and warnings of their Prophet (peace and blessings be upon him) regarding his disavowal of them if they reside in the lands of disbelievers.

Those who have assumed religious leadership for these communities must explain these rulings and their details to the Muslims around them. And the scholars of Islām must declare to them the ruling on their residence and its consequences, especially now that the Crusader wars have convened and flared up with all clarity.

### **13. Prohibition of Mutilation, Disfigurement, and Dealing with the Corpses of Polytheists**

Islām is a religion that rises above baseness, despicable acts, and petty grudges that manifest in taking revenge on the bodies of the dead. Even the custodians of

Jāhiliyyah (pre-Islamic ignorance) refrained from this act, and if it occurred from their juniors, they would disavow it.

Mutilation (muthlah) is the disfigurement of a corpse, such as cutting off the limbs of the slain, gouging out an eye, or cutting off an ear, nose, or any other limb.

Jurists have differed regarding mutilation, holding two opinions:

1. The first opinion: The view of the Ḥanafīs and Ḥanbalīs, who do not permit mutilation initially but allow it if it is by way of retribution and reciprocal treatment.
2. The second opinion: The view of the Shāfi'īs and Mālikīs, who deem mutilation disliked (makrūh), whether initiated or as reciprocal treatment.  
(End of quote from *Al-Dhakhā'ir*, vol. 1, p. 167).

Shaykh 'Abd Allāh 'Azzām (may Allāh have mercy on him) said:

Among the etiquettes of Jihād is the burial of the corpses of the slain polytheists. If they wish to take them and pay a price, it is better not to take the price. The Messenger of Allāh (peace and blessings be upon him) cast the bodies of the Quraysh leaders into the well (al-Qalīb) on the day of Badr, and he had trenches dug for Banū Qurayẓah when they were killed. Ibn Ishāq mentioned in *al-Maghāzī* that the polytheists asked the Prophet (peace and blessings be upon him) to sell them the body of Nawfal ibn 'Abd Allāh ibn al-Mughīrah, who had stormed the trench. The Prophet (peace and blessings be upon him) said: "*We have no need for his price nor his body.*"

We prefer the view of the Shāfi'īs and Mālikīs, which prohibits mutilation because it aligns with the general principles of Islām and is consistent with the spirit that pervades the teachings of this religion. (End of quote from *Al-Dhakhā'ir*, vol. 1, p. 169).

#### **14. The Pledge of Allegiance in War**

Shaykh ‘Abd Allāh [‘Azzām] (may Allāh have mercy on him) said:

1. It is narrated from Ibn ‘Umar (may Allāh be pleased with them both) who said: "We returned the following year, and no two of us could agree on the tree under which we had pledged allegiance. It was a mercy from Allāh. He was asked: For what did he take their pledge? For death? He said: No, he took their pledge for patience." (Narrated by al-Bukhārī).

The pledge of allegiance (bay‘ah) in war is a Sunnah transmitted from the Chosen One (peace and blessings be upon him) to steady hearts and remind them of a covenant they made with themselves before the battle.

"The tree under which we pledged allegiance": The tree under which the Pledge of Ridwān took place in the year 6 AH. In the following year, 7 AH, no two of us knew the location of the tree. This was a mercy from Allāh so that the tree would not become something sacred, leading to the spread of innovations and superstitions through its existence, and so that people would not come to seek blessings from it. The Ḥadīth of Jābir in Muslim states: *"We pledged that we would not flee, and we did not pledge to him for death."*

The tree was a Samurah tree, one of the desert trees. Its location became hidden from the Companions in the year following al-Ḥudaybiyah, for fear of fitnah (tribulation).

1. It is narrated from ‘Abd Allāh ibn Zayd (may Allāh be pleased with him) who said: "During the time of al-Ḥarrah, someone came to him and said: Ibn Ḥanḏalah is taking a pledge from the people for death. He said: I will not pledge for this to anyone after the Messenger of Allāh (peace and blessings be upon him)." (Narrated by al-Bukhārī).

Al-Ḥarrah: A battle that took place in Madīnah in the year 63 AH. It was named al-Ḥarrah because the cavalry of Yazīd stormed the Ḥarrah (a volcanic tract), which

was the first time cavalry had breached the stony ground of the Ḥarrah. The Ḥarrah is an area of black stones surrounding Madīnah from its east (Ḥarrah Wāqim) and from its west (Ḥarrah al-Wabarah), hence it is said "between its two Ḥarrahs" or "its two lābahs," referring to these two Ḥarrahs. When Yazīd's army violated Madīnah, the Companion ‘Abd Allāh ibn Ḥanḍalah began taking a pledge from the people for death to fight Yazīd after revoking his pledge of allegiance.

2. It is narrated from Salamah ibn al-Akwa‘ (may Allāh be pleased with him) who said: "I pledged allegiance to the Prophet (peace and blessings be upon him), then I moved to the shade of a tree. When the crowd thinned, he said: 'O Ibn al-Akwa‘, will you not pledge allegiance?' I said: 'I have already pledged allegiance, O Messenger of Allāh.' He said: 'And also (again).' So I pledged allegiance to him a second time. He was asked: 'For what were you pledging allegiance on that day?' He said: 'For death.'"

The Prophet (peace and blessings be upon him) used to select some of his companions whom he prepared for future tasks and then take special covenants from them by which they were distinguished from the rest of the Companions. Just as he took from Thawbān, Abū Bakr, and a group of Companions a pledge "not to ask people for anything," so much so that if one of them dropped his whip from his hand, he would not ask anyone to hand it to him.

The pledge is always for righteousness and piety, because it is a covenant to cooperate in righteousness and piety. It is not permissible to pledge for sin and aggression, such as those who make a special covenant and then, after a period, the one who pledged is asked to do deeds that Allāh does not approve of and the Sharī‘ah does not endorse, like boycotting so-and-so, spying on so-and-so, and tracking the faults of others.

It is permissible for a Muslim to give several pledges to several people. He may give a shaykh a pledge to engage in Jihād with him, and to others a pledge to receive knowledge at their hands and be educated by them. There is no contradiction between these pledges. It is not permissible for anyone to impose his obedience in everything on someone who has covenanted for something specific, nor is it permissible for anyone to use his pledge to prevent the one who pledged from doing a righteous act stipulated in the Book and the Sunnah, such as Jihād in the path of Allāh, for example, because the pledge then turns into a pledge for sin. *"Obedience is only in what is right (ma'rūf)"* and *"There is no obedience to a creature in disobedience to the Creator."* (End of quote from *Al-Dhakhā'ir*, vol. 1, p. 263).

## **15. Rulings Pertaining to the Martyr**

In the section "The Martyr and His Rulings" from Shaykh 'Abd Allāh 'Azzām's (may Allāh have mercy on him) encyclopedia *Al-Dhakhā'ir*, there are useful details from which we briefly transmit the following:

### **Reason for being called a Shahīd (Martyr):**

Al-Azharī said: "Because Allāh Almighty and His Messenger (peace and blessings be upon him) testified that he is in Paradise."

It was said: The Shahīd is "the living one," so they were named thus because they are alive with their Lord. And it was said: because the angels of mercy witness him and take his soul. And it was said: because he is witnessed to have faith and a good end by his outward state. And it was said: because his soul witnesses the Abode of Peace {at the time of his death}, while the soul of another does not witness it until the Day of Resurrection.

### **Definition of a Shahīd:**

- According to the Shāfi'īs: "The martyr who is not washed nor prayed over is one who died due to fighting disbelievers while the fighting was ongoing,

whether killed by a disbeliever, struck by a Muslim's weapon by mistake, his own weapon turned back on him, he fell from his horse, his mount kicked him and he died, he was trampled by the mounts of Muslims or others, he was struck by an arrow and it is unknown whether it was shot by a Muslim or a disbeliever, or he was found slain when the battle ended and the cause of his death was unknown, and whether there was a trace of blood on him or not. And whether he died instantly, or lingered for some time then died from that cause after the war ended, and whether he ate, drank, and made a will, or did none of that. All of this is agreed upon among us, as stated by al-Shāfi'ī."

- According to the Ḥanafīs: "The martyr is every accountable, Muslim, pure person who was killed unjustly by a weapon, and whose death itself did not necessitate a financial liability, and who did not linger (irtaththa)."

### **Conditions for Martyrdom:**

1. That the fighting be in the path of Allāh: *"Whoever fights so that the word of Allāh is supreme is in the path of Allāh."* (Agreed upon). This is a definitive criterion: everyone whose intention was to support Islām and was then killed is a martyr, otherwise not.
2. Patience (ṣabr): *"If you are killed while patient, seeking reward, advancing, and not retreating, Allāh will expiate your sins except for debt."* (Narrated by Muslim). The patient one is he who advances towards the enemy with fortitude and a steadfast heart, and it does not harm him to feel pain in his heart and aversion to death and separation from family. Patience in worship means performing it with its conditions.
3. Advancing, not retreating.
4. Absence of Ghulūl (pilfering from spoils): *"And whoever defrauds [will bring forth] what he defrauded on the Day of Resurrection,"* (Qur'ān, Āl 'Imrān: 161) carrying his ill-gotten gains on his back. Ghulūl is theft from the spoils before

distribution. In al-Bukhārī: It is narrated from ‘Abd Allāh ibn ‘Umar (may Allāh be pleased with them both): "There was a man in charge of the Prophet's (peace and blessings be upon him) baggage, named Karkarah, who died. The Prophet (peace and blessings be upon him) said: "*He is in the Fire.*" They went to look and found a cloak he had pilfered."

### **The Effect of Debt on Martyrdom and Expiation of Sins:**

Debt does not affect martyrdom status, but the expiation of all sins may be affected by debt. Al-Nawawī said: "'Except for debt' ... this draws attention to all rights of human beings. Only the rights of Allāh Almighty are expiated."

Similarly, Ibn ‘Abd al-Barr said this. Al-Qurṭubī mentioned a condition for debt preventing the forgiveness of sins, which is: "If he refrains from fulfilling the rights while being able to do so..." However, if he was unable to repay the debt despite trying, it is hoped from Allāh Almighty's generosity – if his intention was sincere and his purpose sound – that Allāh Almighty will satisfy his creditors on his behalf as He wills, until he enters Paradise.

Such are the rights of human beings. As for the rights of Allāh Almighty, it appears that they are all forgiven through martyrdom. In *al-Nawādir*, it is mentioned that the stern warnings regarding debt are all abrogated except for one who incurs debt through extravagance or corruption, and the like, according to Ibn Shihāb. This is the view of the Mālikīs.

### **Washing the Martyr:**

The Four Imams agreed that the martyr is not washed. This is the opinion of the generality of scholars. Only al-Ḥasan, Sa‘īd ibn al-Musayyib, and Ibn Surayj al-Shāfi‘ī differed on this ruling, saying that the martyr should be washed. They argued that: no one dies except in a state of janābah (major ritual impurity), and one in janābah must be washed.

The majority argued with the Ḥadīth of Jābir: "The Messenger of Allāh (peace and blessings be upon him) ordered the martyrs of Uḥud to be buried in their blood; they were not washed, nor was prayer offered for them." And Aḥmad narrated that the Prophet (peace and blessings be upon him) said concerning the slain of Uḥud: *"Do not wash them, for every wound or every drop of blood will exude musk on the Day of Resurrection,"* and he did not pray over them.

The opinion of the majority is more preponderant due to the authentic evidence, which almost reaches the level of tawātur (mass narration).

### **Prayer for the Martyr:**

Scholars differed on praying over the martyr, holding two opinions:

The first – which is the opinion of the majority – is that he is not prayed over. This is the view of Mālik, al-Shāfiʿī, and the majority of Ḥanbalīs.

The second – which is the opinion of the Ḥanafīs, al-Thawrī, and a narration from Aḥmad – is that he is prayed over. This is also the view of al-Ḥasan al-Baṣrī and Saʿīd ibn al-Musayyib.

### **Can one say, "So-and-so is a martyr"?**

When we say that so-and-so is a martyr, it means we treat him with the worldly rulings of martyrs regarding not washing him and not praying over him. However, we do not testify for anyone that they are in Paradise or Hell, because hearts are in Allāh's hand, and to Him belongs the unseen of the heavens and the earth, and to Him all matters return.

This is what authors of Sīrah (biographies of the Prophet), Maghāzī (accounts of battles), and Islamic battles have followed, saying: the martyrs of Uḥud, Ḥunayn, al-Yarmūk, al-Qādisiyyah...

### **Categories of Martyrs:**



1. Martyr of this world and the Hereafter: The Muslim killed in battle against disbelievers while fighting for the supremacy of Allāh's word.
2. Martyr of this world: The Muslim who fights in battle against disbelievers but fights out of partisanship or for show. (This person is treated with the rulings of a martyr by people).
3. Martyr of the Hereafter: One who receives the reward of martyrdom but is not treated with the worldly rulings of a martyr. He is washed, shrouded, and prayed over, such as one who dies on the path of emigration (hijrah) or Jihād, one who dies of an abdominal disease (mabṭūn), or one who drowns (gharīq).

### **Types of Martyrs:**

(One who drowns, one who dies in a fire, a stranger who dies, one crushed under a collapsed building, one who dies of an abdominal disease, one who dies of plague (maṭ'ūn), a woman who dies in childbirth (nufasā'), one who dies on Friday night, one who dies of pleurisy (dhāt al-janb), one who dies seeking knowledge, a pregnant woman, one who dies of tuberculosis (sill), one who dies from epilepsy or fever, one who dies defending his property or life, one killed by a predatory animal, one imprisoned by a tyrant, one killed by beating, one who dies in hiding (from a tyrant), or one bitten by a venomous creature, the muezzin who seeks reward, the truthful merchant, one who vomits at sea, a woman who dies patiently enduring jealousy, one who prays Ḍuḥā, fasts three days each month, and never misses Witr prayer whether traveling or resident, one who adheres to his Sunnah (peace and blessings be upon him), one who says in his illness forty times "There is no god but You; exalted are You! Indeed, I have been of the wrongdoers," one who dies guarding the frontier (murābiṭ), one who recites Sūrah Yāsīn every night, one who falls from his mount and dies, one who sincerely seeks martyrdom, one who dies on a Friday, one who brings food to a city from other cities, one who bathes with snow and dies).

It is mentioned in *Awjaz al-Masālik ilā Muwaṭṭa' al-Imām Mālik* (4/267): "Al-Ḥāfiẓ mentioned in 27 of them that their chains are sound." "So, whoever has many reasons for his martyrdom, his bliss is increased."

### **Al-Murthath (The Fatally Wounded Who Lingers):**

This is one who is carried wounded (rathīth) from the battlefield while still having a spark of life (ramaq). The jurists have agreed that the *murthath* is not treated with the rulings of a martyr, as the Messenger of Allāh did with Sa'd ibn Mu'adh, whom he washed and prayed over, and as the Companions did with 'Umar (may Allāh be pleased with him).

Jurists almost agree that the *murthath* is one who is carried wounded from the battlefield and performs actions of the living, such as eating, writing a will, or a prayer time passes while he is conscious and able to perform it. However, if he does this while the battle is ongoing and he is on the battlefield, he is not considered *murthath*.

As for one whose wounds are fatal (manfūdh al-maqātil), meaning his wound is deep and deadly with no hope of recovery, he is treated like a martyr even if he eats and makes a will. Likewise, one who is transported unconscious (maghmūr) is treated like a martyr even if he remains so for days. So, the conditions for being a *murthath* are:

1. To be transported wounded from the battlefield.
2. To perform actions of the living, such as eating, selling, or writing a will.
3. That his wound is not fatal.
4. That he is not unconscious (maghmūr).
5. If these four conditions are not met, he is treated with the rulings of a martyr.

(End of quote from *Al-Dhakhā'ir*, vol. 1, p. 314).

I say after these Jihādī juristic selections:

In general, a mujāhid must have a general foundation of Sharī‘ah knowledge. For this purpose, I advise him to study some books – under the supervision of a guide if available – to acquire an initial Islamic Sharī‘ah literacy in the following:

- A book on creed (‘aqīdah), and I recommend *Al-‘Aqīdah al-Ṭaḥāwīyyah* by Imām Ibn Abī al-‘Izz al-Ḥanafī.
- A book on Qur’ānic exegesis (tafsīr), such as *Tafsīr Ibn Kathīr*, and I recommend adding to it *Fī Zilāl al-Qur’ān* by Sayyid Quṭb (may Allāh have mercy on him).
- A concise book on noble Ḥadīth, such as *Riyāḍ al-Ṣāliḥīn*.
- A concise book on Prophetic biography (Sīrah Nabawīyyah), and I recommend *Al-Raḥīq al-Makhtūm*.
- A concise book on the principles of jurisprudence (uṣūl al-fiqh).
- A concise book on Ḥadīth terminology (muṣṭalaḥ al-ḥadīth).
- A book on the jurisprudence of worship (fiqh al-‘ibādāt). I recommend it be according to one of the four schools of thought (madhhabs), especially those known in his place of residence.
- A book on matters of the heart and spiritual conduct (raqā’iq wa al-sulūk). I recommend *Ṣīfat al-Ṣafwah* and *Al-Targhīb wa al-Tarhīb*.
- *Kitāb al-Adhkār* by al-Nawawī.
- A book on Sharī‘ah-based governance (siyāsah shar‘īyyah), such as *Al-Aḥkām al-Sulṭāniyyah* by Abū Ya‘lā al-Farrā’.

- I also recommend acquiring and reading *Zād al-Ma‘ād* by Imām Ibn al-Qayyim, as it is a comprehensive book on the guidance of the Messenger (peace and blessings be upon him).

# **Education for Da'wah of Global Islamic Resistance**

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## **The Second Domain in Education: Etiquette, Worship, Morals, and Heart-Softening Narrations**

### **General Etiquette**

Ibn al-Qayyim, may Allāh have mercy on him, said:

Allāh the Exalted said: *{O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allāh in what He commands them but do what they are commanded}* (Al-Taḥrīm: 6).

Ibn ‘Abbās and others said: Discipline them and teach them. This word implies congregation. Thus, *adab* (etiquette) is the congregation of good qualities in a servant. From it is *ma’dubah* (banquet), which is the food around which people gather. The science of *adab* is the science of rectifying the tongue and speech, using them appropriately, beautifying its expressions, and safeguarding it from error and flaw. It is a branch of general *adab*, and Allāh knows best.

Etiquette is of three types: etiquette with Allāh, Glorified is He; etiquette with His Messenger and His Sharī‘ah; and etiquette with His creation.

#### **First: Etiquette with Allāh is of three types:**

One: Safeguarding one's dealings with Him from being tainted by any deficiency.

Second: Safeguarding one's heart from turning to anyone other than Him.

Third: Safeguarding one's will from becoming attached to what He detests.

Abū ‘Alī al-Daqqāq said: "The servant reaches Paradise through obedience to Allāh, and he reaches Allāh through his etiquette in his obedience." He also said: "I saw someone who wanted to extend his hand to his nose during prayer, so he restrained his hand." Ibn ‘Aṭā’ said: "Etiquette is to adhere to what is praiseworthy." He was asked, "What does that mean?" He replied, "That you deal with Him, Glorified is He,

with etiquette secretly and openly." Then he recited:

If she speaks, she brings forth every charm... And if she is silent, she brings forth every beauty.

Ibn al-Mubārak said: "We are in greater need of a little etiquette than of much knowledge." Al-Ḥasan al-Baṣrī, may Allāh have mercy on him, was asked about the most beneficial etiquette, and he said: "Understanding the religion, asceticism in the world, and knowing what Allāh requires of you."

Sahl said: "The people sought Allāh's help for Allāh's will and were patient for Allāh's sake regarding the etiquettes of Allāh." Ibn al-Mubārak said: "We sought etiquette when we missed those who could teach it." Abū Ḥafṣ, when al-Junayd said to him, "You have disciplined your companions with the etiquette of kings," replied: "Good etiquette in outward appearance is a sign of good etiquette in inward disposition. Etiquette with Allāh is good companionship with Him by performing outward and inward actions according to the requirements of veneration, glorification, and modesty, like the state of those who sit with kings and accompany them." Abū Naṣr al-Sarrāj said: "People are of three levels regarding etiquette. As for the people of this world, their greatest etiquette lies in eloquence, rhetoric, memorizing sciences, stories of kings, and Arab poetry. As for the people of religion, their greatest etiquette lies in disciplining the souls, training the limbs, observing the limits, and abandoning desires. As for the people of exclusivity, their greatest etiquette lies in purifying the hearts, observing secrets, fulfilling covenants, preserving time, paying little attention to distracting thoughts, and good etiquette in the stations of seeking, times of presence, and stations of closeness." Sahl said: "Whoever disciplines his soul with etiquette worships Allāh with sincerity." ‘Abd Allāh ibn al-Mubārak said: "People have said much about etiquette, and we say it is knowledge of the self and its deficiencies, and avoiding those deficiencies."

Abū ‘Uthmān said: "If love is sound, adherence to etiquette becomes confirmed for the lover."

Therefore, the perfection of this character was only for the Messengers and Prophets, may Allāh's peace and blessings be upon them. From this, the Prophet ordered a man to cover his private parts even if he was alone and no one saw him, as etiquette with Allāh, according to the closeness to Him, His veneration, His glorification, intense modesty before Him, and knowledge of His dignity. Some of them said: Adhere to etiquette outwardly and inwardly, for no one misbehaves outwardly except that he is punished outwardly, and no one misbehaves inwardly except that he is punished inwardly. ‘Abd Allāh ibn al-Mubārak, may Allāh have mercy on him, said: "Whoever takes etiquette lightly will be punished by deprivation of the Sunnahs. Whoever takes the Sunnahs lightly will be punished by deprivation of the obligatory acts. And whoever takes the obligatory acts lightly will be punished by deprivation of knowledge." The reality of etiquette is the application of beautiful character. Therefore, etiquette is to bring out the perfection inherent in nature from potentiality to actuality. For Allāh, Glorified is He, prepared man to accept perfection by what He gave him of capacity and readiness. Allāh the Exalted said: *{And [by] the soul and He who proportioned it \* And inspired it [with] its wickedness and its righteousness, \* He has succeeded who purifies it, \* And he has failed who instills it [with corruption]}* (Al-Shams: 7-10). He expressed the creation of the soul with proportion, indicating moderation and completeness, then informed of its acceptance of wickedness and righteousness, and that this reached it from Him as a trial and test. Then He specified success for the one who purifies it, develops it, elevates it, and raises it with His etiquettes with which He disciplined His Messengers, Prophets, and allies, which is piety. Then He decreed misery for the one who instills it with corruption, hides it, belittles it, diminishes it, and suppresses it with wickedness. And Allāh, Glorified and Exalted is He, knows best.

The point is that etiquette with Allāh, Blessed and Exalted is He, is to uphold His religion and to be disciplined by His etiquettes outwardly and inwardly. Etiquette with Allāh is never upright for anyone except through three things: knowledge of His names and attributes; knowledge of His religion and Sharīʿah, and what He loves and what He hates; and a soul that is prepared, receptive, pliable, and ready to accept the truth in knowledge, action, and state. And Allāh is the one whose help is sought.

**Second: As for etiquette with the Messenger, peace and blessings be upon him, the Qurʾān is full of it:**

The head of etiquette with him is complete submission to him, obedience to his command, and receiving his reports with acceptance and affirmation, without subjecting them to the opposition of a false imagination called "reason," or subjecting them to doubt or suspicion, or preferring the opinions of men and the dregs of their minds over them. Thus, he is singled out for judgment, submission, obedience, and compliance, just as the Sender, Glorified and Exalted is He, is singled out for worship, submission, humility, repentance, and reliance. These are two aspects of Tawhīd, without which the servant cannot be saved from Allāh's punishment: the Tawhīd of the Sender and the Tawhīd of following the Messenger. So, one does not seek judgment from other than him, nor is one satisfied with the judgment of other than him, nor does one suspend the execution of his command and the affirmation of his report pending its presentation to the saying of his shaykh, his imām, those of his school of thought, his group, or those whom he venerates.

Part of etiquette with the Messenger is not to precede him with any command, prohibition, permission, or action until he commands, prohibits, and permits, as Allāh the Exalted said: *{O you who have believed, do not put [yourselves] before Allāh and His Messenger}* (Al-Ḥujurāt: 1). This remains until the Day of Resurrection and

has not been abrogated. Preceding his Sunnah after his death is like preceding him during his life; there is no difference between them for one with a sound mind. Mujāhid, may Allāh have mercy on him, said: Do not innovate against the Messenger of Allāh. Abū 'Ubaydah said: The Arabs say, "Do not precede the imām and do not precede the father," meaning, do not hasten with command and prohibition before him. Others said: Do not command until he commands, and do not prohibit until he prohibits. Part of etiquette with him is not to raise voices above his voice, for that is a cause for the nullification of deeds. So, what is the thought of raising opinions and the results of thoughts above his Sunnah and what he brought? Do you think that is a cause for the acceptance of deeds, while raising the voice above his voice is a cause for their nullification?

Part of etiquette with him is not to find his saying problematic; rather, opinions should be considered problematic in relation to his saying. His text should not be opposed by analogy; rather, analogies should be discarded and nullified for his texts. His words should not be distorted from their reality for an imagination that its proponents call "reasonable." Yes, it is unknown and isolated from correctness. The acceptance of what he brought should not be suspended pending the agreement of anyone. All of this is from a lack of etiquette with him, and it is the essence of audacity.

### **Third: Etiquette with the creation:**

As for etiquette with the creation, it is to treat them, according to their different ranks, in a manner befitting them. For each rank, there is an etiquette. And within the ranks, there is a specific etiquette. With parents, there is a specific etiquette, and for the father among them, there is an etiquette that is more specific to him. With a scholar, there is another etiquette. With a ruler, there is an etiquette befitting him. With peers, he has an etiquette befitting them. With strangers, his etiquette is different from his etiquette with his companions and those he is familiar with. With

a guest, his etiquette is different from his etiquette with his household. And for every situation, there is an etiquette. For eating, there are etiquettes; for drinking, there are etiquettes; for riding, entering, exiting, traveling, residing, and sleeping, there are etiquettes. For urinating, there are etiquettes; for speaking, there are etiquettes; and for silence and listening, there are etiquettes.

A person's etiquette is an indicator of his happiness and success, and his lack of etiquette is an indicator of his misery and ruin. The good of this world and the Hereafter is not attracted by anything like etiquette, nor is deprivation of them attracted by anything like lack of etiquette. Look at the etiquette with parents, how it saved its practitioner from being trapped in the cave when the rock sealed it upon them. And the lack of it with the mother – through interpretation and preoccupation with prayer – how its practitioner was tested by the demolition of his hermitage, people beating him, and accusing him of indecency. Contemplate the conditions of every miserable, deceived, and declining person, how you find that lack of etiquette is what led him to deprivation. Look at ‘Awf's lack of etiquette with Khālīd, how it deprived him of the spoils after he had cooled his hands. Look at the etiquette of al-Ṣiddīq, may Allāh be pleased with him, with the Prophet in prayer, that he should not step forward in front of him. He said: "It was not for the son of Abū Quḥāfah to step forward in front of the Messenger of Allāh." How this earned him his position and the leadership of the Ummah after him. So that stepping back, when he (the Prophet) had gestured to him to stay in his place, was a leap and a stride forward, with every step backward being stages forward in which the necks of riding camels would break. And Allāh knows best.

Among the important matters in the upbringing of the mujāhidīn and Muslim youth in general, is what Ibn al-Qayyim mentioned when he said, drawing from *Manāzil al-Sā'irīn*:

"Etiquette is preserving the limit between excess and negligence by knowing the harm of transgression."



This is one of the best definitions, for deviation to one of the two extremes of excess or negligence is a lack of etiquette. Etiquette is to stand in the middle between the two extremes, so one neither falls short of the limits of the Sharī'ah from their completeness, nor exceeds with them what has been made limits for it. Both are transgressions, and Allāh does not love the transgressors. Transgression is bad etiquette. Some of the Salaf said: "The religion of Allāh is between the one who is excessive in it and the one who is negligent of it." So, wasting etiquette through negligence is like one who did not complete the parts of ablution and did not fulfill the etiquettes of prayer that the Messenger of Allāh legislated and practiced, which are close to a hundred etiquettes, between obligatory and recommended. And wasting it through excess is like obsessive meticulousness in forming the intention, raising the voice with it, and loudly proclaiming the remembrances and supplications that were legislated to be done secretly, and prolonging what the Sunnah is to shorten and abbreviate, like the first tashahhud, and the salām whose abbreviation is Sunnah, and increasing the prolongation beyond what the Messenger of Allāh did, not according to what those who steal from prayer and peck at it imagine and desire. An example of this moderation concerning the Prophets, peace be upon them, is not to exaggerate about them as the Christians exaggerated about Christ, nor to be negligent of them as the Jews were negligent. The Christians worshipped them, and the Jews killed and belied them. The moderate nation believed in them, honored them, supported them, and followed what they brought. An example of this in the rights of creation is not to be excessive in fulfilling their rights, nor to be engrossed in them such that one is distracted by them from the rights of Allāh, or from completing them, or from the well-being of one's religion and heart. And not to be negligent of them until one neglects them entirely. For both extremes are harmful transgressions, and this is the limit. So, the reality of etiquette is justice, and Allāh knows best. This is an abridged statement from Ibn al-Qayyim's *Madārij al-Sālikīn*, in the section on etiquette.

## **Etiquettes of Familiarity, Brotherhood, Companionship, and Social Interaction with Various Types of People:**

Imām al-Ghazālī, may Allāh have mercy on him, said:

Praise be to Allāh, who has showered His chosen servants with the subtleties of His special favor, out of bounty and grace. He united their hearts, so by His grace, they became brothers. He removed rancor from their breasts, so they remained friends and companions in this world, and comrades and intimates in the Hereafter. Peace and blessings be upon Muḥammad, the Chosen One, and upon his family and companions who followed him and emulated him in word, deed, justice, and excellence. Thereafter:

Loving one another for Allāh's sake and brotherhood in His religion are among the best acts of drawing near to Him and the most refined benefits derived from acts of obedience in the course of daily habits. It has conditions by which companions join the ranks of those who love each other for Allāh's sake. And it has rights, by observing which brotherhood is purified from the impurities of troubles and the instigations of Satan. By fulfilling its rights, one draws nearer to Allāh, and by preserving them, one attains high ranks. This insight is abridged from *Madārij al-Sālikīn*, the section on etiquette. We will explain the objectives of this book in three chapters: The first chapter is on the virtue of familiarity and brotherhood for Allāh's sake, its conditions, degrees, and benefits. The second chapter is on the rights of companionship, its etiquettes, its reality, and its requisites. The third chapter is on the right of a Muslim, kinship, neighborhood, and property, and how to interact with those afflicted by these circumstances.

### **Chapter One: On the Virtue of Familiarity and Brotherhood, and on its Conditions, Degrees, and Benefits**

**The Virtue of Familiarity and Brotherhood:** Know that familiarity is the fruit of good character, and disunity is the fruit of bad character. Good character

necessitates mutual love, familiarity, and harmony, while bad character yields mutual hatred, envy, and turning away from one another. Whenever the producer is praiseworthy, the fruit is praiseworthy. The virtue of good character in religion is not hidden; it is that with which Allāh, Glorified is He, praised His Prophet, peace be upon him, when He said: *{And indeed, you are of a great moral character}* (Al-Qalam: 4). The Prophet, peace and blessings be upon him, said: *"The things that admit most people to Paradise are taqwā of Allāh and good character."* Usāmah ibn Sharīk said: We said, "O Messenger of Allāh, what is the best thing a person has been given?" He said: *"Good character."* He, peace and blessings be upon him, also said: *"I was sent to perfect noble characters."* And he, peace and blessings be upon him, said: *"The heaviest thing placed in the balance is good character."* He, peace and blessings be upon him, said: *"O Abū Hurayrah, adhere to good character."* Abū Hurayrah, may Allāh be pleased with him, asked, "What is good character, O Messenger of Allāh?" He said: *"You maintain ties with those who cut you off, you forgive those who wrong you, and you give to those who deprive you."* It is not hidden that the fruit of good character is familiarity and the cessation of estrangement. Whenever the producer is good, the fruit is good. And how could it be otherwise, when praise for familiarity itself has been mentioned, especially if the bond is taqwā, religion, and the love of Allāh, in verses, narrations, and reports that are sufficient and convincing? Allāh the Exalted said, manifesting His great favor upon creation with the blessing of familiarity: *{If you had spent all that is in the earth, you could not have brought their hearts together; but Allāh brought them together}* (Al-Anfāl: 63). And He said: *{And you became, by His favor, brothers}* (Āl 'Imrān: 103), meaning, through familiarity. Then He condemned disunity and forbade it, saying, Glorious is the Speaker: *{And hold firmly to the rope of Allāh all together and do not become divided. And remember the favor of Allāh upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers}* (Āl 'Imrān: 103). The Prophet, peace and blessings be upon him, said: *"Indeed, the closest of you to me in seating [on the*

*Day of Resurrection] will be those of you with the best character, those who are approachable, who are familiar and are made familiar with."* And he, peace and blessings be upon him, said in praise of brotherhood in religion: *"Whoever Allāh wishes good for, He blesses him with a righteous companion; if he forgets, he reminds him, and if he remembers, he helps him."*

Abū Idrīs al-Khawlānī said to Mu‘ādh: "I love you for the sake of Allāh." Mu‘ādh replied: "Rejoice, then rejoice! For I heard the Messenger of Allāh, peace and blessings be upon him, say: *"Seats will be set up for a group of people around the Throne on the Day of Resurrection. Their faces will be like the full moon. People will be terrified, but they will not be terrified. People will be afraid, but they will not be afraid. They are the allies of Allāh upon whom there will be no fear, nor will they grieve."* It was asked, "Who are these, O Messenger of Allāh?" He said: *"They are those who love each other for the sake of Allāh the Exalted."* The Prophet, peace and blessings be upon him, also said: *"Allāh the Exalted says: My love is due for those who visit one another for My sake, My love is due for those who love one another for My sake, My love is due for those who spend on one another for My sake, and My love is due for those who support one another for My sake."* This is a Ḥadīth: *"Indeed, Allāh says: My love is due for those who visit one another for My sake, and My love is due for those who love one another for My sake."* He, peace and blessings be upon him, also said: *"Allāh the Exalted will say on the Day of Resurrection: 'Where are those who loved each other for My glory? Today I will shade them in My shade, on a day when there is no shade but My shade.'"* And he, peace and blessings be upon him, said: *"Seven whom Allāh will shade in His shade on the Day when there is no shade but His shade: a just imām; a youth who grew up in the worship of Allāh; a man whose heart is attached to the mosque when he leaves it until he returns to it; two men who loved each other for Allāh's sake, meeting for it and parting for it; a man who remembered Allāh in private and his eyes welled up with tears; a man whom a woman of high status and beauty invited [to sin], but he said, 'I fear Allāh the Exalted'; and a man who gave*

charity and concealed it so that his left hand did not know what his right hand spent." This is the Ḥadīth of Abū Hurayrah: "Seven whom Allāh will shade in His shade on the Day when there is no shade but His shade: a just imām..." 'Īsā, peace be upon him, said: "Endear yourselves to Allāh by hating the people of disobedience, draw near to Allāh by distancing yourselves from them, and seek Allāh's pleasure through their displeasure." They said: "O Spirit of Allāh, with whom should we sit?" He said: "Sit with those whose sight reminds you of Allāh, whose speech increases you in good deeds, and whose actions make you desire the Hereafter." 'Alī, may Allāh be pleased with him, said: "Adhere to brothers, for they are a provision in this world and the Hereafter. Do you not hear the saying of the people of Hell: {So now we have no intercessors, Nor a devoted friend} (Al-Shu'arā': 100-101)?" 'Abd Allāh ibn 'Umar, may Allāh be pleased with them both, said: "By Allāh, if I were to fast the day without breaking it, stand the night in prayer without sleeping, and spend my wealth pile after pile in the way of Allāh, and then die on a day when there is no love in my heart for the people of Allāh's obedience and no hatred for the people of Allāh's disobedience, that would not benefit me at all." Al-Ḥasan, in contrast, said: "O son of Adam, do not be deceived by the saying of one who says, 'A man is with whom he loves,' for you will not join the righteous except by their deeds. Indeed, the Jews and Christians love their prophets, but they are not with them." This is an indication that merely loving without corresponding in some or all deeds is not beneficial. Al-Fuḍayl said in some of his words: "Here you are, wanting to dwell in Paradise and be near the Most Merciful in His abode with the Prophets, the truthful, the martyrs, and the righteous. By what deed have you earned it? By what desire have you forsaken? By what anger have you suppressed? By what severed kinship have you reconnected? By what fault of your brother have you forgiven? By what relative have you distanced for Allāh's sake? By what distant person have you drawn near for Allāh's sake?"

A man said to Muḥammad ibn Wāsi': "I love you for the sake of Allāh." He replied: "May He for Whose sake you loved me, love you." Then he turned his face and said:

"O Allāh, I seek refuge in You from being loved for Your sake while You are displeased with me."

Al-Fuḍayl said: "A man's looking at his brother's face with affection and mercy is an act of worship." This concludes the abridged extract from Imām al-Ghazālī's *Ihyā' 'Ulūm al-Dīn*.

## **From the Etiquettes of Jihād**

In the book *Al-Dhakhā'ir al-'Izām min Mu'allafāt al-Shaykh 'Abd Allāh 'Azzām* (The Great Treasures from the Works of Shaykh 'Abd Allāh 'Azzām), regarding the matter of the etiquettes and rulings of combat, we extract the following:

Combat was legislated in Islām to spread the Islamic call, rescue humanity from disbelief, and transfer them from the darkness of this world to the light of the Hereafter. Therefore, combat in this true religion is to remove political, economic, and social obstacles before the Islamic call. Indeed, you can say that the function of Jihād (combat) is to demolish the barriers that prevent the spread of this religion throughout the world. If people accept this religion, there is no need to unsheathe a sword, shed blood, or destroy facilities and properties, because this religion came for reform and construction, not for destruction and ruin.

Killing and combat are a necessity imposed upon Muslims because they carry the banner of Tawhīd, and they are commanded to spread it over every hill and plain. Necessity is measured by its extent.

If we cannot call to Islām except by fighting political systems and existing authorities, we fight them because they stand between us and conveying the message to the people. If political power, wealthy individuals, and tribal gatherings stand before us, we are forced to confront them with weapons until they submit to this religion and open the way between us and the peoples whom we are commanded to rescue.

*{And fight them until there is no fitnah and [until] the religion, all of it, is for Allāh. And if they cease, then indeed, Allāh is Seeing of what they do}* (Al-Anfāl: 39).

So, combat is to remove fitnah and to crush the tyrants who enslave people to themselves instead of Allāh. If these tyrants surrender and incline to peace, there is no need to unsheathe weapons nor any necessity to kill people.

Therefore, Islām is primarily keen on saving people – even tyrants – from the Fire: from the fire of ignorance in this world and from the Hellfire of the Hereafter. That is why the Prophet, peace and blessings be upon him, said to ‘Alī when he handed him the banner on the day of Khaybar: *"By Allāh, if Allāh guides one man through you, it is better for you than red camels."* (Agreed upon).

Hence, combat in Islām is a necessity to rescue oppressed peoples and herds enslaved to human deities. These human deities must be brought down to the level of servitude, and the slaves must be rescued and liberated. If these human lords refuse to relinquish their high positions, their pride must be shattered, and they must be returned to their natural size, to the limit they transgressed unjustly and aggressively over seas of blood, skulls of the innocent, and the remains of martyrs.

From here, Islām teaches major principles and draws clear lines that are considered general rules in Jihād, the most important of which are: Combat is for spreading the Islamic call. Whoever does not stand in its way, it is not permissible to fight him.

Therefore:

- The call must be presented to people before fighting them.
- It is not permissible to fight them before conveying the call to them.
- It is not permissible to kill those who do not fight (*{And fight them until there is no fitnah}* - *qātilūhum* (fight them) is a form of mutual participation, meaning: those whom the Muslims fight must be combatants).

- It is not permissible to fight those who have no power or might, and from whom no fitnah is feared, such as children, women, the disabled, dhimmīs, monks, and those isolated from people.
- It is not permissible to destroy property, cut down trees, or burn houses except to the extent necessary to remove barriers before the call.
- It is not permissible after combat to mutilate (muthlah) or disfigure the dead.
- It is not permissible after surrender, dhimmah, and covenant to fight or betray as long as they fulfill their dhimmah and covenant.

*{Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allāh loves the righteous}* (Al-Tawbah: 4). "Every traitor will have a banner on the Day of Resurrection." (Authentic Ḥadīth). This concludes the extract from *Al-Dhakhā'ir*, vol. 1, p. 285.

### **Main Guidelines in the Etiquettes of Jihād:**

Abū Bakr, may Allāh be pleased with him, drew clear landmarks and distinct lines in the policy of dealing with disbelievers during Jihād. He advised Yazīd ibn Abī Sufyān when he bid him farewell, walking with him as he dispatched him to Syria, saying: "I have appointed you to test you and try you. If you do well, I will return you to your post and increase you. If you do poorly, I will dismiss you. So, fear Allāh, for He sees your inner self just as He sees your outward appearance. Indeed, the closest of people to Allāh are those most devoted to Him, and the nearest of people to Allāh are those who draw closest to Him through their actions. I have appointed you to Khālīd's post, so beware of the arrogance of ignorance, for Allāh detests it and detests its people. When you reach your troops, treat them well, initiate good with them, and promise it to them. When you admonish them, be brief, for much talk



makes one part forget another. Rectify yourself, and people will be rectified for you. Perform the prayers at their times, completing their bowing and prostration, and with humility in them. When the messengers of your enemy come to you, honor them and shorten their stay, so they leave your camp ignorant of it. Do not delay them – and Allāh knows best – lest they see your weaknesses and learn your knowledge. Settle them in the wealthiest part of your camp, and prevent those under you from conversing with them. You be the one to handle their speech. Do not make your secret public, lest your affairs become confused. When you consult, speak truthfully for the truthfulness of the counsel. Do not withhold your information from the counselor, lest you be harmed by your own doing. Converse at night with your companions; news will come to you, and hidden matters will be revealed to you. Increase your guards and distribute them throughout your camp. Frequently surprise them at their posts, without their prior knowledge of you. Whoever you find negligent in his guard duty, discipline him well and punish him without excess. Rotate them during the night, and make the first watch longer than the last, for it is easier due to its proximity to daytime. Do not fear punishing the deserving, nor be unjust in it. Do not hasten to it, and do not neglect the people of your camp, lest you corrupt it. Do not spy on them, lest you expose them. Do not uncover people's secrets; be content with their outward appearances. Do not sit with the frivolous; sit with people of truthfulness and loyalty. Be truthful in encounter and do not be cowardly, lest people become cowardly. Avoid embezzlement, for it brings poverty and repels victory.

You will find peoples who have secluded themselves in hermitages; leave them to what they have secluded themselves for." This concludes the extract from *Al-Dhakhā'ir*, vol. 1, p. 175.

## **Worship and Supererogatory Acts**

### **Prayer:**

On the authority of Abū Hurayrah, who said: The Messenger of Allāh, peace and blessings be upon him, said: \**"Ask me."* But they were hesitant to ask him. Then a man came and sat by his knees and said, "O Messenger of Allāh, what is Islām?" He said, "That you do not associate anything with Allāh, establish prayer, give Zakāh, and fast Ramaḍān." He said, "You have spoken the truth." He said, "O Messenger of Allāh, what is Īmān (faith)?" He said, "That you believe in Allāh, His angels, His Book, His meeting, His Messengers, and that you believe in the Resurrection, and that you believe in aḍ-ḡadar (Divine decree), all of it." He said, "You have spoken the truth." He said, "O Messenger of Allāh, what is Iḥsān (excellence)?" He said, "That you fear Allāh as if you see Him, for if you do not see Him, He indeed sees you." He said, "You have spoken the truth." He said, "O Messenger of Allāh, when will the Hour occur?" He said, "The one asked about it is no more knowledgeable than the asker. But I will tell you about its signs: when you see the woman give birth to her master, that is one of its signs. When you see the barefoot, naked, deaf, and dumb as kings of the earth, that is one of its signs. When you see the shepherds of livestock competing in constructing lofty buildings, that is one of its signs. In five [matters] of the unseen, none knows them except Allāh." Then he recited: *{Indeed, Allāh [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allāh is Knowing and Acquainted}* (Luqmān: 34). He said, Then the man stood up. The Messenger of Allāh, peace and blessings be upon him, said: *"Bring him back to me."* They searched for him but did not find him. The Messenger of Allāh, peace and blessings be upon him, said: *"This was Jibrīl; he wanted you to learn when you did not ask."* (Narrated by al-Bukhārī, Muslim, al-Nasā'ī, and Aḥmad).

On the authority of Ibn 'Umar, may Allāh be pleased with them both, who said: The Messenger of Allāh, peace and blessings be upon him, said: *"Islām is built upon five [pillars]: the testimony that there is no god but Allāh and that Muḥammad is the*

*Messenger of Allāh, establishing prayer, giving Zakāh, Ḥajj, and fasting Ramaḍān."*  
(Narrated by al-Bukhārī, Muslim, al-Tirmidhī, and Aḥmad in al-Musnad).

On the authority of Abū Mālik al-Ash‘arī, who said: The Messenger of Allāh, peace and blessings be upon him, said: *"Purity is half of faith. ‘Al-ḥamdu Lillāh’ (praise be to Allāh) fills the scale. ‘Subḥān Allāh wal-ḥamdu Lillāh’ (glory be to Allāh and praise be to Allāh) fill – or fills – what is between the heavens and the earth. Prayer is light, charity is a proof, patience is illumination, and the Qur’ān is an argument for you or against you. Every person starts his day as a seller of his soul, either freeing it or ruining it."* (Narrated by Muslim, al-Tirmidhī, Ibn Mājah, and Aḥmad).

Abū ‘Amr al-Shaybānī said: The owner of this house – and he pointed to the house of ‘Abd Allāh – narrated to us, saying: *"I asked the Prophet, peace and blessings be upon him: ‘Which deed is most beloved to Allāh?’ He said, ‘Prayer at its proper time.’ I said, ‘Then which?’ He said, ‘Then kindness to parents.’ I said, ‘Then which?’ He said, ‘Jihād in the way of Allāh.’ He said, ‘He narrated these to me, and if I had asked him for more, he would have told me more.'"* (Narrated by al-Bukhārī, Muslim, al-Tirmidhī, al-Nasā’ī, and Aḥmad).

On the authority of Abū Hurayrah, that he heard the Messenger of Allāh, peace and blessings be upon him, say: *"Do you think that if there was a river at the door of one of you, in which he bathes five times every day, would that leave any dirt on him?" They said, "It would not leave any dirt on him." He said, "That is the likeness of the five daily prayers; Allāh erases sins through them."* (Narrated by al-Bukhārī, Muslim, al-Tirmidhī, al-Nasā’ī, and Aḥmad).

On the authority of Abū Hurayrah, that the Messenger of Allāh, peace and blessings be upon him, said: *"The five [daily] prayers and from one Jumu‘ah to the next Jumu‘ah are an expiation for what is between them, as long as major sins are avoided."*  
(Narrated by Muslim, al-Tirmidhī, Ibn Mājah, and Aḥmad).

On the authority of Mu‘ādh ibn Jabal, who said: *"I was with the Prophet, peace and blessings be upon him, on a journey. One day, I was close to him as we were traveling. I said, 'O Messenger of Allāh, tell me of a deed that will admit me to Paradise and distance me from the Fire.' He said, 'You have asked me about something great, and indeed it is easy for whom Allāh makes it easy. Worship Allāh and do not associate anything with Him, establish prayer, give Zakāh, fast Ramaḍān, and perform Ḥajj to the House.' Then he said, 'Shall I not guide you to the gates of goodness? Fasting is a shield, charity extinguishes sin as water extinguishes fire, and the prayer of a man in the depths of the night.' He said, Then he recited: {Their sides forsake their beds...} until he reached {...they were doing} (Al-Sajdah: 16-17). Then he said, 'Shall I not inform you of the head of the matter, its pillar, and its peak?' I said, 'Yes, O Messenger of Allāh.' He said, 'The head of the matter is Islām, its pillar is prayer, and its peak is Jihād.' Then he said, 'Shall I not inform you of what controls all that?' I said, 'Yes, O Prophet of Allāh.' So he took hold of his tongue and said, 'Restrain this.' I said, 'O Prophet of Allāh, will we be taken to account for what we say?' He said, 'May your mother be bereaved of you, O Mu‘ādh! Are people thrown into the Fire on their faces – or on their nostrils – for anything other than the harvests of their tongues?'"* Al-Tirmidhī said this is a ḥasan ṣaḥīḥ Ḥadīth (narrated by al-Tirmidhī and Ibn Mājah).

On the authority of Abū Hurayrah, from the Prophet, peace and blessings be upon him, who said: *"Congregational prayer is twenty-five degrees more [virtuous] than his prayer in his house and his prayer in his marketplace. That is because if one of you performs ablution well and comes to the mosque wanting nothing but prayer, he does not take a step but Allāh raises him a degree by it and removes a sin from him until he enters the mosque. And when he enters the mosque, he is in a state of prayer as long as it [the prayer] detains him. And the angels pray for him – meaning, upon him – as long as he remains in the place where he prayed, [saying], 'O Allāh, forgive him. O Allāh, have mercy on him,' as long as he does not break his ablution therein."* (Agreed upon).

On the authority of Abū Hurayrah, who said: *"A blind man came to the Prophet, peace and blessings be upon him, and said, 'O Messenger of Allāh, I have no guide to lead me to the mosque.' He asked the Messenger of Allāh, peace and blessings be upon him, to grant him a license to pray in his house. He granted him the license. When he turned to leave, he called him and said, 'Do you hear the call to prayer?' He said, 'Yes.' He said, 'Then answer it.'"* (Narrated by Muslim and al-Nasā'ī).

On the authority of Abū Hurayrah, who said: The Messenger of Allāh, peace and blessings be upon him, said: *"Indeed, the heaviest prayer for the hypocrites is the 'Ishā' prayer and the Fajr prayer. If they knew what is in them [of reward], they would come to them even if crawling. I have indeed considered ordering the prayer to be established, then ordering a man to lead the people in prayer, then setting out with men carrying bundles of firewood to a people who do not attend the prayer, and burning their houses down upon them with fire."* (Narrated by al-Bukhārī and Muslim).

### **Penalty for Abandoning Prayer:**

On the authority of Abū al-Malīh, who said: We were with Buraydah on an expedition on a cloudy day, and he said: "Pray the 'Aṣr prayer early, for the Prophet, peace and blessings be upon him, said: *"Whoever abandons the 'Aṣr prayer, his deeds are nullified."*" (Agreed upon).

On the authority of Abū Hurayrah, who said: The Messenger of Allāh, peace and blessings be upon him, said: *"When the son of Adam recites the [verse of] prostration and prostrates, Satan withdraws, weeping, saying, 'Woe to him!' – and in the narration of Abū Kurayb, 'Woe to me! The son of Adam was commanded to prostrate, and he prostrated, so for him is Paradise. And I was commanded to prostrate, but I refused, so for me is the Fire.'"* Zuhayr ibn Ḥarb narrated to me, Wakī' narrated to us, al-A'mash

narrated to us with this same chain of narration, similar to it, except that he said: *"So I disobeyed, and for me is the Fire."* (Narrated by Muslim, Ibn Mājah, and Aḥmad).

On the authority of Abū Sufyān, who said: I heard Jābir say: I heard the Prophet, peace and blessings be upon him, say: *"Indeed, between a man and shirk (polytheism) and kufr (disbelief) is the abandonment of prayer."* (Narrated by Muslim and Ibn Mājah).

### **Zakāh:**

On the authority of Abū Ayyūb, may Allāh be pleased with him: *"A man said to the Prophet, peace and blessings be upon him, 'Tell me of a deed that will admit me to Paradise.' He [the Prophet] said, 'What is wrong with him, what is wrong with him?' And the Prophet, peace and blessings be upon him, said, 'A need he has! Worship Allāh and do not associate anything with Him, establish prayer, give Zakāh, and maintain ties of kinship.'"* (Narrated by al-Bukhārī and Muslim).

On the authority of Salīm ibn ʿĀmir, who said: I heard Abū Umāmah say: *"I heard the Messenger of Allāh, peace and blessings be upon him, delivering a sermon during the Farewell Pilgrimage, saying, 'Fear Allāh, your Lord, pray your five [daily prayers], fast your month [Ramaḍān], pay the Zakāh on your wealth, and obey your rulers; you will enter the Paradise of your Lord.'"* Abū ʿĪsā said this is a ḥasan ṣaḥīḥ Ḥadīth (narrated by al-Tirmidhī and Aḥmad).

On the authority of Abū Hurayrah, who said: I heard the Messenger of Allāh, peace and blessings be upon him, say: *"Whoever spends two of anything in the way of Allāh will be called from the gates of Paradise, 'O servant of Allāh, this is good for you.' Paradise has gates. So, whoever was among the people of prayer will be called from the gate of prayer. Whoever was among the people of Jihād will be called from the gate of Jihād. Whoever was among the people of charity will be called from the gate of*

*charity. Whoever was among the people of fasting will be called from the gate of al-Rayyān." Abū Bakr said, "Is there any necessity for one who is called from those gates? Will anyone be called from all of them, O Messenger of Allāh?" He said, "Yes, and I hope you will be one of them," meaning Abū Bakr.*

*On the authority of Khālīd ibn Aslam, who said: "We went out with 'Abd Allāh ibn 'Umar, may Allāh be pleased with them both. A Bedouin said, 'Inform me about the saying of Allāh: {And those who hoard gold and silver and spend it not in the way of Allāh - give them tidings of a painful punishment} (Al-Tawbah: 34).' Ibn 'Umar, may Allāh be pleased with them both, said, 'Whoever hoards it and does not pay its Zakāh, then woe to him. This was before Zakāh was revealed. When it was revealed, Allāh made it a purification for wealth.'"* (Narrated by al-Bukhārī and Ibn Mājah).

### **Sin of Withholding Zakāh:**

Imām al-Bukhārī said: Chapter on the sin of withholding Zakāh, and the saying of Allāh the Exalted: *{And those who hoard gold and silver and spend it not in the way of Allāh - give them tidings of a painful punishment. On the Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, [it will be said], "This is what you hoarded for yourselves, so taste what you used to hoard."}* (Al-Tawbah: 34-35).

On the authority of Abū Hurayrah, may Allāh be pleased with him, who says: The Prophet, peace and blessings be upon him, said: *"Camels will come to their owner in the best condition they were in, if he did not give their due right, and they will trample him with their hooves. Sheep will come to their owner in the best condition they were in, if he did not give their due right, and they will trample him with their cloven hooves and butt him with their horns." He also said, "And part of their right is that they be milked at the water." He said, "And none of you will come on the Day of Resurrection with a sheep bleating on his neck, saying, 'O Muḥammad!' And I will say, 'I have no*

*power to do anything for you; I have conveyed [the message]. 'Nor will he come with a camel bellowing on his neck, saying, 'O Muḥammad!' And I will say, 'I have no power to do anything for you from Allāh; I have conveyed [the message].'" (Agreed upon).*

### **Fasting Ramaḍān:**

On the authority of Abū Hurayrah, may Allāh be pleased with him: *"A Bedouin came to the Prophet, peace and blessings be upon him, and said, 'Guide me to a deed which, if I do it, I will enter Paradise.' He said, 'Worship Allāh, associating nothing with Him, establish the prescribed prayer, pay the obligatory Zakāh, and fast Ramaḍān.' He said, 'By Him in Whose Hand is my soul, I will not add to this.' When he turned to leave, the Prophet, peace and blessings be upon him, said, 'Whoever would be pleased to look at a man from the people of Paradise, let him look at this man.'" (Agreed upon).*

On the authority of Abū Hurayrah, may Allāh be pleased with him, who says: The Messenger of Allāh, peace and blessings be upon him, said: *"When Ramaḍān enters, the gates of Paradise are opened, the gates of Hellfire are closed, and the devils are chained."* (Agreed upon).

On the authority of Abū Hurayrah, from the Messenger of Allāh, peace and blessings be upon him, who said: *"There is no good deed that the son of Adam does but it is written for him as ten good deeds up to seven hundredfold. Allāh, Mighty and Majestic, said, 'Except for fasting, for it is for Me, and I will reward for it. He forsakes his desire and his food for My sake.' Fasting is a shield. The fasting person has two joys: a joy when he breaks his fast, and a joy when he meets his Lord. And the smell emanating from the mouth of the fasting person is more pleasing to Allāh than the fragrance of musk."* (Agreed upon, and the wording is al-Nasā'ī's).

On the authority of Abū Hurayrah, who said: The Messenger of Allāh, peace and blessings be upon him, said: *"Whoever fasts Ramaḍān out of faith and hoping for*



*reward, his past sins will be forgiven."*

### **Obligation of Ḥajj:**

Allāh the Exalted said: *{And [due] to Allāh from the people is a pilgrimage to the House - for those who are able to find thereto a way}* (Āl ‘Imrān: 97).

On the authority of Ibn ‘Umar, may Allāh be pleased with them both, who said: "I heard the Messenger of Allāh, peace and blessings be upon him, say: *"Islām is built upon five [pillars]: the testimony that there is no god but Allāh and that Muḥammad is the Messenger of Allāh, establishing prayer, giving Zakāh, pilgrimage to the House, and fasting Ramaḍān."*

On the authority of Abū Hurayrah, may Allāh be pleased with him, who said: "The Messenger of Allāh, peace and blessings be upon him, was asked, 'Which deeds are best?' He said, *"Faith in Allāh and His Messenger."* It was said, 'Then what?' He said, *"An accepted Ḥajj."*" (Narrated by al-Bukhārī and Muslim).

And on his authority, he said: "I heard the Messenger of Allāh, peace and blessings be upon him, say: *"Whoever performs Ḥajj and does not engage in sexual relations nor commit sin, returns [as free of sin] as on the day his mother bore him."*" (Narrated by al-Bukhārī and Muslim).

And on his authority, he said: "The Messenger of Allāh, peace and blessings be upon him, said: *"Umrah to ‘Umrah is an expiation for what is between them, and an accepted Ḥajj has no reward but Paradise."*" (Narrated by al-Bukhārī and Muslim).

And on the authority of ‘Ā’ishah, may Allāh be pleased with her, she said: "I said, 'O Messenger of Allāh, we see Jihād as the best deed. Should we not engage in Jihād?'

He said, *"But better than Jihād is an accepted Ḥajj."* (Narrated by al-Bukhārī).

And on her authority, that the Messenger of Allāh, peace and blessings be upon him, said: *"There is no day on which Allāh frees more servants from the Fire than the Day of 'Arafah."* (Narrated by Muslim).

On the authority of Ibn 'Abbās, may Allāh be pleased with them both, that the Prophet, peace and blessings be upon him, said: *"An 'Umrah in Ramaḍān is equivalent to a Ḥajj, or a Ḥajj with me."* (Narrated by al-Bukhārī and Muslim).

'Ā'ishah, may Allāh be pleased with her, said: "I said, 'O Messenger of Allāh, is there Jihād for women?' He said, *"A Jihād in which there is no fighting: Ḥajj and 'Umrah."*

On the authority of Abū Hurayrah, may Allāh be pleased with him, who said: *"Then the Prophet, peace and blessings be upon him, was asked, 'Which deeds are best?' He said, 'Faith in Allāh and His Messenger.' It was said, 'Then what?' He said, 'Jihād in the way of Allāh.' It was said, 'Then what?' He said, 'An accepted Ḥajj.'"*

On the authority of Abū Hurayrah, may Allāh be pleased with him, who said: The Messenger of Allāh, peace and blessings be upon him, said: *"Then, the delegation of Allāh is three: the warrior, the pilgrim performing Ḥajj, and the pilgrim performing 'Umrah."*

On the authority of Shaqīq, from 'Abd Allāh, who said: The Messenger of Allāh, peace and blessings be upon him, said: *"Then, perform Ḥajj and 'Umrah consecutively, for they remove poverty and sins just as the bellows remove impurities from iron and silver. And an accepted Ḥajj has no reward less than Paradise."*

On the authority of Abū Hurayrah, who said: The Messenger of Allāh, peace and blessings be upon him, said: *"Then, O Allāh, forgive the pilgrims and those for whom the pilgrim seeks forgiveness."*

On the authority of Abū Hurayrah, who said: The Messenger of Allāh, peace and blessings be upon him, said: *"Then, whoever comes to this House and does not engage in sexual relations nor commit sin, returns [as free of sin] as on the day his mother bore him."*

## **Supererogatory Acts and Virtues of Deeds**

### **Virtue of Ablution (Wuḍū’):**

Allāh the Exalted said: *{O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janābah, then purify yourselves. But if you are ill or on a journey or one of you cometh from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and hands with it. Allāh does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful}* (Al-Mā'idah: 6).

On the authority of Abū Hurayrah, may Allāh be pleased with him, who said: I heard the Messenger of Allāh, peace and blessings be upon him, say: *"Indeed, my Ummah will be called on the Day of Resurrection with bright faces and limbs from the traces of ablution. So, whoever among you is able to lengthen his blaze, let him do so."* (Agreed upon).

On the authority of Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, peace and blessings be upon him, said: *"Shall I not guide you to that by which Allāh erases sins and raises ranks?"* They said, *"Yes, O Messenger of*

*Allāh." He said, "Performing ablution thoroughly in difficult circumstances, taking many steps to the mosques, and waiting for prayer after prayer. That is the ribāṭ (guarding the frontier), that is the ribāṭ." (Narrated by Muslim).*

‘Umar ibn al-Khaṭṭāb, may Allāh be pleased with him, from the Prophet, peace and blessings be upon him, who said: *"There is none among you who performs ablution and completes – or perfects – the ablution, then says, 'I bear witness that there is no god but Allāh alone, without partner, and I bear witness that Muḥammad is His servant and His Messenger,' but the eight gates of Paradise will be opened for him, and he may enter through whichever of them he wishes."* (Narrated by Muslim). Al-Tirmidhī added: *"O Allāh, make me among the repentant and make me among the purified."*

### **Virtue of Reciting the Qur’ān:**

On the authority of Abū Umāmah, may Allāh be pleased with him, who said: I heard the Messenger of Allāh, peace and blessings be upon him, say: *"Read the Qur’ān, for it will come on the Day of Resurrection as an intercessor for its companions."* (Narrated by Muslim).

On the authority of ‘Uthmān ibn ‘Affān, may Allāh be pleased with him, who said: The Messenger of Allāh, peace and blessings be upon him, said: *"The best among you is he who learns the Qur’ān and teaches it."* (Narrated by al-Bukhārī).

And on the authority of ‘Ā’ishah, may Allāh be pleased with her, she said: The Messenger of Allāh, peace and blessings be upon him, said: *"The one who recites the Qur’ān and is proficient in it is with the noble, righteous scribes (angels). And the one who recites the Qur’ān and stutters in it, and it is difficult for him, will have two rewards."* (Agreed upon).

On the authority of ‘Umar ibn al-Khaṭṭāb, may Allāh be pleased with him, that the Prophet, peace and blessings be upon him, said: *"Indeed, Allāh elevates some peoples by this Book and lowers others by it."* (Narrated by Muslim).

On the authority of Ibn Mas‘ūd, may Allāh be pleased with him, who said: The Messenger of Allāh, peace and blessings be upon him, said: *"Whoever reads a letter from the Book of Allāh will have a good deed, and the good deed is multiplied by ten. I do not say Alif-Lām-Mīm is a letter, but Alif is a letter, Lām is a letter, and Mīm is a letter."* (Narrated by al-Tirmidhī, who said it is a ḥasan ṣaḥīḥ Ḥadīth).

On the authority of Ibn ‘Abbās, may Allāh be pleased with them both, who said: The Messenger of Allāh, peace and blessings be upon him, said: *"Indeed, the one in whose heart there is nothing of the Qur’ān is like a ruined house."* (Narrated by al-Tirmidhī).

On the authority of ‘Abd Allāh ibn ‘Amr ibn al-‘Āṣ, may Allāh be pleased with them both, from the Prophet, peace and blessings be upon him, who said: *"It will be said to the companion of the Qur’ān: 'Read, ascend, and recite slowly as you used to recite slowly in the world, for your station will be at the last verse you read.'"* (Narrated by Abū Dāwūd and al-Tirmidhī, who said it is a ḥasan ṣaḥīḥ Ḥadīth).

On the authority of Abū Hurayrah, may Allāh be pleased with him, who said: The Messenger of Allāh, peace and blessings be upon him, said: *"And no people gather in one of the houses of Allāh, reciting the Book of Allāh and studying it among themselves, but tranquility descends upon them, mercy envelops them, the angels surround them, and Allāh mentions them to those who are with Him."* (Narrated by Muslim).

### **Virtue of Supererogatory Prayer (Ṣalāt al-Nāfilah):**

#### **Sunnah Prayers of the Obligatory Prayers:**

- On the authority of ‘Ā’ishah, may Allāh be pleased with her: *"The Prophet, peace and blessings be upon him, would not omit four [rak‘ahs] before Dhuhr and two rak‘ahs before Ghadāh (Fajr)."* (Narrated by al-Bukhārī).
- And on her authority, from the Prophet, peace and blessings be upon him, who said: *"The two rak‘ahs of Fajr are better than the world and what is in it."* (Narrated by Muslim).
- And on the authority of Umm Ḥabībah, may Allāh be pleased with her, she said: The Messenger of Allāh, peace and blessings be upon him, said: *"Whoever regularly performs four rak‘ahs before Dhuhr and four after it, Allāh will forbid him to the Fire."* (Narrated by Abū Dāwūd and al-Tirmidhī).
- On the authority of Ibn ‘Umar, may Allāh be pleased with them both, from the Prophet, peace and blessings be upon him, who said: *"May Allāh have mercy on a man who prays four [rak‘ahs] before ‘Aṣr."* (Narrated by Abū Dāwūd and al-Tirmidhī, who said it is a ḥasan Ḥadīth).
- And on the authority of ‘Alī ibn Abī Ṭālib, may Allāh be pleased with him: *"The Prophet, peace and blessings be upon him, used to pray two rak‘ahs before ‘Aṣr."* (Narrated by Abū Dāwūd with an authentic chain).

### **Recommendation of Performing Supererogatory Prayers at Home, Whether Regular or Otherwise:**

- On the authority of Zayd ibn Thābit, may Allāh be pleased with him, that the Prophet, peace and blessings be upon him, said: *"O people, pray in your homes, for the best prayer of a man is his prayer in his home, except for the obligatory prayer."* (Agreed upon).
- And on the authority of Jābir, may Allāh be pleased with him, who said: The Messenger of Allāh, peace and blessings be upon him, said: *"When one of you finishes his prayer in his mosque, let him make a share of his prayer for his*

*home, for Allāh will place good in his home from his prayer."* (Narrated by Muslim).

- And on the authority of Ibn ‘Umar, may Allāh be pleased with them both, from the Prophet, peace and blessings be upon him, who said: *"Make the last of your prayer at night Witr."* (Agreed upon).
- On the authority of Jābir, may Allāh be pleased with him, who said: The Messenger of Allāh, peace and blessings be upon him, said: *"Whoever fears that he will not wake up in the last part of the night, let him pray Witr at the beginning of it. And whoever hopes to wake up at the end of it, let him pray Witr at the end of the night, for the prayer at the end of the night is witnessed, and that is better."* (Narrated by Muslim).

#### **Virtue of the Ḍuḥā Prayer:**

- On her authority [‘Ā’ishah], from Abū Hurayrah, may Allāh be pleased with him, who said: *"My dear friend (the Prophet), peace and blessings be upon him, advised me to fast three days of every month, [to pray] the two rak‘ahs of Ḍuḥā, and to pray Witr before I sleep."* (Agreed upon).
- On the authority of Abū Dharr, may Allāh be pleased with him, from the Prophet, peace and blessings be upon him, who said: *"Charity is due upon every joint of one of you in the morning. Every glorification (tasbīḥah) is charity, every praise (taḥmīdah) is charity, every declaration of oneness (tahlīlah) is charity, every magnification (takbīrah) is charity, enjoining good is charity, forbidding evil is charity, and two rak‘ahs that one prays in the forenoon (Ḍuḥā) suffice for all of that."* (Narrated by Muslim).
- And on the authority of ‘Ā’ishah, may Allāh be pleased with her, she said: *"The Messenger of Allāh, peace and blessings be upon him, used to pray Ḍuḥā with four rak‘ahs and would add whatever Allāh willed."* (Narrated by Muslim).

## **Prayer of Greeting the Mosque with Two Rak'ahs and the Dislike of Sitting Before Praying Them:**

- Two rak'ahs at any time one enters. On the authority of Abū Qatādah, may Allāh be pleased with him, who said: The Messenger of Allāh, peace and blessings be upon him, said: *"When one of you enters the mosque, he should not sit until he prays two rak'ahs."* (Agreed upon). And on the authority of Jābir, may Allāh be pleased with him, who said: *"I came to the Prophet, peace and blessings be upon him, while he was in the mosque, and he said, 'Pray two rak'ahs.'"* (Agreed upon).

## **Recommendation of Two Rak'ahs After Ablution:**

- On the authority of Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, peace and blessings be upon him, said to Bilāl: *"O Bilāl, tell me about the most hopeful deed you have done in Islām, for I heard the sound of your sandals in front of me in Paradise."* He said, *"I have not done any deed more hopeful to me than that I never performed purification at any hour of the night or day but I prayed with that purification what was decreed for me to pray."* (Agreed upon, and this wording is al-Bukhārī's).

## **Virtue of Night Prayer (Qiyām al-Layl):**

Allāh the Exalted said: *{And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station}* (Al-Isrā': 79). And He the Exalted said: *{Their sides forsake their beds}* (Al-Sajdah: 16). And He the Exalted said: *{They used to sleep but little of the night}* (Al-Dhāriyāt: 17).

On the authority of ʿĀ'ishah, may Allāh be pleased with her, she said: *"The Prophet, peace and blessings be upon him, used to stand [in prayer] at night until his feet swelled. I said to him, 'Why do you do this, O Messenger of Allāh, when Allāh has*



*forgiven you your past and future sins?' He said, 'Should I not be a grateful servant?'"*  
(Agreed upon).

On the authority of 'Alī, may Allāh be pleased with him: *"The Prophet, peace and blessings be upon him, came to him and Fāṭimah at night and said, 'Will you not pray?'"* (Agreed upon).

On the authority of Sālim ibn 'Abd Allāh ibn 'Umar ibn al-Khaṭṭāb, may Allāh be pleased with them, from his father, that the Messenger of Allāh, peace and blessings be upon him, said: *"What an excellent man 'Abd Allāh is, if only he would pray at night."* Sālim said, *"After that, 'Abd Allāh would sleep but little at night."* (Agreed upon).

On the authority of Ibn Mas'ūd, may Allāh be pleased with him, who said: *"A man who slept one night until morning was mentioned in the presence of the Prophet, peace and blessings be upon him. He said, 'That is a man in whose ears – or he said, in whose ear – Satan has urinated.'"* (Agreed upon).

On the authority of Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, peace and blessings be upon him, said: *"Satan ties three knots at the back of the head of any of you when he sleeps, striking each knot [and saying], 'You have a long night, so sleep.' If he wakes up and remembers Allāh the Exalted, one knot is untied. If he performs ablution, another knot is untied. If he prays, all his knots are untied, and he wakes up energetic and in good spirits; otherwise, he wakes up in bad spirits and lazy."* (Agreed upon).

And on the authority of 'Abd Allāh ibn Salām, may Allāh be pleased with him, that the Prophet, peace and blessings be upon him, said: *"O people, spread peace, feed the hungry, and pray at night while people are asleep; you will enter Paradise in peace."*  
(Narrated by al-Tirmidhī).

On the authority of Abū Hurayrah, may Allāh be pleased with him, who said: The Messenger of Allāh, peace and blessings be upon him, said: *"The best fasting after Ramaḍān is [fasting in] the month of Allāh, Muḥarram, and the best prayer after the obligatory prayer is the night prayer."* (Narrated by Muslim).

On the authority of Ibn ʿUmar, may Allāh be pleased with them both, that the Prophet, peace and blessings be upon him, said: *"The night prayer is [performed in units of] two by two [rakʿahs]. If you fear [the break of] dawn, then pray Witr with one [rakʿah]."* (Agreed upon).

On the authority of ʿĀʾishah, may Allāh be pleased with her: *"The Messenger of Allāh, peace and blessings be upon him, used to pray eleven rakʿahs – meaning at night – prostrating in one of them for as long as it takes one of you to recite fifty verses before raising his head. And he would pray two rakʿahs before the Fajr prayer, then lie down on his right side until the caller to prayer came to him."* (Narrated by al-Bukhārī).

On the authority of ʿAbd Allāh ibn ʿAmr ibn al-ʿĀṣ, may Allāh be pleased with them both, that the Messenger of Allāh, peace and blessings be upon him, said: *"The prayer most beloved to Allāh is the prayer of Dāwūd, and the fasting most beloved to Allāh is the fasting of Dāwūd. He used to sleep for half the night, stand for a third of it, and sleep for a sixth of it. And he used to fast one day and break his fast one day."* (Agreed upon).

And on the authority of Jābir, may Allāh be pleased with him, who said: I heard the Messenger of Allāh, peace and blessings be upon him, say: *"Indeed, there is an hour in the night that no Muslim man encounters, asking Allāh the Exalted for good concerning the affairs of this world and the Hereafter, but He gives it to him. And that is every night."* (Narrated by Muslim).

On the authority of Abū Hurayrah, may Allāh be pleased with him, that the Prophet, peace and blessings be upon him, said: *"When one of you stands [to pray] at night, let*

*him begin the prayer with two light rak'ahs."* (Narrated by Muslim). And on the authority of 'Ā'ishah, may Allāh be pleased with her, she said: *"When the Messenger of Allāh, peace and blessings be upon him, stood [to pray] at night, he would begin his prayer with two light rak'ahs."* (Narrated by Muslim).

And on her authority, may Allāh be pleased with her, she said: *"If the Messenger of Allāh, peace and blessings be upon him, missed the night prayer due to pain or otherwise, he would pray twelve rak'ahs during the day."* (Narrated by Muslim).

On the authority of 'Umar ibn al-Khaṭṭāb, may Allāh be pleased with him, who said: The Messenger of Allāh, peace and blessings be upon him, said: *"Whoever sleeps through his portion [of night prayer] or part of it, and then recites it between the Fajr prayer and the Dhuhr prayer, it will be written for him as if he had recited it during the night."* (Narrated by Muslim).

On the authority of Abū Hurayrah, may Allāh be pleased with him, who said: The Messenger of Allāh, peace and blessings be upon him, said: *"May Allāh have mercy on a man who wakes up at night, prays, and wakes his wife. If she refuses, he sprinkles water on her face. May Allāh have mercy on a woman who wakes up at night, prays, and wakes her husband. If he refuses, she sprinkles water on his face."* (Narrated by Abū Dāwūd with an authentic chain).

On the authority of Abū Sa'īd, may Allāh be pleased with them both, who said: The Messenger of Allāh, peace and blessings be upon him, said: *"If a man wakes his family at night and they pray, or he prays two rak'ahs together [with them], they will be written among the men and women who remember Allāh."* (Narrated by Abū Dāwūd with an authentic chain).

On the authority of 'Ā'ishah, may Allāh be pleased with her, that the Prophet, peace and blessings be upon him, said: *"If one of you becomes drowsy during prayer, let him*

*lie down until his sleepiness goes away. For if one of you prays while drowsy, he might intend to seek forgiveness but end up cursing himself."* (Agreed upon).

### **Chapter on the Recommendation of Standing in Prayer During Ramaḍān, i.e., Tarāwīḥ:**

On the authority of Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, peace and blessings be upon him, said: *"Whoever stands [in prayer] during Ramaḍān out of faith and hoping for reward, his past sins will be forgiven."* (Agreed upon).

### **Virtue of Standing in Prayer on Laylat al-Qadr and Clarification of its Most Hoped-for Nights:**

On the authority of Abū Hurayrah, may Allāh be pleased with him, from the Prophet, peace and blessings be upon him, who said: *"Whoever stands [in prayer] on Laylat al-Qadr out of faith and hoping for reward, his past sins will be forgiven."* (Agreed upon).

On the authority of ʿĀ'ishah, may Allāh be pleased with her, she said: *"The Messenger of Allāh, peace and blessings be upon him, used to exert himself in worship during the last ten nights of Ramaḍān and would say, 'Seek Laylat al-Qadr in the last ten nights of Ramaḍān.'"* (Agreed upon).

*"When the last ten nights of Ramaḍān entered, the Messenger of Allāh, peace and blessings be upon him, would spend the night in worship, wake his family, strive diligently, and tighten his waist-wrapper."* (Agreed upon).

### **Virtue of Remembering Allāh the Exalted (Dhikr):**

On the authority of Abū Hurayrah, who said: The Messenger of Allāh, peace and blessings be upon him, said: *"Allāh has angels who roam the roads seeking the people of Dhikr. When they find a group of people remembering Allāh, they call out to one*

another, 'Come to what you seek!' He said, So they envelop them with their wings up to the lowest heaven. He said, Then their Lord asks them – and He is more knowledgeable than them – 'What do My servants say?' They say, 'They glorify You, magnify You, praise You, and extol You.' He said, So He says, 'Have they seen Me?' He said, So they say, 'No, by Allāh, they have not seen You.' He said, So He says, 'And how would it be if they saw Me?' He said, They say, 'If they saw You, they would be more intense in worshipping You, more intense in extolling and praising You, and more frequent in glorifying You.' He said, He says, 'So what do they ask Me for?' He said, 'They ask You for Paradise.' He said, He says, 'And have they seen it?' He said, They say, 'No, by Allāh, O Lord, they have not seen it.' He said, He says, 'So how would it be if they saw it?' He said, They say, 'If they saw it, they would be more eager for it, more intense in seeking it, and greater in desiring it.' He said, 'So from what do they seek refuge?' He said, They say, 'From the Fire.' He said, He says, 'And have they seen it?' He said, They say, 'No, by Allāh, O Lord, they have not seen it.' He said, He says, 'So how would it be if they saw it?' He said, They say, 'If they saw it, they would be more intense in fleeing from it and more intense in fearing it.' He said, So He says, 'Then I call you to witness that I have forgiven them.' He said, An angel from among the angels says, 'Among them is so-and-so, who is not one of them; he only came for a need.' He said, 'They are companions, and their companion shall not be wretched.'" (Agreed upon).

As mentioned in the book *Al-Targhīb wa al-Tarhīb* by Imām al-Mundhirī:  
 Book of Dhikr and Supplication: Encouragement for Abundant Remembrance of Allāh Secretly and Openly, and Perseverance in It, and What is Said About One Who Does Not Frequently Remember Allāh the Exalted:

On the authority of Abū Hurayrah, may Allāh be pleased with him, who said: The Messenger of Allāh, peace and blessings be upon him, said: "*Allāh says, 'I am as My servant thinks I am, and I am with him when he remembers Me. If he remembers Me in himself, I remember him in Myself. If he remembers Me in an assembly, I remember him*

*in an assembly better than them. If he draws near to Me a handspan, I draw near to him an arm's length. If he draws near to Me an arm's length, I draw near to him a fathom. If he comes to Me walking, I come to him running."* (Narrated by al-Bukhārī, Muslim, al-Tirmidhī, al-Nasā'ī, Ibn Mājah, and Aḥmad).

And on the authority of Mu'ādh ibn Anas, may Allāh be pleased with him, who said: The Messenger of Allāh, peace and blessings be upon him, said: *"Allāh, Glorious is His remembrance, said: 'No servant remembers Me in himself but I remember him in an assembly of My angels. And no one remembers Me in an assembly but I remember him in the Highest Assembly.'"* (Narrated by al-Ṭabarānī with a ḥasan chain).

And on the authority of Ibn 'Abbās, may Allāh be pleased with them both, from the Prophet, peace and blessings be upon him, who said: *"Allāh, Blessed and Exalted is He, said: 'O son of Adam, if you remember Me in private, I remember you in private. And if you remember Me in an assembly, I remember you in an assembly better than those in whom you remember Me.'"* (Narrated by al-Bazzār with a ṣaḥīḥ chain).

And on the authority of Abū Hurayrah, may Allāh be pleased with him, from the Prophet, peace and blessings be upon him, who said: *"Indeed, Allāh, Mighty and Majestic, says: 'I am with My servant when he remembers Me and his lips move with [mention of] Me.'"* (Narrated by Ibn Mājah and Ibn Ḥibbān).

And on the authority of 'Abd Allāh ibn Busr, may Allāh be pleased with him, that a man said: "O Messenger of Allāh, the laws of Islām have become many for me, so tell me something to which I can cling." He said: *"Let your tongue not cease from being moist with the remembrance of Allāh."* (Narrated by al-Tirmidhī, Ibn Mājah, and Ibn Ḥibbān).

And on the authority of Mālik ibn Yakhāmīr, that Mu'ādh ibn Jabal, may Allāh be pleased with him, said to them: *"Indeed, the last words I parted with the Messenger of Allāh, peace and blessings be upon him, on were when I said, 'Which deeds are most*

*beloved to Allāh?' He said, 'That you die while your tongue is moist with the remembrance of Allāh.'"* (Narrated by Ibn Abī al-Dunyā).

And on the authority of Abū al-Mukhāriq, may Allāh be pleased with him, who said: The Prophet, peace and blessings be upon him, said: *"On the night I was taken on the Night Journey, I passed by a man enveloped in the light of the Throne. I said, 'Who is this? Is this an angel?' It was said, 'No.' I said, 'A prophet?' It was said, 'No.' I said, 'Who is he?' He said, 'This is a man who in the world had his tongue moist with the remembrance of Allāh, his heart attached to the mosques, and he did not insult his parents.'"* (Narrated by Ibn Abī al-Dunyā thus, as mursal).

And on the authority of Sālim ibn Abī al-Ja'd, may Allāh be pleased with him, who said: *"It was said to Abū al-Dardā', may Allāh be pleased with him, 'A man freed a hundred slaves.' He said, 'Indeed, a hundred slaves from a man's wealth is a lot. And better than that is faith accompanied by [remembrance] night and day, and that the tongue of one of you should not cease from being moist with the remembrance of Allāh.'"* (Narrated by Ibn Abī al-Dunyā, mawqūf, with a ḥasan chain).

And on the authority of 'Abd Allāh ibn Busr, may Allāh be pleased with him: *"That a man said, 'O Messenger of Allāh, the laws of Islām have become many for me, so tell me something to which I can cling.' He said, 'Let your tongue not cease from being moist with the remembrance of Allāh.'"* (Narrated by al-Tirmidhī, Ibn Mājah, and Ibn Ḥibbān in his Ṣaḥīḥ).

And on the authority of Abū al-Dardā', may Allāh be pleased with him, who said: The Messenger of Allāh, peace and blessings be upon him, said: *"Shall I not inform you of the best of your deeds, the purest of them with your Sovereign, the highest of them in your ranks, better than spending gold and silver, and better for you than meeting your enemy and striking their necks and them striking your necks?" They said, "Yes." He*

said, *"The remembrance of Allāh."* Mu'ādh ibn Jabal said, *"Nothing is more saving from the punishment of Allāh than the remembrance of Allāh."* (Narrated by Aḥmad with a ḥasan chain).

And on the authority of 'Abd Allāh ibn 'Amr, may Allāh be pleased with them both, from the Prophet, peace and blessings be upon him: *"That he used to say, 'Indeed, for everything there is a polish, and the polish of hearts is the remembrance of Allāh. And nothing is more saving from the punishment of Allāh than the remembrance of Allāh.' They said, 'Not even Jihād in the way of Allāh?' He said, 'Even if one strikes with his sword until it breaks.'"* (Narrated by Ibn Abī al-Dunyā and al-Bayhaqī).

And it is narrated from Abū Sa'īd al-Khudrī, may Allāh be pleased with him: *"That the Messenger of Allāh, peace and blessings be upon him, was asked, 'Which of the servants are of the best rank with Allāh on the Day of Resurrection?' He said, 'Those who remember Allāh much.' I said, 'O Messenger of Allāh, and what about the warrior in the way of Allāh?' He said, 'If he were to strike with his sword among the disbelievers and polytheists until it breaks and he is stained with blood, those who remember Allāh much would still be better than him in rank.'"* (Narrated by al-Tirmidhī).

And on the authority of Anas, may Allāh be pleased with him, from the Messenger of Allāh, peace and blessings be upon him, who said: *"There is no group of people who gather remembering Allāh, Mighty and Majestic, desiring nothing thereby but His Countenance, but a caller calls out to them from heaven, 'Arise, forgiven! Your evil deeds have been replaced with good deeds.'"* (Narrated by Aḥmad).

And it is narrated from Anas, may Allāh be pleased with him, also from the Prophet, peace and blessings be upon him, who said: *"Indeed, Allāh has caravans of angels who seek out the circles of Dhikr. When they come upon them, they surround them, then they stand with their hands raised to the heaven, to the Lord of Might, Blessed*



*and Exalted is He, and they say, 'Our Lord, we came upon servants from Your servants who are magnifying Your bounties, reciting Your Book, sending prayers upon Your Prophet Muḥammad, peace and blessings be upon him, and asking You for their Hereafter and their worldly life.' Allāh, Blessed and Exalted is He, says, 'Envelop them with My mercy, for they are companions whose companion shall not be wretched.'"*  
(Narrated by al-Bazzār).

And on the authority of Abū al-Dardā', may Allāh be pleased with him, who said: The Messenger of Allāh, peace and blessings be upon him, said: *"Allāh will surely resurrect peoples on the Day of Resurrection with light on their faces, upon pulpits of pearl. People will envy them, though they are neither prophets nor martyrs." A Bedouin knelt on his knees and said, "O Messenger of Allāh, describe them to us so we may know them." He said, "They are those who love each other for Allāh's sake, from different tribes and different lands, who gather for the remembrance of Allāh, remembering Him."* (Narrated by al-Ṭabarānī with a ḥasan chain).

And on the authority of Abū Hurayrah and Abū Sa'īd, may Allāh be pleased with them both, that they bore witness that the Messenger of Allāh, peace and blessings be upon him, said: *"No group of people sits remembering Allāh but the angels surround them, mercy envelops them, tranquility descends upon them, and Allāh mentions them to those who are with Him."* (Narrated by Muslim, al-Tirmidhī, and Ibn Mājah).

And on the authority of Anas ibn Mālik, may Allāh be pleased with him, that the Messenger of Allāh, peace and blessings be upon him, said: *"When you pass by the gardens of Paradise, then graze." They said, "And what are the gardens of Paradise?" He said, "The circles of Dhikr."* (Narrated by al-Tirmidhī, who said it is a ḥasan gharīb Ḥadīth).

**Warning against a person sitting in a gathering where Allāh is not remembered and prayers are not sent upon His Prophet Muḥammad, peace and blessings be upon him:** On the authority of Abū Hurayrah, may Allāh be pleased with him, from the Prophet, peace and blessings be upon him, who said: *"No group of people sits in a gathering in which they do not remember Allāh and do not send prayers upon their Prophet, but it will be a source of regret for them. If He wills, He will punish them, and if He wills, He will forgive them."* (Narrated by Abū Dāwūd and al-Tirmidhī, the wording being his, and he said it is a ḥasan Ḥadīth).

Ibn al-Qayyim, may Allāh have mercy on him, said in his valuable book *Madārij al-Sālikīn*:

"It is the greatest station of the people, from which they take their provisions, in which they trade, and to which they always return. Dhikr is the proclamation of wilāyah (close friendship with Allāh); whoever is given it is connected, and whoever is denied it is cut off. It is the nourishment of the hearts of the people; whenever it departs from them, the bodies become graves for them. It is the cultivation of their lands; if it is suspended, they become barren. It is their weapon with which they fight highway robbers, and their water with which they extinguish the blaze of the path. It is the remedy for their illnesses; whenever it departs from them, their hearts relapse. It is the connecting cause and the relationship that was between them and the Knower of the Unseen.

If we fall ill, we seek remedy in Your remembrance... We leave remembrance at times, and then we relapse.

By it, they repel afflictions, discover relief from hardships, and calamities become easy for them. If tribulation darkens them, to it is their refuge. If calamities befall them, to it is their resort. It is the gardens of their Paradise in which they delight, and the capital of their happiness with which they trade. It makes the grieving heart laugh and rejoice, and it connects the one who remembers to the One Remembered;

rather, it makes the one who remembers, remembered. In every limb, there is a temporary servitude.

Dhikr is the servitude of the heart and the tongue, and it is not temporary. Rather, they are commanded to remember their Worshipped One and their Beloved One in every state: standing, sitting, and on their sides. Just as Paradise is plains and it (Dhikr) is its planting, so too are hearts barren and ruined, and it is their cultivation and foundation. It is the polishing of hearts and their burnishing, and their remedy if illness befalls them. The more the one who remembers is engrossed in his remembrance, the more the One Remembered increases in love for meeting him and longing for him. If, in his remembrance, his heart agrees with his tongue, he forgets everything in the presence of His remembrance, Allāh preserves everything for him, and He becomes a compensation for him from everything. By it, deafness is removed from the ears, muteness from the tongues, and darkness is dispelled from the eyes. Allāh has adorned with it the tongues of those who remember, just as He adorned with light the eyes of those who see. The heedless tongue is like a blind eye, a deaf ear, and a paralyzed hand. It is the greatest gate of Allāh, open between Him and His servant, as long as the servant does not close it with his heedlessness. Al-Ḥasan al-Baṣrī, may Allāh have mercy on him, said: 'Seek sweetness in three things: in prayer, in Dhikr, and in reciting the Qur'ān. If you find it, [good]; otherwise, know that the door is closed.' By Dhikr, the servant overcomes Satan, just as Satan overcomes the people of heedlessness and forgetfulness.

Some of the Salaf said: 'If Dhikr becomes established in the heart, then if Satan approaches it, it (the heart) throws him down, just as a human is thrown down if Satan approaches him. So the devils gather around him and say, "What is wrong with this one?" It is said, "He has been touched by a human."'

It is the spirit of righteous deeds. If a deed is devoid of Dhikr, it is like a body without a soul. And Allāh knows best.

### **Dhikr in the Qur'ān is of Ten Types:**

First: The command for it, absolute and restricted.

Second: The prohibition of its opposite, which is heedlessness and forgetfulness.

Third: Linking success to its continuation and abundance.

Fourth: Praising its people and informing of what Allāh has prepared for them of Paradise and forgiveness.

Fifth: Informing of the loss of one who is distracted from it by something else.

Sixth: That He, Glorified is He, made His remembrance of them a reward for their remembrance of Him.

Seventh: Informing that it is greater than everything.

Eighth: That He made it the conclusion of righteous deeds, just as it was their opening.

Ninth: Informing about its people that they are the ones who benefit from His signs and that they are the people of understanding, not others.

Tenth: That He made it a companion to all righteous deeds and their spirit; whenever it is absent, they are like a body without a spirit.

### **In Detail:**

As for the first, it is like His saying, Exalted is He: *{O you who have believed, remember Allāh with much remembrance \* And exalt Him morning and afternoon. \* It is He who confers blessing upon you, and His angels [ask Him to do so], that He may bring you out from darkneses into the light. And ever is He, to the believers, Merciful}* (Al-Aḥzāb: 41-43). And His saying, Exalted is He: *{And remember your Lord within yourself in humility and in fear without being loud in speech - in the mornings and the evenings. And do not be among the heedless}* (Al-A'rāf: 205).

There are two interpretations of this: one is, in your secret and your heart, and the second is, with your tongue such that you hear yourself. As for the prohibition of its opposite, it is like His saying: *{And do not be among the heedless}* (Al-A'rāf: 205). And His saying: *{And be not like those who forgot Allāh, so He made them forget*

*themselves. Those are the defiantly disobedient}* (Al-Ḥashr: 19). As for linking success to its abundance, it is like His saying: *{And remember Allāh much that you may succeed}* (Al-Anfāl: 45).

As for praising its people and their good reward, it is like His saying: *{Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allāh often and the women who do so - for them Allāh has prepared forgiveness and a great reward}* (Al-Aḥzāb: 35).

As for the loss of one who is distracted from it, it is like His saying, Exalted is He: *{O you who have believed, let not your wealth and your children divert you from remembrance of Allāh. And whoever does that - then those are the losers}* (Al-Munāfiqūn: 9). As for making His remembrance of them a reward for their remembrance of Him, it is like His saying: *{So remember Me; I will remember you. And be grateful to Me and do not deny Me}* (Al-Baqarah: 152). As for informing that it is greater than everything, it is like His saying, Exalted is He: *{Recite, [O Muḥammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allāh is greater. And Allāh knows that which you do}* (Al-ʿAnkabūt: 45).

There are four interpretations of this. First, that the remembrance of Allāh is greater than everything; it is the best of acts of obedience because the purpose of all acts of obedience is to establish His remembrance, so it is the secret of acts of obedience and their spirit.

Second, that the meaning is: if you remember Him, He remembers you, so His remembrance of you is greater than your remembrance of Him. According to this,

the verbal noun is attributed to the doer, and according to the first, it is attributed to the one remembered.

Third, that the meaning is: and the remembrance of Allāh is too great for any immorality or wrongdoing to remain with it. Rather, if remembrance is complete, it eradicates every sin and disobedience. This is what the commentators mentioned. I heard Shaykh al-Islām Ibn Taymiyyah, may Allāh have mercy on him, say: The meaning of the verse is that in prayer there are two great benefits: one of them is its prohibition of immorality and wrongdoing, and the second is its inclusion of the remembrance of Allāh and its containing it. And what it contains of the remembrance of Allāh is greater than its prohibition of immorality and wrongdoing.

As for concluding righteous deeds with it, it is as He concluded the act of fasting with His saying: *{And [for His guidance] to complete the period and to glorify Allāh for that [to] which He has guided you; and perhaps you will be grateful}* (Al-Baqarah: 185).

And He concluded Ḥajj with it in His saying: *{And when you have completed your rites, remember Allāh like your [previous] remembrance of your fathers or with [much] greater remembrance}* (Al-Baqarah: 200). And He concluded prayer with it, like His saying: *{And when you have completed the prayer, remember Allāh standing, sitting, or [lying] on your sides}* (Al-Nisā': 103). And He concluded Jumu'ah with it, like His saying: *{And when the prayer has been concluded, disperse within the land and seek from the bounty of Allāh, and remember Allāh often that you may succeed}* (Al-Jumu'ah: 10).

Therefore, it was the conclusion of worldly life, and if it is the last words of the servant, Allāh will admit him to Paradise. As for specifying those who remember as benefiting from His signs, and they are the people of understanding and intellect, it is like His saying, Exalted is He: *{Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. \**

*Who remember Allāh while standing or sitting or [lying] on their sides} (Āl ‘Imrān: 190-191).*

As for its accompaniment of all deeds, its connection with them, and its being their spirit, He, Glorified is He, connected it with prayer, like His saying: *{And establish prayer for My remembrance} (Ṭāhā: 14).*

And He connected it with fasting, and with Ḥajj and its rites. Indeed, it is the spirit of Ḥajj, its essence, and its purpose, as the Prophet said: *"The Ṭawāf around the House, the Sa‘y between al-Ṣafā and al-Marwah, and the stoning of the Jamarāt were only established for the remembrance of Allāh."*

And He connected it with Jihād and commanded its remembrance when meeting peers and confronting enemies. He, Exalted is He, said: *{O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allāh much that you may succeed} (Al-Anfāl: 45).* And in a divine tradition, Allāh the Exalted says: *"Indeed, My true servant is he who remembers Me while encountering his opponent."*

I heard Shaykh al-Islām Ibn Taymiyyah, may Allāh sanctify his soul, cite this as evidence, and I heard him say: Lovers take pride in remembering those they love in this situation, as ‘Antarah said:

I remembered you when the spears were drinking from me... And the Indian swords were dripping with my blood.

And another said: I remembered you when the Khaṭṭī spears passed between us...

And the polished brown spears had drunk from us.

This is common in their poetry, and it is indicative of the strength of love. For remembering the beloved in such a state, where a person cares for nothing but himself, indicates that the beloved is, to him, like himself, or dearer than himself. This is evidence of sincere love, and Allāh knows best.

Those who remember are the foremost, as Muslim narrated in his Ṣaḥīḥ from the Ḥadīth of al-‘Alā’, from his father, from Abū Hurayrah, may Allāh be pleased with him, who said: *"The Messenger of Allāh was traveling on a road to Makkah and passed by a mountain called Jumudān. He said, 'Proceed, this is Jumudān; the Mufarridūn have gone ahead.' They said, 'And who are the Mufarridūn, O Messenger of Allāh?' He said, 'The men and women who remember Allāh much.'"* The Mufarridūn are either the monotheists or the unique individuals.

And in the Musnad, narrated as marfū‘ from the Ḥadīth of Abū al-Dardā’, may Allāh be pleased with him: *"Shall I not inform you of the best of your deeds, the purest of them with your Sovereign, the highest of them in your ranks, better for you than giving gold and silver, and than meeting your enemy and striking their necks and them striking your necks?" They said, "And what is that, O Messenger of Allāh?" He said, "The remembrance of Allāh, Mighty and Majestic."*

On the authority of Abū Ishāq, who said: I heard al-Agharr say: I bear witness concerning Abū Hurayrah and Abū Sa‘īd, may Allāh be pleased with them both, that they bore witness concerning the Messenger of Allāh, who said: *"No group of people sits remembering Allāh but the angels surround them, mercy envelops them, tranquility descends upon them, and Allāh mentions them to those who are with Him."* And it is in Ṣaḥīḥ Muslim.

It suffices for the honor of Dhikr that Allāh boasts to His angels about its people, as in Ṣaḥīḥ Muslim from Mu‘āwiyah, may Allāh be pleased with him: *"The Messenger of Allāh came out to a circle of his companions and said, 'What has made you sit?' They said, 'We sat to remember Allāh and praise Him for guiding us to Islām and bestowing it upon us.' He said, 'By Allāh, did nothing but that make you sit?' They said, 'By Allāh, nothing but that made us sit.' He said, 'Indeed, I did not ask you to swear out of suspicion of you, but Jibrīl came to me and informed me that Allāh boasts about you to the angels.'"* A Bedouin asked the Messenger of Allāh, "Which deeds are best?" He



said, *"That you depart from the world while your tongue is moist with the remembrance of Allāh."* A man said to him, "The laws of Islām have become many for me, so command me with something to which I can cling." He said: *"Let your tongue not cease from being moist with the remembrance of Allāh."*

And in the Musnad and elsewhere, from the Ḥadīth of Jābir, who said: *"The Messenger of Allāh came out to us and said, 'O people, graze in the gardens of Paradise.' We said, 'O Messenger of Allāh, and what are the gardens of Paradise?' He said, 'The gatherings of Dhikr.' And he said, 'Go forth morning and evening and remember. Whoever loves to know his station with Allāh, let him see what station Allāh has with him, for Allāh places the servant with Him according to how he places Allāh with himself.'"*

The Prophet, peace and blessings be upon him, narrated from his father Ibrāhīm, peace be upon him, on the night of Isrā', that he said to him: *"Convey my Salām to your Ummah and inform them that Paradise has good soil and sweet water, and that it is plains, and that its planting is: Subḥān Allāh (Glory be to Allāh), Al-ḥamdu Lillāh (Praise be to Allāh), Lā ilāha illā Allāh (There is no god but Allāh), and Allāhu Akbar (Allāh is Greater)."* (Narrated by al-Tirmidhī).

And in the two Ṣaḥīḥs, from the Ḥadīth of Abū Mūsā, may Allāh be pleased with him, from the Prophet, peace and blessings be upon him: *"The likeness of the one who remembers his Lord and the one who does not remember Him is like the living and the dead."* And the wording of Muslim is: *"The likeness of the house in which Allāh is remembered and the house in which Allāh is not remembered is like the living and the dead."* So he made the house of the one who remembers like the house of the living, and the house of the heedless like the house of the dead, which is the grave. And in the first wording, he made the one who remembers like the living and the heedless like the dead. So the two wordings imply that the remembering heart is like the living in the houses of the living, and the heedless heart is like the dead in the houses of the dead. And there is no doubt that the bodies of the heedless are graves

for their hearts, and their hearts in them are like the dead in graves, as it was said: Forgetting the remembrance of Allāh is the death of their hearts... And their bodies, before the graves, are graves.

And their souls are in desolation from their bodies... And they have no resurrection until the Resurrection.

And in a divine tradition, Allāh the Exalted says: *"If My remembrance is dominant over My servant, I love him and he loves Me."* And in another: *"So in Me rejoice, and in My remembrance find delight."* And in another: *"O son of Adam, you have not been fair to Me. I remember you, and you forget Me. I call you, and you flee to other than Me. I remove calamities from you, and you persist in sins. O son of Adam, what will you say tomorrow when you come to Me?"* And in another: *"O son of Adam, remember Me when you are angry, I will remember you when I am angry. And be content with My support for you, for My support for you is better than your support for yourself."*

And in the Ṣaḥīḥ, in the tradition that the Messenger of Allāh, peace and blessings be upon him, narrates from his Lord, Blessed and Exalted is He: *"Whoever remembers Me in himself, I remember him in Myself. And whoever remembers Me in an assembly, I remember him in an assembly better than them."*

We have mentioned about a hundred benefits of Dhikr in our book *Al-Wābil al-Ṣayyib wa Rāfi‘ al-Kalim al-Ṭayyib*. And we mentioned there the secrets of Dhikr, the greatness of its benefit, and the goodness of its fruit. And we mentioned therein that Dhikr is of three types: remembrance of the Names and Attributes and their meanings, praising Allāh with them, and affirming the Tawhīd of Allāh with them; remembrance of the command and prohibition, the lawful and the unlawful; and remembrance of the bounties, blessings, benevolence, and favors. And that it is also of three types: Dhikr in which the heart and tongue agree, which is the highest; Dhikr with the heart alone, which is in the second degree; and Dhikr with the mere tongue, which is in the third degree.

### **Virtue of Remembrances After Obligatory Prayers:**

On the authority of Abū Hurayrah, may Allāh be pleased with him, from the Messenger of Allāh, peace and blessings be upon him, who said: *"Whoever glorifies Allāh thirty-three times after every prayer, and praises Allāh thirty-three times, and magnifies Allāh thirty-three times – that is ninety-nine – and says to complete the hundred: 'Lā ilāha illā Allāh waḥdahu lā sharīka lah, lahu al-mulku wa lahu al-ḥamdu wa huwa 'alā kulli shay'in qadīr' (There is no god but Allāh alone, without partner; His is the dominion and His is the praise, and He is over all things competent), his sins will be forgiven, even if they are like the foam of the sea."* (Narrated by Muslim).

And on the authority of Mu'ādh ibn Jabal, may Allāh be pleased with him, that the Messenger of Allāh, peace and blessings be upon him, took his hand and said: *"O Mu'ādh, indeed I love you. I advise you, O Mu'ādh, not to fail to say after every prayer: 'Allāhumma a'innī 'alā dhikrika wa shukrika wa ḥusni 'ibādatik' (O Allāh, help me to remember You, to thank You, and to worship You well)."* (Narrated by Abū Dāwūd).

### **The Virtue of Supplications After Obligatory Prayers**

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that he said: *"The poor came to the Prophet, peace and blessings of Allāh be upon him, and said: 'The people of great wealth have gone with the highest ranks and everlasting bliss. They pray as we pray, and they fast as we fast, but they have an excess of wealth with which they perform Ḥajj, 'Umrah, Jihād, and give charity.' He said: 'Shall I not tell you something that, if you do it, you will catch up with those who have preceded you, and no one after you will catch up with you, and you will be the best among those you are with, except for one who does the same? You say Subḥān Allāh (Glory be to Allāh), Alḥamdulillāh (Praise be to Allāh), and Allāhu Akbar (Allāh is Greater) thirty-three times after every prayer.' We differed among ourselves; some of us said, 'We say*

*Subḥān Allāh thirty-three times, Alḥamdulillāh thirty-three times, and Allāhu Akbar thirty-four times.' So I returned to him, and he said: 'You say: Subḥān Allāh, Alḥamdulillāh, and Allāhu Akbar, so that each of them is said thirty-three times.'"*  
(Agreed upon).

It is narrated from ‘Abdullāh ibn ‘Amr, may Allāh be pleased with him, that the Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"There are two qualities which, if any Muslim man observes them regularly, he will enter Paradise. They are easy, but those who practice them are few."* The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *'After each of the five obligatory prayers, one of you should say Subḥān Allāh ten times, Alḥamdulillāh ten times, and Allāhu Akbar ten times. That is one hundred and fifty on the tongue, and one thousand five hundred in the Scale. And I saw the Messenger of Allāh, peace and blessings of Allāh be upon him, counting them on his hand. And when one of you goes to his bed or lies down, he should say Subḥān Allāh thirty-three times, Alḥamdulillāh thirty-three times, and Allāhu Akbar thirty-four times. That is one hundred on the tongue, and one thousand in the Scale.'* The Messenger of Allāh, peace and blessings of Allāh be upon him, then said: *'So which of you commits two thousand five hundred sins in a day and night?' It was said: 'O Messenger of Allāh, how is it that we do not observe them regularly?' He said: 'Shayṭān comes to one of you when he is in his prayer and says, "Remember such-and-such, remember such-and-such," and he comes to him when he is going to sleep and makes him sleep.'*" (Narrated by al-Tirmidhī, al-Nasā’ī, Abū Dāwūd, Ibn Mājah, and Aḥmad).

### **The Virtue of Morning and Evening Supplications**

I had intended to compile a selection of these supplications from some well-known sources for this section. Then I found in what our Shaykh, the martyr ‘Abdullāh ‘Azzām, may Allāh have mercy on him, had collected, a concise sufficiency suitable for this summary. Here it is:

Shaykh ‘Abdullāh ‘Azzām, may Allāh have mercy on him, said about the collection of Ḥadīth he gathered:

All these Ḥadīth are authentic and are essential for protecting a person from all evils, for preserving him from Shayṭān and all harms, in addition to the great reward that awaits the one who says them.

There is no cure more healing for the diseases of the heart than remembrance (dhikr). Remembrance is like water for fish, and like water for plants. Remembrance purifies the heart, heals the chest from anxiety and distress, strengthens the body and soul, removes worry and grief, expels Shayṭān, and brings down angels, mercy, and tranquility.

Whenever a person engages in remembrance, the angels build for him mansions in Paradise. If the remembrance stops, the building stops. Likewise, remembrance is the planting of Paradise; if the remembrance stops, the planting stops.

Remembrance removes the rust from hearts, purifies the soul, instills love for Allāh and then for creation, builds reliance (tawakkul), and instills tranquility and contentment with destiny.

Remembrance, in its various forms, is like a pharmacy that contains different types of medicine for various illnesses. Some cure worry, others grief, a third insomnia, a fourth fear, a fifth Shayṭān, and so on. The wise physician, peace and blessings of Allāh be upon him, prescribed the dosage (one, three, seven, etc.).

The time for morning supplications is from the break of dawn until sunrise, and the evening supplications are from after the ‘Aṣr prayer.

1. Immediately after the Fajr prayer, while still in the prayer posture, say ten times: *“Lā ilāha illā Allāh waḥdahu lā sharīka lah, lahu al-mulk wa lahu al-ḥamd wa huwa ‘alā kulli shay’in qadīr”* (There is no god but Allāh alone, with no partner; His is the dominion and His is the praise, and He is over all things

competent).

It is narrated from Abū Ayyūb, may Allāh be pleased with him, that the Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Whoever says: 'Lā ilāha illā Allāh waḥdahu lā sharīka lah, lahu al-mulk wa lahu al-ḥamd wa huwa 'alā kulli shay'in qadīr' ten times, Allāh will write for him ten good deeds, erase from him ten bad deeds, they will be for him equivalent to freeing four slaves, and they will be a protection for him until evening. And whoever says them after the Maghrib prayer, after finishing his prayer, will have the same until morning."*

2. *Āyat al-Kursī: {Allāh - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursī extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.} (Qur'ān, al-Baqarah: 255).*

It is narrated from Ubayy ibn Ka'b, may Allāh be pleased with him, that he had a barn of dates that was diminishing. He guarded it one night and saw a creature resembling a young boy. He greeted him, and the creature returned the greeting. He asked: "What are you? A jinnī or a human?" He replied: "A jinnī. Give me your hand." He gave him his hand, and it was the hand of a dog, and its hair was like a dog's hair. He said: "Is this the form of the jinn?" He replied: "The jinn know that there is no man among them stronger than me." He asked: "What brought you?" He replied: "We heard that you love to give charity, so we came to take some of your food." He asked: "What protects us

from you?" He replied: "This verse in Sūrat al-Baqarah: *{Allāh - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence...}*."

Whoever says it in the evening will be protected from us until morning, and whoever says it in the morning will be protected from us until evening. When morning came, he went to the Messenger of Allāh, peace and blessings of Allāh be upon him, and mentioned it to him. He said: *"The wicked one spoke the truth."*

3. The last two verses of Sūrat al-Baqarah: *{The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allāh and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination." \* Allāh does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."}* (Qur'ān, al-Baqarah: 285-286). The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Whoever recites the two verses from the end of Sūrat al-Baqarah in a night, they will suffice him."*

4. *{Qul Huwa Allāhu Aḥad, Qul a'ūdhu bi Rabb al-falaq, Qul a'ūdhu bi Rabb an-nās}*... each one (three times).

‘Abdullāh ibn Khubayb said: We went out on a rainy and very dark night

looking for the Messenger of Allāh, peace and blessings of Allāh be upon him, to lead us in prayer. We found him and he said: "Say." I said nothing. Then he said: "Say." I said nothing. He said: "Say." I said: "O Messenger of Allāh, what should I say?" He said: "Say: *Qul Huwa Allāhu Aḥad* (Say, He is Allāh, the One) and the *Mu‘awwidhatayn* (Sūrat al-Falaq and Sūrat al-Nās) when you reach the evening and when you reach the morning – three times – they will suffice you against everything."

5. *Subḥān Allāh* (Glory be to Allāh) thirty-three times, *Alḥamdulillāh* (Praise be to Allāh) thirty-three times, *Allāhu Akbar* (Allāh is Greater) thirty-four times. The Messenger of Allāh, peace and blessings of Allāh be upon him, said: "Whoever says *Subḥān Allāh* thirty-three times after every prayer, and *Alḥamdulillāh* thirty-three times, and *Allāhu Akbar* thirty-three times – that is ninety-nine – and completes the hundred by saying: *Lā ilāha illā Allāh waḥdahu lā sharīka lah, lahu al-mulk wa lahu al-ḥamd wa huwa ‘alā kulli shay’in qadīr* (There is no god but Allāh alone, with no partner; His is the dominion and His is the praise, and He is over all things competent), his sins will be forgiven, even if they are like the foam of the sea."
6. The Ḥadīth: "*Aṣḥabnā wa aṣḥaḥa al-mulku lillāh, wal-ḥamdu lillāh, lā sharīka lah, lā ilāha illā huwa wa ilayhi an-nushūr*" (We have reached the morning and at this very time all sovereignty belongs to Allāh, and all praise is for Allāh. There is no partner with Him, there is no god but Him, and to Him is the resurrection).
7. The Ḥadīth: "*Aṣḥabnā ‘alā fiṭrat al-Islām, wa ‘alā kalimat al-ikhlāṣ, wa ‘alā dīni nabiyyinā Muḥammadin ṣallā Allāhu ‘alayhi wa sallam, wa ‘alā millati abinā Ibrāhīma ḥanīfan wa mā kāna min al-mushrikīn*" (We have reached the



morning upon the natural disposition of Islām, upon the word of sincerity, upon the religion of our Prophet Muḥammad, peace and blessings of Allāh be upon him, and upon the creed of our father Ibrāhīm, inclining toward truth, and he was not of the polytheists).

8. The Ḥadīth: *"Allāhumma mā aṣbaḥa bī min ni'matin aw bi aḥadin min khalqika fa minka waḥdaka lā sharīka lak, fa laka al-ḥamdu wa laka ash-shukr"* (O Allāh, whatever blessing has reached me or any of Your creation this morning, it is from You alone, You have no partner, so to You belongs all praise and to You belongs all thanks).

It is narrated from ‘Abdullāh ibn Ghannām al-Bayāḍī, may Allāh be pleased with him, that the Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Whoever says in the morning: 'Allāhumma mā aṣbaḥa bī min ni'matin aw bi aḥadin min khalqika fa minka waḥdaka lā sharīka lak, fa laka al-ḥamdu wa laka ash-shukr,' has fulfilled the thankfulness of his day. And whoever says the like of that in the evening has fulfilled the thankfulness of his night."*

9. The Ḥadīth: *"Yā Rabbī laka al-ḥamdu kamā yanbaghī li jalāli wajhika wa ‘aẓīmi sulṭānik"* (O my Lord, to You is praise as befits the majesty of Your Countenance and the greatness of Your authority).

It is narrated from ‘Abdullāh ibn ‘Umar, may Allāh be pleased with them both, that the Messenger of Allāh, peace and blessings of Allāh be upon him, told them that a servant from among the servants of Allāh said: *"Yā Rabbī laka al-ḥamdu kamā yanbaghī li jalāli wajhika wa ‘aẓīmi sulṭānik."* This perplexed the two angels – it overwhelmed them – and they did not know how to write it

down. So they ascended to heaven and said: "Our Lord, Your servant has said a statement that we do not know how to write." Allāh, Exalted and Majestic is He – and He knows best what His servant said – asked: "What did My servant say?" They said: "O Lord, he said: 'Yā Rabbī laka al-ḥamdu kamā yanbaghī li jalāli wajhika wa 'aẓīmi sulṭānik.'" Allāh, Exalted and Majestic is He, said to them: *"Write it down as My servant said it, until he meets Me, and I shall reward him for it."*

10. The Ḥadīth: *"Raḍītu billāhi Rabbā, wa bil-Islāmi dīnā, wa bi Muḥammadin nabiyyan wa rasūlā"* (I am pleased with Allāh as Lord, with Islām as religion, and with Muḥammad as Prophet and Messenger).

It is narrated from Thawbān and others that the Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Whoever says in the evening and in the morning: 'Raḍītu billāhi Rabbā, wa bil-Islāmi dīnā, wa bi Muḥammadin, peace and blessings of Allāh be upon him, nabiyyan wa rasūlā'... it will be a right upon Allāh to please him."*

11. The Ḥadīth: *"Subḥān Allāhi wa bi ḥamdih, 'adada khalqih, wa riḍā nafsih, wa zinata 'arshih, wa midāda kalimātih"* (Glory be to Allāh and praise Him, by the number of His creation, by the pleasure of Himself, by the weight of His Throne, and by the ink of His words) (three times).

It is narrated from Juwayriyah, the Mother of the Believers, may Allāh be pleased with her, that the Messenger of Allāh, peace and blessings of Allāh be upon him, left her early in the morning when he prayed Fajr, while she was in her place of prayer. Then he returned after the sun had risen high, and she was still sitting. He said: *"Are you still in the state I left you in?"* She said: "Yes."

The Prophet, peace and blessings of Allāh be upon him, said: *"After I left you, I said four words – three times – which, if weighed against what you have said since today began, they would outweigh them: Subhān Allāhi wa bi ḥamdih, ‘adada khalqih, wa riḍā nafsih, wa zinata ‘arshih, wa midāda kalimātih."*

12. The Ḥadīth: It is narrated from Abān ibn ‘Uthmān ibn ‘Affān, may Allāh be pleased with him, that the Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"There is no servant who says every morning and every evening: 'Bismillāh alladhī lā yaḍurru ma‘a ismihi shay’un fī al-arḍi wa lā fī as-samā’i wa huwa as-Samī‘ al-‘Alīm' (In the name of Allāh, with Whose name nothing on earth or in heaven can cause harm, and He is the All-Hearing, the All-Knowing) – three times – that anything will harm him."* (Narrated by the Four).

Abān ibn ‘Uthmān had suffered a stroke (hemiplegia), and a man began to look at him. Abān said: "What are you looking at? Indeed, the Ḥadīth is as I narrated it to you, but I did not say it on that day so that Allāh's decree might come to pass."

13. The Ḥadīth: *"Allāhumma innā na‘ūdhu bika min an nushrika bika shay’an na‘lamuh, wa nastaghfiruka limā lā na‘lamuh"* (O Allāh, we seek refuge in You from associating anything with You knowingly, and we seek Your forgiveness for what we do not know). (Narrated by Aḥmad).

It is narrated from Abū Mūsā al-Ash‘arī, may Allāh be pleased with him, that he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, addressed us one day and said: *"O people, beware of this shirk (associating partners with Allāh), for it is more hidden than the crawling of an ant."*

Someone whom Allāh willed to speak said to him: "How can we beware of it

when it is more hidden than the crawling of an ant, O Messenger of Allāh?" He said: *"Say: Allāhumma innā na'ūdhu bika min an nushrika bika shay'an na'lamuh, wa nastaghfiruka limā lā na'lamuh."*

14. The Ḥadīth: *"A'ūdhu bi kalimāt Allāh at-tāmmāti min sharri mā khalaq"* (I seek refuge in the perfect words of Allāh from the evil of what He has created) (three times). (Narrated by Muslim).

*"Whoever says in the evening – three times – 'A'ūdhu bi kalimāt Allāh at-tāmmāti min sharri mā khalaq' will not be harmed by the bite of a snake that night."* (Narrated by al-Tirmidhī).

15. The Ḥadīth: *"Allāhumma innī a'ūdhu bika min al-hammi wal-ḥazan, wa a'ūdhu bika min al-'ajzi wal-kasal, wa a'ūdhu bika min al-jubni wal-bukhl, wa a'ūdhu bika min ghalabat ad-dayni wa qahr ar-rijāl"* (O Allāh, I seek refuge in You from worry and grief, I seek refuge in You from incapacity and laziness, I seek refuge in You from cowardice and miserliness, and I seek refuge in You from being overwhelmed by debt and the subjugation of men). (Narrated by Abū Dāwūd).

It is narrated from Abū Sa'īd al-Khudrī, may Allāh be pleased with him, that he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, entered the mosque one day and saw a man from the Anṣār called Abū Umāmah. He said: *"O Abū Umāmah, why do I see you sitting [in the mosque] at a time other than prayer time?"* He said: *"Worries have beset me and debts, O Messenger of Allāh."* He said: *"Shall I not teach you words which, if you say them, Allāh will take away your worry and settle your debt?"* He said: *"I said: 'Yes, O Messenger of Allāh.'" He said: "Say in the morning and in the evening: 'Allāhumma innī a'ūdhu bika min al-hammi wal-ḥazan, wa a'ūdhu bika min al-*

*‘ajzi wal-kasal, wa a‘ūdhu bika min al-jubni wal-bukhl, wa a‘ūdhu bika min ghalabat ad-dayni wa qahr ar-rijāl.”*

He said: "So I did that, and Allāh took away my worry and settled my debt."  
(Narrated by Abū Dāwūd).

16. The Ḥadīth:

*"Allāhumma ‘āfinī fī badanī, Allāhumma ‘āfinī fī sam‘ī, Allāhumma ‘āfinī fī baṣarī, Allāhumma innī a‘ūdhu bika min al-kufri wal-faqr, wa a‘ūdhu bika min ‘adhāb al-qabr, lā ilāha illā Ant"* (O Allāh, grant me well-being in my body. O Allāh, grant me well-being in my hearing. O Allāh, grant me well-being in my sight. O Allāh, I seek refuge in You from disbelief and poverty, and I seek refuge in You from the punishment of the grave. There is no god but You).  
(Narrated by Abū Dāwūd).

17. The Ḥadīth:

From Shaddād ibn Aws, attributed to the Prophet (marfū‘): The master of seeking forgiveness is to say: *"Allāhumma Anta Rabbī lā ilāha illā Ant, khalaqtanī wa anā ‘abduk, wa anā ‘alā ‘ahdika wa wa‘dika mā istaṭa‘t, a‘ūdhu bika min sharri mā ṣana‘t, abū‘u laka bi ni‘matika ‘alayya wa abū‘u bi dhanbī faghfir lī fa innahu lā yaghfir adh-dhunūba illā Ant"* (O Allāh, You are my Lord, there is no god but You. You created me and I am Your servant, and I am upon Your covenant and Your promise as much as I am able. I seek refuge in You from the evil of what I have done. I acknowledge Your favor upon me, and I acknowledge my sin, so forgive me, for none forgives sins except You).  
Whoever says it during the day with certainty in it, and dies, he is from the people of Paradise. And whoever says it during the night – while being certain in it – and dies before morning, he is from the people of Paradise. (Narrated

by al-Bukhārī).

#### 18. The Ḥadīth:

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that Abū Bakr al-Ṣiddīq said: "O Messenger of Allāh, teach me something to say in the morning and in the evening." He said: "*Say: 'Allāhumma 'ālim al-ghaybi wash-shahādah, fāṭir as-samāwāti wal-arḍ, Rabba kulli shay'in wa malīkah, ashhadu an lā ilāha illā Ant, a'ūdhu bika min sharri nafsī wa sharri ash-shayṭāni wa shirkīhi' – and in another narration – 'wa an aqtarīfa 'alā nafsī sū'an aw ajurrahu ilā Muslim' "* (O Allāh, Knower of the unseen and the seen, Originator of the heavens and the earth, Lord and Sovereign of all things, I bear witness that there is no god but You. I seek refuge in You from the evil of myself and the evil of Shayṭān and his polytheism – and in another narration – and from committing evil against myself or bringing it upon a Muslim). Say it in the morning, in the evening, and when you go to your bed. (Narrated by al-Tirmidhī).

#### 19. The Ḥadīth:

‘Abdullāh ibn ‘Umar, may Allāh be pleased with them both, said: The Prophet, peace and blessings of Allāh be upon him, never failed to say these supplications in the evening and in the morning: "*Allāhumma innī as'aluka al-'āfiyata fid-dunyā wal-ākhirah, Allāhumma innī as'aluka al-'afwa wal-'āfiyata fī dīnī wa dunyāya wa ahlī wa mālī, Allāhumma ustur 'awrātī, wa āmin raw'ātī, Allāhumma ihfaznī min bayni yadayya wa min khalfī wa 'an yamīnī wa 'an shimālī wa min fawqī, wa a'ūdhu bi 'aẓamatika an ughtāla min taḥtī*" (O Allāh, I ask You for well-being in this world and the Hereafter. O Allāh, I ask You for pardon and well-being in my religion, my worldly affairs, my family, and my wealth. O Allāh, conceal my faults and calm my fears. O Allāh, protect me from

before me and from behind me, from my right and from my left, and from above me, and I seek refuge in Your greatness from being unexpectedly destroyed from beneath me). (Narrated by Abū Dāwūd).

20. The Ḥadīth: *"Astaghfirullāh alladhī lā ilāha illā huwa al-Ḥayy al-Qayyūm wa atūbu ilayh"* (I seek the forgiveness of Allāh, other than Whom there is no god, the Ever-Living, the Sustainer of existence, and I repent to Him).

It is narrated from Abū Mas'ūd, attributed to the Prophet (marfū'): Whoever says: *"Astaghfirullāh alladhī lā ilāha illā huwa al-Ḥayy al-Qayyūm wa atūbu ilayh, his sins will be forgiven, even if he had fled from the battlefield."*

21. The Ḥadīth: *"Yā Ḥayyu yā Qayyūm, bi raḥmatika astaghīth, aṣliḥ lī sha'nī kullah, wa lā takilnī ilā nafsī ṭarfata 'ayn"* (O Ever-Living, O Sustainer of existence, by Your mercy I seek help. Rectify all my affairs for me, and do not entrust me to myself for the blink of an eye).

It is narrated from Anas ibn Mālīk, may Allāh be pleased with him, that he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said to Fāṭimah: *"What prevents you from saying in the morning and in the evening: Yā Ḥayyu yā Qayyūm, bi raḥmatika astaghīth, aṣliḥ lī sha'nī kullah, wa lā takilnī ilā nafsī ṭarfata 'ayn?"* (Narrated by al-Nasā'ī).

22. Sending blessings upon the Prophet ten times.

*"Whoever sends blessings upon me ten times in the morning and ten times in the evening, my intercession will reach him on the Day of Resurrection."* (Narrated by al-Ṭabarānī).

23. *Subḥān Allāhi wa bi ḥamdih* (Glory be to Allāh and praise Him) one hundred times.

Muslim narrated from Abū Hurayrah that he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Whoever says in the morning and in the evening: 'Subḥān Allāhi wa bi ḥamdih' one hundred times, no one will come on the Day of Resurrection with anything better than what he has brought, except for one who said the same as he said or more."*

24. Expiation for a gathering (Kaffārat al-Majlis): *"Subḥānaka Allāhumma wa bi ḥamdika, ashhadu an lā ilāha illā Ant, astaghfiruka wa atūbu ilayk"* (Glory be to You, O Allāh, and praise. I bear witness that there is no god but You. I seek Your forgiveness and repent to You). It is narrated from Abū Hurayrah that he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Whoever sits in a gathering and engages in much idle talk, then says before leaving that gathering: 'Subḥānaka Allāhumma wa bi ḥamdika, ashhadu an lā ilāha illā Ant, astaghfiruka wa atūbu ilayk,' Allāh will expiate for him what occurred in that gathering."* (Narrated by al-Tirmidhī).

25. The Ḥadīth: *"Subḥāna Rabbika Rabb al-‘izzati ‘ammā yaṣifūn, wa salāmun ‘alā al-mursalīn, wal-ḥamdu lillāhi Rabb al-‘ālamīn"* (Exalted is your Lord, the Lord of might, above what they describe. And peace upon the messengers. And praise to Allāh, Lord of the worlds). (Narrated by Abū Ya‘lā).

This concludes the selection from Shaykh ‘Abdullāh ‘Azzām, as cited in *al-Dhakhā’ir*, vol. 1, p. 114.

### **The Virtue of Supplications Before Sleep**

1. It is narrated from Abū Hurayrah, may Allāh be pleased with him, from the Prophet, peace and blessings of Allāh be upon him, that he said: *"When one of*



*you comes to his bed, let him dust it with the edge of his garment three times, and let him say: 'Bismika Rabbī waḍa'tu janbī wa bika arfa'uh, in amsakta nafsī faghfir lahā, wa in arsaltahā faḥfazhā bimā taḥfaẓu bihi 'ibādaka aṣ-ṣāliḥīn'"*  
(In Your name, my Lord, I lay down my side, and in Your name, I raise it. If You take my soul, forgive it, and if You send it back, protect it as You protect Your righteous servants). (Narrated by the Group).

2. And it is narrated from 'Ā'ishah, may Allāh be pleased with her, that she said:  
*"When the Prophet, peace and blessings of Allāh be upon him, went to his bed every night, he would join his palms together, blow into them, and recite into them (Qul Huwa Allāhu Aḥad), (Qul a'ūdhu bi Rabb al-falaq), and (Qul a'ūdhu bi Rabb an-nās). Then he would wipe with them whatever he could of his body, starting with his head, his face, and the front of his body. He would do that three times."* (Narrated by al-Bukhārī).
3. And it is narrated from Abū Sa'īd al-Khudrī, may Allāh be pleased with him, from the Prophet, peace and blessings of Allāh be upon him, that he said: *"And whoever says when he goes to his bed: 'Astaghfirullāh alladhī lā ilāha illā huwa al-Ḥayy al-Qayyūm wa atūbu ilayh' – three times – Allāh will forgive him his sins, even if they are like the foam of the sea, even if they are (the number of) the leaves of trees, even if they are the number of the sands of 'Ālij (a vast desert), and even if they are the number of the days of the world."* (Narrated by al-Tirmidhī).
4. And it is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Prophet, peace and blessings of Allāh be upon him, said: *"Whoever says when he goes to his bed: 'Lā ilāha illā Allāh waḥdahu lā sharīka lah, lahu al-mulk wa lahu al-ḥamd wa huwa 'alā kulli shay'in qadīr, lā ḥawla wa lā*

*quwwata illā billāh al-‘Azīm, Subḥān Allāh wal-ḥamdu lillāh wa lā ilāha illā Allāh wallāhu Akbar’ (There is no god but Allāh alone, with no partner; His is the dominion and His is the praise, and He is over all things competent. There is no might nor power except with Allāh, the Great. Glory be to Allāh, praise be to Allāh, there is no god but Allāh, and Allāh is Greater), his sins will be forgiven, even if they are like the foam of the sea.” (Narrated by Ibn Ḥibbān).*

5. And it is narrated from al-Barā’ ibn ‘Āzib, may Allāh be pleased with him, that he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said:

*"When you go to your bed, perform ablution as you would for prayer, then lie down on your right side, and then say: 'Allāhumma aslamtu wajhī ilayk, wa fawwaḍtu amrī ilayk, wa alja'tu zahrī ilayk, raghbatan wa rahbatan ilayk, lā malja'a wa lā manjā minka illā ilayk, āmantu bi kitābika alladhī anzalt, wa bi nabiyyika alladhī arsalt' (O Allāh, I submit my face to You, I entrust my affair to You, and I commit my back to You, out of desire for You and fear of You. There is no refuge and no escape from You except to You. I believe in Your Book that You revealed, and in Your Prophet whom You sent). If you die that night, you will die upon the natural disposition (fiṭrah). And make these the last words you speak." (Narrated by the Group).*

### **Supplication for Fear During Sleep:**

6. And it is narrated from ‘Amr ibn Shu‘ayb, from his father, from his grandfather, may Allāh be pleased with them, that the Messenger of Allāh, peace and blessings of Allāh be upon him, said:

*"If one of you is frightened during sleep, let him say: 'A‘ūdhu bi kalimāt Allāh at-tāmmāti min ghaḍabihi wa ‘iqābihi wa sharri ‘ibādihi, wa min hamazāt ash-*

*shayāṭīni wa an yaḥḍurūn' (I seek refuge in the perfect words of Allāh from His anger, His punishment, the evil of His servants, and from the incitements of the devils and that they should be present), for indeed it will not harm him."*

(Narrated by Abū Dāwūd, al-Tirmidhī, and al-Nasā'ī).

### **Supplication for Insomnia and Difficulty Sleeping:**

7. And it is narrated from Khālīd ibn al-Walīd, may Allāh be pleased with him, that he suffered from insomnia. The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Shall I not teach you words which, if you say them, you will sleep? Say: 'Allāhumma Rabba as-samāwāti as-sab'ī wa mā aẓallat, wa Rabba al-araḍīna wa mā aqallat, wa Rabba ash-shayāṭīni wa mā aẓallat, kun lī jāran min sharri khalqika ajma'īn, an yafruṭa 'alayya aḥadun minhum aw an yatḡhā, 'azza jāruk wa tabāraka ismuk'"* (O Allāh, Lord of the seven heavens and what they shade, Lord of the earths and what they contain, and Lord of the devils and what they lead astray, be a protector for me from the evil of all Your creation, lest any of them transgress against me or rebel. Mighty is Your protection, and blessed is Your name). He said them and slept. (Narrated by al-Ṭabarānī).
8. And it is narrated from Zayd ibn Thābit, may Allāh be pleased with him, that he said: I complained to the Messenger of Allāh, peace and blessings of Allāh be upon him, about insomnia that afflicted me. He said: *"Say: 'Allāhumma ghārat an-nujūm, wa hada'at al-'uyūn, wa Anta Ḥayyun Qayyūm, lā ta'khudhuka sinatun wa lā nawm, yā Ḥayyu yā Qayyūm, ahdi' laylī wa anim 'aynī'"* (O Allāh, the stars have set, the eyes have rested, and You are Ever-Living, Sustainer of existence. Neither drowsiness overtakes You nor sleep. O Ever-Living, O Sustainer of existence, calm my night and make my eyes sleep). I said it, and Allāh, Exalted and Majestic is He, took away what I was

experiencing.

This concludes the selection from Shaykh ‘Abdullāh ‘Azzām, as cited in *al-Dhakhā’ir*, vol. 1, p. 116.

### **The Virtue of Supplication**

It is mentioned in the book *al-Targhīb wal-Tarhīb* by al-Ḥāfiẓ al-Mundhirī: Encouragement to Supplicate Frequently and What Has Been Narrated Regarding its Virtue:

It is narrated from Abū Dharr, may Allāh be pleased with him, from the Prophet, peace and blessings of Allāh be upon him, in what he narrates from his Lord, Exalted and Majestic is He, that He said: *"O My servants, I have forbidden oppression for Myself and have made it forbidden among you, so do not oppress one another. O My servants, all of you are astray except for those I have guided, so seek guidance from Me, and I shall guide you. O My servants, all of you are hungry except for those I have fed, so seek food from Me, and I shall feed you. O My servants, all of you are naked except for those I have clothed, so seek clothing from Me, and I shall clothe you. O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness from Me, and I shall forgive you. O My servants, you will not reach My harm so as to harm Me, and you will not reach My benefit so as to benefit Me. O My servants, if the first of you and the last of you, the humans of you and the jinn of you, were as pious as the most pious heart of any one man among you, that would not increase My kingdom in anything. O My servants, if the first of you and the last of you, the humans of you and the jinn of you, were as wicked as the most wicked heart of any one man among you, that would not decrease My kingdom in anything. O My servants, if the first of you and the last of you, the humans of you and the jinn of you, were to stand in one place and ask of Me, and I were to give every one of them what he asked, that would not decrease what I*

*have any more than a needle decreases the sea if put into it. O My servants, it is but your deeds that I record for you, and then I shall recompense you for them. So whoever finds good, let him praise Allāh, Exalted and Majestic is He, and whoever finds other than that, let him blame no one but himself."*

Saʿīd said that Abū Idrīs al-Khawlānī, when he narrated this Ḥadīth, would kneel on his knees. Narrated by Muslim, and the wording is his. It was also narrated by al-Tirmidhī and Ibn Mājah. The wording of Ibn Mājah is: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Indeed, Allāh, Blessed and Exalted is He, says: 'O My servants, all of you are sinners except for those I have pardoned, so ask Me for forgiveness, and I will forgive you. And whoever among you knows that I have the power to forgive and seeks My forgiveness through My power, I will forgive him. All of you are astray except for those I have guided, so ask Me for guidance, and I will guide you. All of you are poor except for those I have enriched, so ask Me, and I will provide for you. If your living and your dead, your first and your last, your moist and your dry, were to gather together and be upon the heart of the most pious servant among My servants, it would not increase My dominion by the wing of a gnat. And if they were to gather together and be upon the heart of the most wretched servant among My servants, it would not decrease My dominion by the wing of a gnat. And if your living and your dead, your first and your last, your moist and your dry, were to gather together and every asker among them were to ask for what his wish attained, it would not decrease My dominion except as if one of you were to pass by the shore of the sea, dip a needle in it, and then remove it. That is because I am Generous, Majestic; My giving is speech. If I intend something, I only say to it, "Be," and it is."*

And it is narrated from Abū Hurayrah, may Allāh be pleased with him, that he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: Indeed, Allāh, Exalted and Majestic is He, says:

*"I am as My servant thinks I am, and I am with him when he supplicates to Me."*

(Narrated by al-Bukhārī and Muslim).

And it is narrated from al-Nu'mān ibn Bashīr, may Allāh be pleased with them both, from the Prophet, peace and blessings of Allāh be upon him, that he said:

*\*"Supplication is worship." Then he recited: {And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible.} (Qur'ān, Ghāfir: 60). (Narrated by Abū Dāwūd and al-Tirmidhī).*

And it is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Whoever would be pleased that Allāh responds to him during times of hardship, let him supplicate much during times of ease."* (Narrated by al-Tirmidhī).

And it is narrated from Anas ibn Mālik, may Allāh be pleased with him, that he said: I heard the Messenger of Allāh, peace and blessings of Allāh be upon him, say: Allāh, the Exalted, said:

*"O son of Ādam, as long as you call upon Me and hope in Me, I shall forgive you for what you have done, and I shall not mind."* The Ḥadīth. (Narrated by al-Tirmidhī).

And it is narrated from 'Ubādah ibn al-Ṣāmit, may Allāh be pleased with him, that the Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"There is no Muslim on earth who supplicates to Allāh with a supplication, except that Allāh, the Exalted, gives it to him or diverts from him an equivalent amount of evil, as long as he does not supplicate for something sinful or for the severing of ties of kinship."* A man from the people said: "Then we shall supplicate much." He said: "Allāh is more [generous]." (Narrated by al-Tirmidhī).

And it is narrated from Abū Hurayrah, may Allāh be pleased with him, that he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"There is no Muslim who directs his face to Allāh, Exalted and Majestic is He, in a matter, except*

*that He gives it to him; either He hastens it for him, or He stores it for him in the Hereafter."* (Narrated by Aḥmad).

And it is narrated from Jābir ibn ‘Abdullāh, may Allāh be pleased with them both, from the Prophet, peace and blessings of Allāh be upon him, that he said: *"Allāh will call the believer on the Day of Resurrection until He makes him stand before Him and says: 'My servant, I commanded you to supplicate to Me and promised you that I would respond to you. Did you supplicate to Me?' He will say: 'Yes, O Lord.' He will say: 'Indeed, you did not supplicate to Me with any supplication except that I responded to you. Did you not supplicate to Me on such-and-such a day for a grief that befell you, that I should relieve you of it, and I relieved you of it?' He will say: 'Yes, O Lord.' He will say: 'I hastened it for you in the world. And you supplicated to Me on such-and-such a day for a grief that befell you, that I should relieve you of it, and you saw no relief.' He will say: 'Yes, O Lord.' He will say: 'I have stored for you for it in Paradise such-and-such. And you supplicated to Me for a need that I should fulfill for you on such-and-such a day, and I fulfilled it.' He will say: 'Yes, O Lord.' He will say: 'I hastened it for you in the world. And you supplicated to Me on such-and-such a day for a need that I should fulfill for you, and you did not see its fulfillment.' He will say: 'Yes, O Lord.' He will say: 'I have stored for you for it in Paradise such-and-such.' The Messenger of Allāh, peace and blessings of Allāh be upon him, said: 'So Allāh will not leave any supplication that His believing servant supplicated with, except that He will clarify for him either that He hastened it for him in the world, or that He stored it for him in the Hereafter.'* He said: *"The believer will say at that station: "If only nothing of his supplication had been hastened for him.""* (Narrated by al-Ḥākim).

And it is narrated from Anas, may Allāh be pleased with him, that he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Do not be incapable in supplication, for no one perishes with supplication."* (Narrated by Ibn Ḥibbān in his Ṣaḥīḥ and al-Ḥākim).

And it is narrated from Abū Hurayrah, may Allāh be pleased with him, that he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Supplication is the weapon of the believer, the pillar of religion, and the light of the heavens and the earth."* (Narrated by al-Ḥākim).

And it is narrated from Ibn ‘Umar, may Allāh be pleased with them both, that he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Whoever among you has the door of supplication opened for him, the doors of mercy have been opened for him. And Allāh is not asked for anything, meaning more beloved to Him, than to be asked for well-being."* And he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Indeed, supplication benefits from what has descended and from what has not descended. So upon you, O servants of Allāh, is supplication."* (Narrated by al-Tirmidhī and al-Ḥākim).

And it is narrated from Salmān, may Allāh be pleased with him, that he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Indeed, Allāh is Modest and Generous; He is shy, when a man raises his hands to Him, to return them empty and disappointed."* (Narrated by Abū Dāwūd and al-Tirmidhī).

And it is narrated from Anas, may Allāh be pleased with him, that he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *Indeed, Allāh is Merciful and Generous; He is shy of His servant when he raises his hands to Him, then does not place good in them.* (Narrated by al-Ḥākim).

And it is narrated from ‘Abdullāh ibn Mas‘ūd, may Allāh be pleased with him, that he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Whoever is afflicted with poverty and presents it to the people, his poverty will not be alleviated. And whoever is afflicted with poverty and presents it to Allāh, Allāh will soon grant him provision, either immediate or delayed."* (Narrated by Abū Dāwūd, al-Tirmidhī, and al-Ḥākim).



And it is narrated from Thawbān, may Allāh be pleased with him, that he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Nothing repels predestination except supplication, nothing increases lifespan except righteousness, and indeed a man is deprived of provision because of a sin he commits."* (Narrated by Ibn Ḥibbān and al-Ḥākim).

And it is narrated from ʿĀʾishah, may Allāh be pleased with her, that she said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Caution does not avail against predestination, and supplication benefits from what has descended and from what has not descended. And indeed, affliction descends and supplication meets it, and they contend until the Day of Resurrection."* (Narrated by al-Bazzār, al-Ṭabarānī, and al-Ḥākim).

And it is narrated from Ibn Masʿūd, may Allāh be pleased with him, that he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Ask Allāh of His bounty, for Allāh loves to be asked. And the best worship is waiting for relief."* (Narrated by al-Tirmidhī).

And it is narrated from Anas, may Allāh be pleased with him, that the Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Supplication is the marrow of worship."* (Narrated by al-Tirmidhī).

It is narrated from Jābir ibn ʿAbdullāh, may Allāh be pleased with him, that he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Shall I not guide you to what will save you from your enemy and bring you your provisions? Supplicate to Allāh in your night and your day, for supplication is the weapon of the believer."*

**Encouragement to Use Certain Words to Begin Supplication and Some Narrations Regarding Allāh's Greatest Name:**

It is narrated from ‘Abdullāh ibn Buraydah, from his father, may Allāh be pleased with them both: *"That the Messenger of Allāh, peace and blessings of Allāh be upon him, heard a man saying: 'O Allāh, I ask You by virtue of my bearing witness that You are Allāh, there is no god but You, the One, the Self-Sufficient Master, Who begets not, nor was He begotten, and there is none co-equal or comparable unto Him.'* He said: *'You have asked Allāh by the Greatest Name by which, if He is asked, He gives, and if He is called upon, He answers.'"* (Narrated by Abū Dāwūd and al-Tirmidhī).

And it is narrated from Mu‘ādh ibn Jabal, may Allāh be pleased with him, that he said: *"The Prophet, peace and blessings of Allāh be upon him, heard a man saying: 'Yā Dhā al-Jalāli wal-Ikrām' (O Possessor of Majesty and Honor). He said: 'Your supplication has been answered, so ask.'"* (Narrated by al-Tirmidhī, who said it is a ḥasan Ḥadīth).

And it is narrated from Abū Umāmah, may Allāh be pleased with him, that he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Indeed, Allāh has an angel entrusted with whoever says: 'Yā Arḥam ar-Rāḥimīn' (O Most Merciful of the merciful). Whoever says it three times, the angel says: 'The Most Merciful of the merciful has turned to you, so ask.'"* (Narrated by al-Ḥākim).

## **Ethics and Behavioral Education: Clarification of the Virtue of Good Character and the Censure of Bad Character**

Imām al-Nawawī, may Allāh have mercy on him, said:

Allāh, the Exalted, said: *{And indeed, you are of a great moral character.}* (Qur’ān, al-Qalam: 4). And Allāh, the Exalted, said: *{And [those] who restrain anger and who pardon the people.}* (Qur’ān, Āl ‘Imrān: 134).

And it is narrated from Anas, may Allāh be pleased with him, that he said: *"The Messenger of Allāh, peace and blessings of Allāh be upon him, was the best of people in*

character." (Agreed upon). And from him, he said: *"I never touched brocade or silk softer than the palm of the Messenger of Allāh, peace and blessings of Allāh be upon him, nor did I ever smell a fragrance more pleasant than that of the Messenger of Allāh, peace and blessings of Allāh be upon him. I served the Messenger of Allāh, peace and blessings of Allāh be upon him, for ten years, and he never once said to me, 'Uff!' nor did he ever say about something I did, 'Why did you do it?' nor about something I did not do, 'Why did you not do such-and-such?'"* (Agreed upon).

And it is narrated from al-Ṣaʿb ibn Jaththāmah, may Allāh be pleased with him, that he said: *"I gifted a wild donkey to the Messenger of Allāh, peace and blessings of Allāh be upon him, but he returned it to me. When he saw what was in my face, he said: 'We only returned it to you because we are in a state of iḥrām (consecration for Ḥajj or ʿUmrah).'"* (Agreed upon).

And it is narrated from al-Nawwās ibn Simʿān, may Allāh be pleased with him, that he said: *"I asked the Messenger of Allāh, peace and blessings of Allāh be upon him, about righteousness and sin. He said: 'Righteousness is good character, and sin is what troubles your soul and you dislike for people to find out about.'"* (Narrated by Muslim).

And it is narrated from ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ, may Allāh be pleased with them both, that he said: *"The Messenger of Allāh, peace and blessings of Allāh be upon him, was neither obscene nor one who uttered obscenities. He used to say: 'Indeed, the best among you are those with the best character.'"* (Agreed upon). And it is narrated from Abū al-Dardāʾ, may Allāh be pleased with him, that the Prophet, peace and blessings of Allāh be upon him, said: *"Nothing is heavier in the scale of a believer on the Day of Resurrection than good character. And indeed, Allāh detests the obscene and the foul-mouthed."* (Narrated by al-Tirmidhī, who said it is a ḥasan ṣaḥīḥ Ḥadīth). The foul-mouthed is one who speaks obscenely and with vile words.

And it is narrated from Abū Hurayrah, may Allāh be pleased with him, that he said: *"The Messenger of Allāh, peace and blessings of Allāh be upon him, was asked about*

*what most admits people to Paradise. He said: 'Fear of Allāh (taqwā) and good character.'* And he was asked about what most admits people to Hellfire. He said: *'The mouth and the private parts.'*" (Narrated by al-Tirmidhī, who said it is a ḥasan ṣaḥīḥ Ḥadīth).

And from him, he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"The most complete of believers in faith are those with the best character, and the best among you are those who are best to their wives."* (Narrated by al-Tirmidhī, who said it is a ḥasan ṣaḥīḥ Ḥadīth).

And it is narrated from ʿĀ'ishah, may Allāh be pleased with her, that she said: I heard the Messenger of Allāh, peace and blessings of Allāh be upon him, say: *"Indeed, a believer attains by his good character the rank of one who fasts and stands in prayer at night."* (Narrated by Abū Dāwūd).

And it is narrated from Abū Umāmah al-Bāhilī, may Allāh be pleased with him, that he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"I guarantee a house in the outskirts of Paradise for one who forsakes arguing, even if he is in the right; a house in the middle of Paradise for one who forsakes lying, even if he is joking; and a house in the highest part of Paradise for one who has good character."* (An authentic Ḥadīth, narrated by Abū Dāwūd with an authentic chain of narration).

And it is narrated from Jābir, may Allāh be pleased with him, that the Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Indeed, the most beloved of you to me and the closest of you to me in gathering on the Day of Resurrection are those with the best character. And indeed, the most detestable of you to me and the farthest of you from me on the Day of Resurrection are the tharthārūn (verbose/talkative), the mutashaddiqūn (those who speak with affectation/eloquence to impress), and the mutafayhiqūn."* They said: *"O Messenger of Allāh, we know the tharthārūn and the mutashaddiqūn, but what are the mutafayhiqūn?"* He said: *"The arrogant."* (Narrated by al-Tirmidhī, who said it is a ḥasan Ḥadīth). The *tharthārūn*

one who speaks much with affectation. The *mutashaddiq* is one who speaks condescendingly to people, filling his mouth with words for the sake of eloquence and to aggrandize his speech. The *mutafayhiq* is derived from *fahq*, which means fullness; he is one who fills his mouth with speech, expands upon it, and uses obscure words out of arrogance, haughtiness, and to display superiority over others. Al-Tirmidhī narrated from ‘Abdullāh ibn al-Mubārak, may Allāh have mercy on him, in his interpretation of good character, that he said: "It is a cheerful face, generosity, and refraining from harm."

It is mentioned in *al-Targhīb wal-Tarhīb* by al-Ḥāfiẓ al-Mundhirī:

- It is narrated from Anas, may Allāh be pleased with him, from the Messenger of Allāh, peace and blessings of Allāh be upon him, that he said: *"Indeed, a servant attains by his good character the great ranks of the Hereafter and honorable stations, even if he is weak in worship. And indeed, he reaches by his bad character the lowest level in Hellfire."* (Narrated by al-Ṭabarānī).
- And it is narrated from ‘Abdullāh ibn ‘Amr, may Allāh be pleased with them both, that he said: I heard the Messenger of Allāh, peace and blessings of Allāh be upon him, say: *"Indeed, the guided Muslim attains the rank of those who fast constantly and stand in prayer reciting the verses of Allāh, by virtue of his good character and noble nature."* (Narrated by Aḥmad and al-Ṭabarānī). *Ḍarībah* means nature.
- And it is narrated from Ṣafwān ibn Sulaym that he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Shall I not inform you of the easiest worship and the lightest on the body? Silence and good character."* (Narrated by Ibn Abī al-Dunyā).
- And it is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"The*

*believer's nobility is his religion, his manliness (murū'ah) is his intellect, and his standing (ḥasab) is his character."* (Narrated by Ibn Ḥibbān, al-Ḥākim, and al-Bayhaqī).

- And it is narrated from Abū Dharr, may Allāh be pleased with him, that the Prophet, peace and blessings of Allāh be upon him, said to him: *"O Abū Dharr, there is no intellect like good planning, no piety like restraint, and no standing like good character."* (Narrated by Ibn Ḥibbān and others).
- And the Ḥadīth of Abū Dharr from the Prophet, peace and blessings of Allāh be upon him, has already been mentioned under Sincerity: *"He has indeed succeeded who purifies his heart for faith, makes his heart sound, his tongue truthful, his soul tranquil, and his disposition upright."*

And Ibn al-Qayyim, may Allāh have mercy on him, said:

Allāh, the Exalted, said to His Prophet and beloved one, praising him and manifesting His blessing upon him: *{And indeed, you are of a great moral character.}* (Qur'ān, al-Qalam: 4). And 'Ā'ishah, may Allāh be pleased with her, said: *"The character of the Messenger of Allāh, peace and blessings of Allāh be upon him, was the Qur'ān."*

A man asked the Messenger of Allāh, peace and blessings of Allāh be upon him, about good character, so he recited the words of Allāh, the Exalted: *{Keep to forgiveness, and enjoin what is right, and turn away from the ignorant.}* (Qur'ān, al-A'rāf: 199). Then he, peace and blessings of Allāh be upon him, said: *"It is to maintain ties with those who sever them from you, to give to those who deprive you, and to forgive those who wrong you."*

And he, peace and blessings of Allāh be upon him, said: *"I was sent only to perfect noble characteristics."* (Narrated by Aḥmad from the Ḥadīth of Abū Hurayrah).

And he, peace and blessings of Allāh be upon him, said: *"The heaviest thing placed in the scale on the Day of Resurrection is fear of Allāh (taqwā) and good character."* (A Ḥadīth narrated by Abū Dāwūd and al-Tirmidhī from the Ḥadīth of Abū al-Dardā').

And he, peace be upon him, was asked: "Which deeds are best?" He said: *"Good character."* And he, peace and blessings of Allāh be upon him, said: *"Allāh does not beautify the form (khalq) and character (khuluq) of a servant only to feed him to the Fire."*

And al-Fuḍayl said: *"It was said to the Messenger of Allāh, peace and blessings of Allāh be upon him: 'Such-and-such woman fasts during the day and stands in prayer at night, but she has bad character and harms her neighbors with her tongue.' He said: 'There is no good in her; she is from the people of the Fire.'"*

And *"It was said: 'O Messenger of Allāh, which of the believers is best in faith?' He said: 'The one with the best character.'* A Ḥadīth: *'It was said: O Messenger of Allāh, which of the believers is best in faith?' He said: 'The one with the best character.'"* (Narrated by Abū Dāwūd from the Ḥadīth of Abū Hurayrah).

Luqmān al-Ḥakīm's son said to his father: *"O father, which quality in a person is best?" He said: "Religion." He asked: "And if there are two?" He said: "Religion and wealth." He asked: "And if there are three?" He said: "Religion, wealth, and modesty." He asked: "And if there are four?" He said: "Religion, wealth, modesty, and good character." He asked: "And if there are five?" He said: "Religion, wealth, modesty, good character, and generosity." He asked: "And if there are six?" He said: "O my son, if these five qualities are combined in him, he is pure, pious, Allāh is his guardian, and from Shayṭān he is protected."*

And al-Ḥasan said: *"Whoever has bad character torments himself."*

And Yaḥyā ibn Mu‘ādh said: *"In vastness of character lie the treasures of provisions."*

And Wahb ibn Munabbih said: *"The example of one with bad character is like that of a broken piece of pottery that cannot be mended nor returned to clay."*

And al-Fuḍayl said: *"For a dissolute person with good character to accompany me is more beloved to me than for a devout worshipper with bad character to accompany me."*

And al-Junayd said: *"Four things elevate a servant to the highest ranks, even if his deeds and knowledge are little: forbearance, humility, generosity, and good character, which is the perfection of faith."*

*"And Ibn ‘Abbās was asked: 'What is nobility (karam)?' He said: 'It is what Allāh has clarified in His Mighty Book: {Indeed, the most noble of you in the sight of Allāh is the most righteous of you.}' He was asked: 'Then what is standing (ḥasab)?' He said: 'The best of you in character is the best of you in standing.' And he said: 'Every building has a foundation, and the foundation of Islām is good character.'"*

And ‘Aṭā’ said: *"No one has risen except by good character, and no one attained its perfection except al-Muṣṭafā (the Chosen One), peace and blessings of Allāh be upon him. So the closest of creation to Allāh, Exalted and Majestic is He, are those who follow his footsteps in good character."*

### **Clarification of the Reality of Good Character and Bad Character**

Imām Abū Ḥāmid al-Ghazālī, may Allāh have mercy on him, said:

Know that people have spoken about the reality of good character, what it is, and they have not addressed its true nature, but rather its fruits. Then they did not encompass all its fruits; rather, each one mentioned those of its fruits that came to his mind and were present in his thoughts, and they did not direct their attention to mentioning its definition and its true nature that encompasses all its fruits in detail



and comprehensively. This is like the saying of al-Ḥasan: "Good character is a cheerful face, generosity, and refraining from harm." Al-Wāsiṭī said: "It is not to dispute nor to be disputed with," due to the intensity of his knowledge of Allāh, the Exalted. Shāh al-Kirmānī said: "It is refraining from harm and bearing burdens." Some said: "It is to be close to people and a stranger among them." Al-Wāsiṭī once said: "It is to please creation in times of ease and hardship." Abū 'Uthmān said: "It is contentment with Allāh, the Exalted." Sahl al-Tustarī was asked about good character, and he said: "Its minimum is endurance, refraining from retaliation, mercy for the oppressor, seeking forgiveness for him, and compassion towards him." He once said that "one should not accuse the Truth (Allāh) regarding provision, but trust in Him and be content with the fulfillment of what He has guaranteed, so he obeys Him and does not disobey Him in all matters, whether between him and Allāh or between him and people." 'Alī, may Allāh be pleased with him, said: "Good character consists of three qualities: avoiding forbidden things, seeking lawful sustenance, and being generous to one's family." Al-Ḥusayn ibn Manṣūr said: "It is that the harshness of creation does not affect you after your contemplation of the Truth." Abū Sa'īd al-Kharrāz said: "It is that you have no concern other than Allāh, the Exalted."

These and similar statements are many, and they address the fruits of good character, not its essence. Moreover, they do not encompass all the fruits. Unveiling the reality is more appropriate than transmitting differing sayings. So we say: *Khalq* (outward form) and *khuluq* (inner disposition/character) are two expressions used together. It is said, "So-and-so has a good *khalq* and *khuluq*," meaning he has a good outward appearance and a good inner nature. *Khalq* refers to the outward form, and *khuluq* refers to the inner form. This is because a human being is composed of a body perceived by sight and a spirit and soul perceived by insight. Each of them has a form and an appearance, either ugly or beautiful. The soul, perceived by insight, is of greater worth than the body, perceived by sight. Therefore, Allāh magnified its

importance by attributing it to Himself when He, the Exalted, said: *{Indeed, I am going to create a human being from clay. So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.}* (Qur'ān, Ṣād: 71-72). He thus indicated that the body is related to clay and the spirit to the Lord of the Worlds. The terms spirit and soul in this context refer to the same thing. So, *khuluq* (character) is an expression for a firmly established state in the soul from which actions proceed easily and effortlessly, without need for thought and reflection.

Thus, *khuluq* (character) is an expression for the state of the soul and its inner form. Just as the absolute beauty of the outward form is not complete with the beauty of the eyes without the nose, mouth, and cheeks, but rather the beauty of all is necessary for the outward beauty to be complete, so too in the inner self, there are four pillars, and beauty in all of them is necessary for good character to be complete. When these four pillars are balanced, moderate, and proportionate, good character is achieved. These are the power of knowledge, the power of anger, the power of desire, and the power of justice.

As for the power of knowledge, its goodness and soundness lie in it becoming such that it easily perceives the difference between truth and falsehood in speech, between right and wrong in beliefs, and between beauty and ugliness in actions. When this power is sound, the fruit of wisdom (ḥikmah) is obtained from it. Wisdom is the head of good morals, and it is that about which Allāh said: *{And whoever has been given wisdom has certainly been given much good.}* (Qur'ān, al-Baqarah: 269).

As for the power of anger, its goodness lies in its contraction and expansion being according to what wisdom dictates. Likewise, desire, its goodness and soundness lie in it being under the direction of wisdom, meaning the direction of reason and the Sharī'ah. As for the power of justice, it is the control of desire and anger under the direction of reason and the Sharī'ah. Reason is like a sincere advisor, and the power

of justice is the ability, like an executor carrying out the directives of reason. Anger is that in which the directive is executed, like a hunting dog that needs to be trained so that its release and restraint are according to signals, not according to the agitation of its own desire. Desire is like a horse ridden in pursuit of game; sometimes it is tamed and trained, and sometimes it is unruly. Whoever has these qualities balanced and moderate has absolutely good character. Whoever has some of them moderate but not others has good character relative to that specific aspect, like one who has some parts of his face beautiful but not others. The goodness and moderation of the power of anger are expressed as courage, and the goodness and moderation of the power of desire are expressed as chastity. If the power of anger deviates from moderation towards excess, it is called recklessness. If it inclines towards weakness and deficiency, it is called cowardice and timidity. If the power of desire inclines towards excess, it is called gluttony. If it inclines towards deficiency, it is called frigidity. What is praiseworthy is the middle path, which is virtue, while the two extremes are blameworthy vices. If justice is lost, it does not have extremes of excess and deficiency, but rather one opposite, which is injustice. As for wisdom, its excess, when used for corrupt purposes, is called malice and cunning, and its deficiency is called dullness. The middle path is what is specifically called wisdom. Therefore, the mothers and foundations of morals are four:

Wisdom, courage, chastity, and justice.

By wisdom, we mean a state of the soul by which one perceives right from wrong in all voluntary actions. By justice, we mean a state and power of the soul by which it governs anger and desire, directs them according to wisdom, and controls them in their release and restraint according to its dictates. By courage, we mean the power of anger being subservient to reason in its advance and retreat. By chastity, we mean the discipline of the power of desire through the training of reason and the Shari'ah. From the moderation of these four foundations, all beautiful morals emanate. From the moderation of the power of reason comes good management,

keen intellect, sound judgment, correct conjecture, and discernment of the subtleties of actions and the hidden flaws of souls. From its excess comes cunning, scheming, deceit, and craftiness. From its deficiency comes dullness, inexperience, foolishness, and madness. By inexperience, I mean lack of experience in affairs despite a sound imagination; a person may be inexperienced in one thing but not another. The difference between foolishness and madness is that the fool's objective is correct, but his path is flawed, so he does not have sound reflection in pursuing the path leading to the goal. As for the madman, he chooses what should not be chosen, so the origin of his choice and preference is corrupt. As for the character trait of courage, from it emanate generosity, bravery, magnanimity, self-control, endurance, forbearance, steadfastness, restraining anger, dignity, and friendliness, and similar praiseworthy morals. As for its excess, which is recklessness, from it emanate boastfulness, extravagance, irascibility, arrogance, and vanity. As for its deficiency, from it emanate baseness, degradation, impatience, meanness, pettiness, and reluctance to undertake necessary duties. As for the character trait of chastity, from it emanate generosity, modesty, patience, tolerance, contentment, piety, gentleness, helpfulness, charm, and lack of greed. As for its inclination towards excess or deficiency, from it result greed, gluttony, impudence, malice, prodigality, parsimony, ostentation, shamelessness, frivolity, absurdity, flattery, envy, schadenfreude, subservience to the rich, and contempt for the poor, and so on.

So, the mothers of excellent morals are these four virtues:

Wisdom, courage, chastity, and justice. The rest are their branches. No one reached perfect moderation in these four except the Messenger of Allāh, peace and blessings of Allāh be upon him. People after him vary in their proximity to and distance from him. Everyone who is close to him in these morals is close to Allāh, the Exalted, in proportion to his closeness to the Messenger of Allāh, peace and blessings of Allāh be upon him. Whoever combines the perfection of these morals deserves to be a king obeyed among creation, to whom all creation refers and whom they emulate in

all actions. Whoever is devoid of all these morals and is characterized by their opposites deserves to be expelled from among lands and servants, for he has approached the accursed, banished Shayṭān, so he should be distanced, just as the first is close to the favored angel, so he should be emulated and approached. For the Messenger of Allāh, peace and blessings of Allāh be upon him, was sent only to perfect noble characteristics, as he said in the Ḥadīth: *"I was sent to perfect noble characteristics,"* mentioned previously in the section on the etiquette of companionship. The Qur'ān has alluded to these morals in the descriptions of the believers. Allāh, the Exalted, said: *{The believers are only those who have believed in Allāh and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allāh. It is those who are the truthful.}* (Qur'ān, al-Ḥujurāt: 15). Faith in Allāh and His Messenger without doubt is the power of certainty, which is the fruit of reason and the pinnacle of wisdom. Striving with wealth is generosity, which relates to controlling the power of desire. Striving with oneself is courage, which relates to using the power of anger according to the conditions of reason and the limits of moderation. Allāh, the Exalted, described the Companions, saying: *{Harsh against the disbelievers, merciful among themselves}* (Qur'ān, al-Fath: 29), indicating that harshness has its place and mercy has its place; perfection is not in harshness in all situations, nor in mercy in all situations. This is a clarification of the meaning of character, its goodness and ugliness, and a clarification of its pillars, fruits, and branches, and a clarification that morals are susceptible to change through discipline.

Know that some of those overcome by idleness found striving, spiritual discipline, and engaging in purifying the soul and refining morals burdensome. Their souls did not permit this due to their inadequacy, deficiency, and the corruption within them. So they claimed that morals cannot be changed, for natural dispositions do not change. They used two arguments for this: first, that character (*khuluq*) is the inner form, just as physical form (*khalq*) is the outer form. The outer physical form cannot

be changed; a short person cannot make himself tall, nor can a tall person make himself short, nor can an ugly person beautify his appearance. Likewise, inner ugliness follows the same pattern. Second, they said that good character suppresses desire and anger, and we have experienced this through long striving and know that this is a requirement of temperament and nature, for it is never cut off from a human being. Engaging in it is a waste of time without benefit, for what is sought is cutting off the heart's attention to immediate gratifications, and that is impossible to achieve. We say: If morals were not susceptible to change, then admonitions, exhortations, and disciplines would be futile.

This is an abridged excerpt from *Iḥyā' 'Ulūm al-Dīn*, vol. 3.

Let us address some of the noble characteristics and virtuous qualities that benefit and are incumbent upon every Muslim, and are even more incumbent and emphasized for the mujāhid:

### **Sincerity (Ikhlāṣ):**

We excerpt from the words of Ibn al-Qayyim, may Allāh have mercy on him, in his book *Madārij al-Sālikīn*, with some abridgment:

Allāh, the Exalted, said: *{And they were not commanded except to worship Allāh, [being] sincere to Him in religion.}* (Qur'ān, al-Bayyinah: 5). And He said: *{Indeed, We have sent down to you the Book, [O Muḥammad], in truth. So worship Allāh, [being] sincere to Him in religion. Unquestionably, for Allāh is the pure religion.}* (Qur'ān, al-Zumar: 2-3). And He said to him: *{Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first of the Muslims."}* (Qur'ān, al-An'ām: 162-163). And He said: *{[He] who created death and life to test you [as to] which of you is best in deed.}* (Qur'ān, al-Mulk: 2).

Al-Fuḍayl ibn 'Iyāḍ said: "It is the most sincere and most correct." They asked: "O Abā 'Alī, what is its most sincere and most correct?" He replied: "If a deed is sincere

but not correct, it is not accepted. And if it is correct but not sincere, it is not accepted, until it is sincere and correct. Sincere means it is for Allāh, and correct means it is according to the Sunnah." Then he recited the words of Allāh, the Exalted: *{So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone.}* (Qur'ān, al-Kahf: 110).

And Allāh, the Exalted, said: *{And who is better in religion than one who submits his face to Allāh while being a doer of good.}* (Qur'ān, al-Nisā': 125). Submitting one's face is sincerity of intention and action for Allāh, and doing good (iḥsān) therein is following His Messenger and his Sunnah. And Allāh, the Exalted, said: *{And We will approach what they have done of deeds and make them as dust dispersed.}* (Qur'ān, al-Furqān: 23). These are deeds that were not according to the Sunnah or were intended for other than the Countenance of Allāh. The Prophet, peace and blessings of Allāh be upon him, said to Sa'd ibn Abī Waqqāṣ, may Allāh be pleased with him: *"You will not remain behind and perform a deed seeking thereby the Countenance of Allāh, the Exalted, except that you will increase thereby in goodness, rank, and elevation."*

The Messenger of Allāh was asked about a man who fights for show, a man who fights for courage, and a man who fights out of partisanship – which of these is in the cause of Allāh? He said: *"Whoever fights so that the word of Allāh is supreme, he is in the cause of Allāh."* He informed about the first three with whom the Fire will be kindled: the reciter of the Qur'ān, the mujāhid, and the one who gives charity with his wealth, who did so that it might be said, "So-and-so is a reciter," "So-and-so is courageous," "So-and-so is charitable," and their deeds were not sincerely for Allāh. In the authentic divine Ḥadīth, Allāh, the Exalted, says: *"I am the richest of partners, [independent] of shirk (partnership). Whoever performs a deed in which he associates another with Me, it is for the one with whom he associated, and I am free of him."* In another narration, He will say to him on the Day of Resurrection: *"Go and take your reward from the one for whom you worked; you have no reward with Us."* In the Ṣaḥīḥ,

from him: *"Indeed, Allāh does not look at your bodies nor at your forms, but He looks at your hearts."* And Allāh, the Exalted, said: *{Their meat will not reach Allāh, nor will their blood, but what reaches Him is piety from you.}* (Qur'ān, al-Ḥajj: 37).

In a reported divine narration: *"Sincerity is a secret from My secrets, which I entrust to the heart of whomever I love among My servants."* Their expressions regarding sincerity, truthfulness, and intention have varied, but the objective is one. It was said: "It is singling out the Truth, Glorified is He, with intention in obedience." And it was said: "Purifying the action from the observation of created beings." So, the sincere person has no ostentation, and the truthful person has no self-admiration. Sincerity is not complete without truthfulness, nor truthfulness without sincerity, and neither is complete without patience. It was said: Whoever witnesses sincerity in his sincerity, his sincerity needs sincerity. So, the deficiency of every sincere person in his sincerity is to the extent of his seeing his sincerity. When the seeing of sincerity falls away from him, he becomes sincerely sincere (*mukhlīṣ mukhlāṣ*). It was said: Sincerity is the equality of the servant's actions in public and in private. Ostentation is when his outward appearance is better than his inner reality. Truthfulness in sincerity is when his inner reality is more cultivated than his outward appearance. It was said: Sincerity is forgetting the sight of creation through constant gazing at the Creator. Whoever adorns himself for people with what is not in him falls from the sight of Allāh. From the words of al-Fuḍayl: "Abandoning action for the sake of people is ostentation, and acting for the sake of people is shirk. Sincerity is that Allāh grants you well-being from both."

Al-Junayd said: "Sincerity is a secret between Allāh and the servant; no angel knows it to write it down, no devil knows it to corrupt it, and no desire knows it to sway it." It was said to Sahl: "What is most difficult for the soul?" He replied: "Sincerity, because it has no share in it."

### **Definition of Sincerity:**



The author of *Manāzil al-Sā'irīn* said: "Sincerity is purifying the deed from every blemish." That is, his action should not be mixed with any blemish from the desires of the self, whether it is seeking adornment in the hearts of creation, seeking their praise and fleeing from their blame, seeking their veneration, seeking their wealth, their service, their love, their fulfillment of his needs, seeking their love for him, or other such defects and blemishes, the sum of which is intending other than Allāh with his action, whatever it may be.

He said: **The Levels of Sincerity: It is of three levels:**

### **The First Level:**

Removing the sight of the action from the action, freeing oneself from seeking recompense for the action, and relinquishing contentment with the action. Three afflictions may befall the doer in his action: seeing it and noticing it, seeking recompense for it, and being content with it and finding solace in it. In this level, one is freed from this tribulation. What frees him from seeing his action is his witnessing Allāh's favor upon him, His grace, and His enabling him, and that it is by Allāh, not by himself, and that his action was only brought about by Allāh's will, not his own will.

So, every good in the servant is purely Allāh's grace, His favor, His beneficence, and His blessing, and He is the One to be praised for it. The servant's seeing his actions is, in reality, like his seeing his physical attributes such as his hearing, sight, perception, and strength, or even his health, the soundness of his limbs, and the like. All of it is purely Allāh's gift, His blessing, and His grace.

What frees the servant from this affliction is knowledge of his Lord and knowledge of himself. What frees him from seeking recompense for the action is his knowledge that he is a mere servant, and a servant does not deserve recompense or wages for serving his master, as he serves him by virtue of his servitude. Whatever reward and recompense he receives from his master is a favor from Him, beneficence towards

him, and a blessing upon him, not a transaction, as wages are only deserved by a free person or the servant of another; as for one's own servant, he does not.

What frees him from contentment with his action and finding solace in it are two things:

First, contemplating its flaws, its afflictions, his shortcomings in it, and what it contains of the self's share and Shayṭān's portion. Few are the deeds in which Shayṭān does not have a share, however small, and in which the self does not have a portion. The Prophet was asked about a man turning in his prayer, and he said: *"It is a snatching that Shayṭān snatches from the servant's prayer."* If this is the turning of his gaze or glance, then what about the turning of his heart to other than Allāh? This is Shayṭān's greatest share of servitude. So what can be thought of what is beyond that? As for the self's share in the action, only the people of true insight know it.

Second, his knowledge of what the Lord, may His Majesty be Exalted, deserves of the rights of servitude, its outward and inward etiquettes, and its conditions, and that the servant is weaker, more incapable, and less than able to fulfill them properly and to be pleased with them for his Lord. The knower (ʿārif) is not pleased with any of his actions for his Lord, nor is he pleased with himself before Allāh for the blink of an eye, and he is ashamed to meet Allāh with his actions. His poor opinion of himself and his actions, his hatred for them, and his dislike for his breaths and their ascent to Allāh prevent him from being content with his actions and content with himself. Some of the Salaf (pious predecessors) would pray four hundred rakʿahs in a day and night, then grasp his beard and shake it, saying to himself: "O abode of all evil, have I been pleased with you for Allāh for even the blink of an eye?" Some of them said: "The affliction of the servant is his contentment with himself. Whoever looks at himself with approval of any part of it has destroyed it. And whoever does not suspect himself at all times is deluded."

**The Second Level:** Feeling ashamed of the action despite exerting effort and maximizing exertion by protecting oneself from witnesses, and seeing the action in the light of enabling grace from the source of generosity.

These are three matters: his shame for his action, which is intense shyness before Allāh, as he did not see that action as worthy of Him despite exerting his utmost effort in it. Allāh, the Exalted, said: *{And they who give what they give while their hearts are fearful because they will be returning to their Lord.}* (Qur'ān, al-Mu'minūn: 60). The Prophet said: *"It is the man who fasts, prays, gives charity, and fears that it will not be accepted from him."* Some of them said: "Indeed, I pray two rak'ahs and then leave them in the position of a thief or an adulterer whom people see, out of shyness before Allāh, Exalted and Majestic is He." So the believer combines excellence in fear and a poor opinion of himself, while the deluded person has a good opinion of himself despite his wrongdoing. The second is maximizing effort by protecting oneself from witnesses, meaning he exerts his utmost energy in correcting the action, protecting himself from it being witnessed as from you and by you.

The third is to seek protection in the light of enabling grace with which Allāh illuminates the servant's insight, so you see in the light of that illumination that your action is from the source of His generosity, not from you nor by you. This level thus encompasses five things:

Action and diligence in it, shame and shyness before Allāh, Exalted and Majestic is He, safeguarding it from being witnessed as from you, and seeing it from the source of Allāh's generosity, Glorified is He, and from Him.

**The Third Level:** Sincerity of action through freedom from [attachment to] the action, letting it proceed according to knowledge, while you proceed witnessing the decree, free from the fetters of convention. The Shaykh explained his meaning of sincerity of action from action by saying: "You let it proceed according to

knowledge, and you proceed witnessing the decree." The meaning of his words is that you make your action follow knowledge, conforming to it, guided by it, proceeding as it proceeds, stopping where it stops, and moving as it moves, alighting at its stations, drinking from its sources, looking to the religious, commanding decree, adhering to it in action and omission, seeking and fleeing, looking to the arrangement of reward and punishment upon it as a cause and an earning. Despite that, you proceed with your heart witnessing the universal, decreed judgment in which causes and effects, movements and stillness are enfolded, and nothing remains there but pure will and the Lord's sole uniqueness in actions and their source from His will and volition. Thus, he is upholding the command and prohibition in action and omission, proceeding according to it, and with predestination and decree in faith, witnessing, and reality. So he is looking to the reality while upholding the Sharī'ah. These two matters are the servitude of these two verses: *{For whoever wills among you to take a right course. \* And you do not will except that Allāh wills, Lord of the worlds.}* (Qur'ān, al-Takwīr: 28-29). And Allāh, the Exalted, said: *{Indeed, this is a reminder, so whoever wills may take to his Lord a way. \* And you do not will except that Allāh wills. Indeed, Allāh is ever Knowing and Wise.}* (Qur'ān, al-Insān: 29-30).

So, letting the action proceed according to knowledge is the scene of *{For whoever wills among you to take a right course}*, and its companion's proceeding while witnessing the decree is the scene of *{And you do not will except that Allāh wills, Lord of the worlds}*.

Shaykh 'Abdullāh 'Azzām said:

### **Intention and the Causes of Victory:**

1. *"Indeed, Allāh only grants victory to this Ummah – through its weak ones – by their supplication, their prayer, and their sincerity."* (Narrated by al-Nasā'ī).

Ibn al-‘Arabī said: Part of Allāh's great wisdom is that He commanded preparation against the enemy and taking them by force, and He informed that victory after that would be through the weak, so that creation might know, in what they were commanded regarding preparation, the extent of worship in contemplating worship, and that they might hope for the reality, and that victory is from Allāh, which He bestows at the hands of the weakest. So, preparation is for worship, and knowledge of the direction of victory in the weak is for Tawhīd, and that the entire matter belongs to Allāh, by custom and reality, which He directs as He informed.

2. It is narrated from Sa‘d ibn Abī Waqqāṣ, may Allāh be pleased with him, that he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Are you not given victory and provision except by your weak ones?"* (Narrated by al-Bukhārī).

The beginning of the Ḥadīth in al-Bukhārī from Muṣ‘ab ibn Sa‘d states: He (Sa‘d, may Allāh be pleased with him) saw that he had superiority over those below him, so the Prophet, peace and blessings of Allāh be upon him, said: *"Are you not given victory and provision except by your weak ones?"*

Al-Muhallab said: The Prophet, peace and blessings of Allāh be upon him, intended by this saying to Sa‘d humility and the negation of pride and arrogance from the hearts of the believers. And he, peace and blessings of Allāh be upon him, informed that by their supplications they are given victory and provision, because their worship and supplication are more sincere and more imbued with humility, due to their hearts being free from attachment to the adornments and finery of the world, and the purity of their consciences from what distracts them from Allāh, the Exalted. So they made their concern

one, thus their deeds were purified and their supplications answered.

3. It is narrated from Abū Umāmah, may Allāh be pleased with him: *"Conquests were achieved by a people whose swords were not adorned with gold or silver; rather, their adornments were camel hide (‘alābī), lead/tin (ānuk), and iron."* (Narrated by al-Bukhārī).
4. The Prophet, peace and blessings of Allāh be upon him, while in a tent, said: "O Allāh, I implore You [to fulfill] Your covenant and Your promise. O Allāh, if You will, You will not be worshipped after today." Abū Bakr took his hand and said: "Enough, O Messenger of Allāh, you have earnestly entreated your Lord." He was wearing armor. He came out saying: *{Their assembly will be defeated, and they will turn their backs [in retreat]. Nay, but the Hour is their appointed time, and the Hour is more disastrous and more bitter.}* (Qur’ān, al-Qamar: 45-46). In another narration: *"And that was on the day of Badr."* (Narrated by al-Bukhārī).

Ibn Ishāq said: ‘Abdullāh ibn Abī Bakr narrated to me that he was told: *"Sa‘d ibn Mu‘ādh said: 'O Prophet of Allāh, shall we not build for you a shelter (‘arīsh) for you to be in, and prepare your mounts by you, then we meet our enemy? If Allāh grants us honor and makes us victorious over our enemy, that will be what we loved. And if it is the other, you will sit on your mounts and join those behind us. For indeed, O Prophet of Allāh, a people have stayed behind you who are no less loving of you than us. Had they thought you would encounter war, they would not have stayed behind. Allāh will protect you through them; they will advise you sincerely and wage Jihād with you.'* Then the shelter was built for the Messenger of Allāh, peace and blessings of Allāh be upon him, and he was

*in it."*

5. Abū Mūsā al-Ash‘arī narrated to us that a Bedouin man came to the Prophet, peace and blessings of Allāh be upon him, and said: "O Messenger of Allāh, a man fights for spoils, a man fights to be mentioned, and a man fights for his position to be seen. Who is in the cause of Allāh?" The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Whoever fights so that the word of Allāh is supreme, he is in the cause of Allāh."* (Narrated by Muslim).

Fighting occurs for five reasons:

Seeking spoils, displaying courage, showing off, partisanship, and anger. Each of these can be praiseworthy or blameworthy.

What is meant by "the word of Allāh" is the call of Allāh to Islām. It is possible that what is meant is that no one is in the cause of Allāh except one whose reason for fighting is solely to make the word of Allāh supreme, meaning that if he added to that any of the aforementioned reasons, it would invalidate it. It is also possible that it is not invalidated if that occurs implicitly, not as the primary and intended purpose. Al-Ṭabarī stated this explicitly, saying: If the original motive is the first, then what arises for him after that does not harm him. This is the view of the majority. The validity of the majority's opinion is indicated by what Abū Dāwūd narrated with a good chain from ‘Abdullāh ibn Ḥawālah, who said: *"The Messenger of Allāh, peace and blessings of Allāh be upon him, sent us to gain spoils, but we returned without gaining anything. He said: 'O Allāh, do not entrust them to me, for I would be too weak for them; nor entrust them to themselves, for they would be incapable of it; nor entrust them to the people, for they would favor themselves over them.'"*

The aim of making the word of Allāh supreme includes seeking His pleasure,

seeking His reward, and seeking to repel His enemies, all of which are interconnected.

6. It is narrated from Sulaymān ibn Yasār that he said: People dispersed from Abū Hurayrah, so Nāqil, one of the people of Syria, said to him: "O Shaykh, narrate to us a Ḥadīth you heard from the Messenger of Allāh, peace and blessings of Allāh be upon him." He said: "Yes, I heard the Messenger of Allāh, peace and blessings of Allāh be upon him, say: *"Indeed, the first of people to be judged on the Day of Resurrection will be a man who was martyred. He will be brought, and Allāh will make him recognize His blessings, and he will recognize them. He [Allāh] will say: 'What did you do with them?' He will say: 'I fought for Your sake until I was martyred.' He [Allāh] will say: 'You have lied. Rather, you fought so that it would be said, "He is courageous," and it was said.' Then he will be ordered, and he will be dragged on his face until he is thrown into the Fire. And a man who learned knowledge and taught it, and recited the Qur'ān. He will be brought, and Allāh will make him recognize His blessings, and he will recognize them. He [Allāh] will say: 'What did you do with them?' He will say: 'I learned knowledge and taught it, and I recited the Qur'ān for Your sake.' He [Allāh] will say: 'You have lied. Rather, you learned knowledge so that it would be said, "He is a scholar," and you recited the Qur'ān so that it would be said, "He is a reciter," and it was said.' Then he will be ordered, and he will be dragged on his face until he is thrown into the Fire. And a man whom Allāh had blessed with all kinds of wealth. He will be brought, and Allāh will make him recognize His blessings, and he will recognize them. He [Allāh] will say: 'What did you do with them?' He will say: 'I left no way in which You love for wealth to be spent except that I spent in it for Your sake.' He [Allāh] will say: 'You have lied. Rather, you did it so that it would be said, "He is generous," and it was said.' Then he will be ordered, and he will be dragged on his face, then thrown into the*



*Fire.*" (Narrated by Muslim).

7. It is narrated from Anas ibn Mālik that he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Whoever sincerely seeks martyrdom will be given it, even if it does not befall him."* In another narration: *"Allāh will make him reach the stations of the martyrs, even if he dies on his bed."* (Narrated by Muslim).

8. *"Whoever asks Allāh for martyrdom with sincerity, Allāh will make him reach the stations of the martyrs, even if he dies on his bed."* (Narrated by Muslim).

The meaning of the two Ḥadīth is that if he asks for martyrdom with sincerity, he will be given the reward of the martyrs, even if he is on his bed. In it is the recommendation to ask for martyrdom and the recommendation to have good intentions.

9. It is narrated from Jābir that he said: *"We were with the Prophet, peace and blessings of Allāh be upon him, on a military expedition, and he said: 'Indeed, there are men in Madīnah who, whenever you traverse a path or cross a valley, they are with you; sickness has kept them behind.'"* In another narration: *"Except that they share the reward with you."* (Narrated by Muslim).

In the Ḥadīth: The virtue of good intention, and that whoever intends to go on a military expedition or other acts of obedience, and an excuse prevents him, he will attain the reward of his intention. And the more he regrets missing it and wishes he were among the fighters and the like, the more his reward will increase, and Allāh knows best.

In the Ḥadīth is an indication that a person attains by his intention the reward

of the doer if an excuse prevents him from the action.

10. It is narrated from Abū Umāmah al-Bāhilī, may Allāh be pleased with him, that he said: A man came to the Messenger of Allāh, peace and blessings of Allāh be upon him, and said: *"What is your view of a man who fights seeking reward and fame, what is for him?"* The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Nothing is for him."* He repeated it three times, and the Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Nothing is for him."* Then he said: *"Indeed, Allāh, Exalted and Majestic is He, does not accept any deed unless it is done purely for Him and His Countenance is sought thereby."* (Narrated by al-Nasā'ī).

It is narrated from Abū Hurayrah: A man said: *"O Messenger of Allāh, a man intends Jihād in the cause of Allāh, and he seeks some worldly gain."* He said: *"He has no reward."* The people found this grave, and said to the man: *"Go back to the Messenger of Allāh, peace and blessings of Allāh be upon him, perhaps you did not understand him."* He said: *"O Messenger of Allāh, a man intends Jihād in the cause of Allāh, and he seeks some worldly gain."* He said: *"He has no reward."* They said to the man: *"Go back to the Messenger of Allāh, peace and blessings of Allāh be upon him."* He said for the third time: *"He has no reward."* (Narrated by Aḥmad).

Ibn 'Ābidīn said in his commentary (*Ḥāshiyah*, vol. 4, p. 120): "As for if his main intention is Jihād and he desires spoils along with it, then he is included in His, the Exalted's, saying: *{There is no blame upon you for seeking bounty from your Lord}* (Qur'ān, al-Baqarah: 198), meaning trade on the way to Ḥajj. Just as it does not negate the reward of Ḥajj, so too for Jihād."

11. *"Whoever dies without having fought (in Jihād) or having resolved to do so within himself, dies on a branch of hypocrisy."* (Narrated by Muslim).

Meaning, he resembles the hypocrites who stayed behind from Jihād in this characteristic, for abandoning Jihād is one of the branches of hypocrisy.

This concludes the selection from Shaykh ‘Abdullāh ‘Azzām, as cited in *al-Dhakhā’ir*, vol. 1, p. 276.

### **Excellence (Iḥsān):**

It is narrated from Abū Hurayrah that he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Ask me."* They were in awe of asking him, so a man came and sat by his knees and said: *"O Messenger of Allāh, what is Islām?"* He said: *"That you do not associate anything with Allāh, you establish the prayer, you pay the Zakāh, and you fast Ramaḍān."* He said: *"You have spoken the truth."* He said: *"O Messenger of Allāh, what is faith (īmān)?"* He said: *"That you believe in Allāh, His angels, His Book, His meeting, His Messengers, and you believe in the resurrection, and you believe in predestination, all of it."* He said: *"You have spoken the truth."* He said: *"O Messenger of Allāh, what is excellence (iḥsān)?"* He said: *"That you fear Allāh as if you see Him, for if you do not see Him, He indeed sees you."* He said: *"You have spoken the truth."*

And it is narrated from Abū Ya‘lā Shaddād ibn Aws, may Allāh be pleased with him, from the Messenger of Allāh, peace and blessings of Allāh be upon him, that he said: *"Indeed, Allāh has prescribed excellence in everything. So if you kill, kill well; and if you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters."* (Narrated by Muslim).

Ibn al-Qayyim, may Allāh have mercy on him, said: The Station of Excellence (Iḥsān):

It is the core of faith, its spirit, and its perfection. This station encompasses all other stations, for all of them are contained within it. Everything that has been said from the beginning of the book until here is part of excellence. The author of *Manāzil al-Sā'irīn*, may Allāh have mercy on him, said: He cited as evidence for this station the saying of Allāh, the Exalted: *{Is the reward for good [anything] but good?}* (Qur'ān, al-Raḥmān: 60). Excellence encompasses all aṭḥāb (doors/aspects) of realities, and it is that you worship Allāh as if you see Him. As for the verse, Ibn 'Abbās, may Allāh be pleased with him, and the commentators said: Is the reward for one who says "Lā ilāha illā Allāh" (There is no god but Allāh) and acts upon what Muḥammad brought, anything but Paradise? It has been narrated from the Prophet that he recited: *{Is the reward for good [anything] but good?}* (Qur'ān, al-Raḥmān: 60). Then he said: *"Do you know what your Lord said?" They said: "Allāh and His Messenger know best."* He said: *"He says: Is the reward for one upon whom I bestowed the blessing of Tawhīd anything but Paradise?"* As for the Ḥadīth, it is an indication of the perfection of presence with Allāh, Exalted and Majestic is He, and His watchfulness, which combines fear of Him, love for Him, knowledge of Him, turning to Him in repentance, sincerity to Him, and all the stations of faith.

### **Levels of Excellence: He said it is of three levels:**

#### **The First Level:**

(Excellence in intention by refining it with knowledge, strengthening it with resolve, and purifying it in state). This means that excellence of intention is achieved through three things: first, refining it with knowledge, by making it follow knowledge according to its dictates, refined by it, and purified from the blemishes of selfish desires, so one intends only what is permissible according to knowledge, and knowledge is following the command and the Sharī'ah.

Second, strengthening it with resolve. Strengthening means firmness and power, i.e., it is accompanied by a resolve that carries it through, and not accompanied by

lethargy and slackness that weakens and enfeebles it. Third, purifying it in state, i.e., the state of its possessor is pure from impurities and blemishes that indicate impurity of his intention, for the state is the manifestation of the intention and its fruit, and it is also its substance and its motivator, so each of them is affected by the other. Its purity and refinement are part of the perfection of the purity and refinement of the other.

### **The Second Level:**

Excellence in states, which is that you guard them out of jealousy, conceal them out of refinement, and rectify them through realization.

He means by guarding them: preserving them and protecting them out of jealousy for them lest they change, for they pass like clouds. If one does not observe their rights, they change. Observing them is by constant loyalty and avoiding estrangement. He also observes them by honoring their arrival, for they are guests, and if a guest is not honored upon arrival, he departs. He also observes them by controlling them as a possession, holding fast to them, and not allowing them to be taken by a highway robber or plunderer. He also observes them by submitting to their ruling and yielding to their authority if it agrees with the command. He also observes them by concealing them out of refinement, which is to hide them from people as much as possible so that they do not know about them, and not to display them except for a proof, a need, or a preponderant benefit, for in displaying them without that, there are numerous afflictions, along with exposing them to thieves, robbers, and raiders.

### **The Third Level:**

(Excellence in time, which is that you never depart from witnessing, you do not mix your aspiration with anyone else, and you make your migration to the Truth perpetual).

Meaning, you do not depart from the state of witnessing. This is only possible for the people of firm belief who have triumphed over their selves and have traversed the distances between the self and the heart, and the distances between the heart and Allāh, by striving against the obstacles on those distances. And his saying, "you do not mix your aspiration with anyone else," means that you attach your aspiration to the Truth alone and do not attach your aspiration to anyone other than Him, for that is shirk (partnership) in the path of the truthful. His saying, "and you make your migration to the Truth perpetual," means that everyone who turns to Allāh with truthfulness and sincerity is among those who migrate to Him, so he should not lag behind in this migration, but rather should accompany it perpetually until he reaches Allāh, Exalted and Majestic is He. For it is but an hour, then it passes, and he who journeys praises the outcome of the journey. And for every heart, there are two migrations, and they are an obligatory duty upon it at every breath: a migration to Allāh, Glorified is He, with Tawhīd, sincerity, repentance, love, fear, hope, and servitude. And a migration to His Messenger by seeking his judgment, submitting, entrusting, and yielding to his ruling, and receiving the rulings of the outward and the inward from his niche, so that his worship through him is greater than the worship of a caravan by a skilled guide in the darkness of night and the labyrinths of the road. If his heart does not have these two migrations, let him cast ashes upon his head and re-examine his faith from its foundation, and turn back to borrow light before it is cut off from him and it is said to him on the Şirāṭ (bridge) from behind the wall, and Allāh is the One whose help is sought.

This is an abridged excerpt from *Madārij al-Sālikīn*, vol. 2.

### **Steadfastness (Istiḳāmah):**

Ibn al-Qayyim, may Allāh have mercy on him, said:

Allāh Almighty said: *{Indeed, those who have said, "Our Lord is Allāh," and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised."}*

(Fuṣṣilat 41:30). And He said: *{Indeed, those who have said, "Our Lord is Allāh," and then remained on a right course - there will be no fear concerning them, nor will they grieve. Those are the companions of Paradise, abiding eternally therein as reward for what they used to do.}* (Al-Aḥqāf 46:13-14). And He said to His Messenger: *{So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allāh], and do not transgress. Indeed, He is Seeing of what you do.}* (Hūd 11:112). Thus, He clarified that steadfastness is the opposite of transgression, which is exceeding the limits in everything. Allāh Almighty said: *{Say, "I am only a man like you, to whom has been revealed that your god is one God. So take a straight course to Him and seek His forgiveness."}* (Fuṣṣilat 41:6). And Allāh Almighty said: *{And [if] they had remained on the right course, We would have given them abundant water to drink, so We might test them thereby.}* (Al-Jinn 72:16-17).

Abū Bakr al-Ṣiddīq, may Allāh be pleased with him, the friend of the Ummah and the greatest of them in steadfastness, was asked about steadfastness, and he said: "That you do not associate anything with Allāh; he meant steadfastness upon pure Tawhīd." ‘Umar ibn al-Khaṭṭāb, may Allāh be pleased with him, said: "Steadfastness is to be upright upon the command and prohibition and not to swerve like the swerving of foxes." ‘Uthmān ibn ‘Affān, may Allāh be pleased with him, said: "They remained steadfast: they made their actions sincere for Allāh." ‘Alī ibn Abī Ṭālib, may Allāh be pleased with him, and Ibn ‘Abbās, may Allāh be pleased with them both, said: "They remained steadfast: they performed the obligatory duties." Al-Ḥasan said: "They remained steadfast upon the command of Allāh, so they acted in obedience to Him and avoided disobedience to Him." Mujāhid said: "They remained steadfast upon the testimony that there is no god but Allāh until they met Allāh." I heard Shaykh al-Islām Ibn Taymiyyah, may Allāh sanctify his soul, say: "They remained steadfast upon His love and His servitude, not turning away from Him to the right or to the left."

In Ṣaḥīḥ Muslim, it is narrated from Sufyān ibn ‘Abd Allāh, may Allāh be pleased with him, that he said: *"I said, 'O Messenger of Allāh, tell me a statement about Islām which I will not need to ask anyone about after you.' He said, 'Say, "I believe in Allāh," and then be steadfast.'" And in it, from Thawbān, may Allāh be pleased with him, from the Prophet, he said: "Be steadfast, though you will not be able to do so perfectly; know that the best of your deeds is prayer, and no one maintains ablution except a believer."*

What is required of the servant is steadfastness, which is adherence to the right course. If he is unable to achieve it, then approximation is required. If he falls short of that, then it is negligence and loss, as in Ṣaḥīḥ Muslim from the ḥadīth of Abū Hurayrah, may Allāh be pleased with him, from the Prophet, who said: *"Follow the right course, seek closeness to it, and know that none of you will be saved by his deeds." They said, "Not even you, O Messenger of Allāh?" He said, "Not even I, unless Allāh envelops me with mercy and grace from Him."* In this ḥadīth, he combined all the stations of religion. He commanded steadfastness, which is adherence to the right course and correctness in intentions, words, and deeds. And he informed in the ḥadīth of Thawbān that they would not be able to achieve it perfectly, so he moved them to approximation, which is to come close to steadfastness according to their ability, like one who shoots at a target; if he does not hit it, he comes close to it. Despite this, he informed them that steadfastness and approximation do not grant salvation on the Day of Resurrection, so no one should rely on his actions, nor be conceited by them, nor think that his salvation is through them. Rather, his salvation is by the mercy of Allāh, His pardon, and His grace. Steadfastness is a comprehensive term that encompasses all aspects of religion. It is to stand before Allāh upon the reality of truthfulness and fulfillment of the covenant. Steadfastness relates to words, actions, states, and intentions. Thus, steadfastness in them occurs for Allāh, by Allāh, and upon the command of Allāh. One of the gnostics said: "Be a person of steadfastness, not a seeker of miracles, for your soul is inclined to seek miracles,



while your Lord demands steadfastness from you." I heard Shaykh al-Islām Ibn Taymiyyah, may Allāh Almighty sanctify his soul, say: "The greatest miracle is adherence to steadfastness."

## **Truthfulness**

Ibn al-Qayyim, may Allāh Almighty have mercy on him, said:

It is the greatest station of the people, from which all the stations of the wayfarers arise. It is the straightest path; whoever does not travel on it is among the disconnected and ruined. By it, the people of hypocrisy are distinguished from the people of faith, and the inhabitants of Paradise from the inhabitants of Hellfire. It is Allāh's sword on His earth, which, when placed on anything, cuts it, and when it confronts falsehood, it overthrows and fells it. Whoever wields it, his assault is not repelled, and whoever speaks with it, his word prevails over opponents. It is the spirit of actions, the touchstone of states, the impetus for braving perils, and the gate through which those who arrive enter the presence of the Lord of Majesty. It is the foundation of the structure of religion, the pillar of the tent of certainty, and its rank is second only to the rank of prophethood, which is the loftiest rank of all beings. From their dwellings in Paradise, springs and rivers flow to the dwellings of the truthful (ṣiddīqīn), just as from their hearts to their hearts in this world, there is a continuous and flowing connection.

Allāh, Glorified is He, commanded the believers to be with the truthful and specifically favored the prophets, the truthful (ṣiddīqīn), the martyrs, and the righteous. He Almighty said: *{O you who have believed, fear Allāh and be with those who are true.}* (Al-Tawbah 9:119). And He Almighty said: *{And whoever obeys Allāh and the Messenger - those will be with the ones upon whom Allāh has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous.}* (Al-Nisā' 4:69). They are the highest companions, and excellent are those as companions. Allāh continues to extend to them His blessings, His kindnesses, and

His increase, as an act of grace and success from Him. They have the rank of companionship with Allāh, for Allāh is with the truthful. And they have the station of nearness to Him, as their rank is second to the rank of the prophets. He Almighty informed that whoever is truthful with Him, it is better for him. He said: *{So when the matter has been determined, if they had been true to Allāh, it would have been better for them.}* (Muḥammad 47:21). He Almighty informed about the people of righteousness and praised them for their best deeds of faith, Islām, charity, and patience, stating that they are the people of truthfulness. He said: *{Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allāh, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakāh; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.}* (Al-Baqarah 2:177).

This is explicit that truthfulness is through outward and inward actions and that truthfulness is the station of Islām and faith. Allāh, Glorified is He, divided people into truthful and hypocritical, saying: *{That Allāh may reward the truthful for their truth and punish the hypocrites if He wills or accept their repentance.}* (Al-Aḥzāb 33:24). Faith is based on truthfulness, and hypocrisy is based on falsehood. Falsehood and faith do not coexist unless one of them is at war with the other. He, Glorified is He, informed that on the Day of Resurrection, nothing will benefit the servant and save him from His punishment except his truthfulness.

Allāh Almighty said: *{This is the Day when the truthful will benefit from their truthfulness. For them are gardens beneath which rivers flow, wherein they will abide forever, Allāh being pleased with them, and they with Him. That is the great attainment.}* (Al-Mā'idah 5:119). And Allāh Almighty said: *{And the one who has brought the truth and [the one who] believed in it - those are the righteous.}* (Al-

Zumar 39:33-34). So, the one who brought the truth is one whose characteristic is truthfulness in his speech, his actions, and his state. Truthfulness is in these three: Truthfulness in speech is the consistency of the tongue in utterances, like the consistency of an ear of grain on its stalk. Truthfulness in actions is the consistency of deeds with the command and following, like the consistency of the head on the body. Truthfulness in states is the consistency of the actions of the heart and limbs with sincerity, exerting one's utmost effort, and expending all energy. Thereby, the servant becomes one of those who brought the truth. According to the perfection of these matters in him and their establishment by him, his state of being a *ṣiddīq* (intensely truthful) is determined. Therefore, Abū Bakr al-*Ṣiddīq*, may Allāh be pleased with him and grant him contentment, held the pinnacle of *ṣiddīqiyyah*; he was called al-*Ṣiddīq* absolutely. Al-*Ṣiddīq* is more eloquent than al-*ṣadūq* (truthful), and al-*ṣadūq* is more eloquent than al-*ṣādiq* (one who speaks truth). The highest rank of truthfulness is the rank of *ṣiddīqiyyah*, which is perfect submission to the Messenger with perfect sincerity to the Sender. Allāh Almighty commanded His Messenger to ask Him to make his entry and exit based on truth, saying: *{And say, "My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority."}* (Al-Isrā' 17:80). And He informed about His intimate friend Ibrāhīm that he asked Him to grant him a reputation of truth among later generations, saying: *{And grant me a reputation of truth among later generations.}* He gave good tidings to His servants that they would have with Him a sure footing of truth and a seat of truth. Allāh Almighty said: *{And give good tidings to those who believe that they will have a [firm] precedence of honor with their Lord.}* (Yūnus 10:2). And He said: *{Indeed, the righteous will be among gardens and rivers, In a seat of honor near a Sovereign, Perfect in Ability.}* (Al-Qamar 54:54-55). These are five things:

The entry of truth, the exit of truth, the tongue of truth, the footing of truth, and the seat of truth. The reality of truthfulness.

In these matters, it is the established truth connected to Allāh, leading to Allāh, and it is what was by Him and for Him of words and deeds, and their recompense in this world and the Hereafter.

Among the signs of truthfulness is the heart's tranquility towards it, and among the signs of falsehood is the occurrence of doubt, as in al-Tirmidhī, marfū' (attributed to the Prophet) from the ḥadīth of al-Ḥasan ibn 'Alī, may Allāh be pleased with them both, from the Prophet, who said: *"Truthfulness is tranquility, and falsehood is doubt."* In the two Ṣaḥīḥs, from the ḥadīth of 'Abd Allāh ibn Mas'ūd, may Allāh be pleased with him, from the Prophet, who said: *"Indeed, truthfulness leads to righteousness, and righteousness leads to Paradise. A man continues to speak the truth until he is recorded with Allāh as a ṣiddīq (intensely truthful). And indeed, falsehood leads to wickedness, and wickedness leads to the Hellfire. A man continues to tell lies until he is recorded with Allāh as a liar."* Thus, He made truthfulness the key to ṣiddīqiyyah and its beginning, and it is its ultimate goal. A liar will never attain its rank, neither in his speech, nor in his actions, nor in his state, especially one who lies about Allāh in His names and attributes, denying what He affirmed or affirming what He denied for Himself. There is no ṣiddīq among these at all. Likewise, lying about Him in His religion and His Sharī'ah by permitting what He prohibited and prohibiting what He did not prohibit, by dropping what He obligated and obligating what He did not obligate, by disliking what He loved and recommending what He did not love—all of that is contrary to ṣiddīqiyyah. Similarly, lying to Him in actions by adorning oneself with the guise of the truthful, the sincere, the ascetics, the reliant, while not truly being among them. Therefore, ṣiddīqiyyah is the perfection of sincerity, submission, and adherence to the report and the command, outwardly and inwardly, to the extent that the truthfulness of two contracting parties brings blessing to their transaction, and their falsehood eradicates the blessing of their transaction. As in the two Ṣaḥīḥs from Ḥakīm ibn Ḥizām, may Allāh be pleased with him, who said the Messenger of Allāh said: *"The two parties to a transaction have the*

*option (of cancelling) as long as they have not separated. If they are truthful and disclose (any defects), their transaction will be blessed for them. But if they lie and conceal, the blessing of their transaction will be eradicated."*

### **Words on the Reality of Truthfulness:**

‘Abd al-Wāḥid ibn Zayd said: "Truthfulness is fulfilling (one's obligations) to Allāh through action." It was said: "The alignment of the inner self with speech." It was said: "The congruence of the inner self and outward appearance," meaning that the outward appearance of a liar is better than his inner self, like the hypocrite whose exterior is better than his interior. It was said: "Truthfulness is speaking the truth in situations of peril." It was said: "A word of truth in the presence of one whom you fear and from whom you hope for benefit." Al-Junayd said: "The reality of truthfulness is to be truthful in a situation from which only falsehood can save you." It was said: "Three things do not miss the truthful: sweetness, gracefulness, and awe."

In a divine tradition: "Whoever is truthful with Me in his inner self, I will make him truthful in his outward appearance before My creation." Yūsuf ibn Asbāṭ said: "That I should spend a night dealing with Allāh with truthfulness is more beloved to me than striking with my sword in the path of Allāh."

Some said: "Whoever does not perform the perpetual obligation, the temporary obligation will not be accepted from him." It was asked, "What is the perpetual obligation?" He said, "Truthfulness." It was said: "Whoever seeks Allāh with truthfulness, He will give him a mirror in which he sees truth and falsehood." It was said: "Adhere to truthfulness where you fear it will harm you, for it will benefit you; and abandon falsehood where you think it will benefit you, for it will harm you." It was said: "A truthful merchant never becomes destitute."

From here, the truthful person is compelled by the utmost necessity to follow the command, submit to the Messenger in his outward and inward aspects, emulate

him, and worship through obedience to him in every movement and stillness, with sincerity of intention for Allāh, the Mighty and Majestic. For Allāh Almighty is not pleased with His servant except for that. Anything other than this is nourishment for the self, mere gratification of its desires, and following its whims, even if it involves whatever austerities, spiritual exercises, and seclusions it may. For Allāh, Glorified and Exalted is He, has refused to accept any deed from His servant or be pleased with it until it is in accordance with the following of His Messenger, purely for His sake, Glorified is He.

### **Reliance (Tawakkul)**

It is stated in Riyāḍ al-Ṣāliḥīn: Allāh Almighty said: *{And when the believers saw the confederates, they said, "This is what Allāh and His Messenger had promised us, and Allāh and His Messenger spoke the truth." And it increased them only in faith and submission.}* (Al-Aḥzāb 33:22). And Allāh Almighty said: *{Those to whom people said, "Indeed, the people have gathered against you, so fear them." But it [only] increased them in faith, and they said, "Sufficient for us is Allāh, and [He is] the best Disposer of affairs." So they returned with favor from Allāh and bounty, no harm having Sū' (evil) touched them. And they followed the pleasure of Allāh, and Allāh is the possessor of great bounty.}* (Āl 'Imrān 3:173-174).

And Allāh Almighty said: *{And rely upon the Ever-Living who does not die.}* (Al-Furqān 25:58). The verses commanding reliance are numerous and well-known.

From Ibn 'Abbās, may Allāh be pleased with them both, he said: The Messenger of Allāh, may Allāh's prayers and peace be upon him and his family, said: *"Nations were presented to me, and I saw a prophet with a small group, a prophet with one or two men, and a prophet with no one. Then a large multitude was shown to me, and I thought they were my nation. It was said to me, 'This is Mūsā and his people. But look to the horizon.' And there was a great multitude. It was said to me, 'Look to the other horizon.' And there was a great multitude. It was said to me, 'This is your nation, and*

*with them are seventy thousand who will enter Paradise without reckoning or punishment.' Then he rose and entered his house. The people began to discuss those who would enter Paradise without reckoning or punishment. Some said, 'Perhaps they are those who accompanied the Messenger of Allāh, may Allāh's prayers and peace be upon him.' Others said, 'Perhaps they are those who were born in Islām and never associated anything with Allāh.' And they mentioned various things. Then the Messenger of Allāh, may Allāh's prayers and peace be upon him, came out to them and said, 'What are you discussing?' They informed him. He said, 'They are those who do not seek ruqyah (incantation), nor have themselves cauterized, nor believe in omens, and upon their Lord they rely.' 'Ukāshah ibn Miḥṣan stood up and said, 'Pray to Allāh to make me one of them.' He said, 'You are one of them.' Then another man stood up and said, 'Pray to Allāh to make me one of them.' He said, 'Ukāshah has preceded you in this.' (Agreed upon).*

From Ibn 'Abbās, may Allāh be pleased with them both, also said: *"Sufficient for us is Allāh, and [He is] the best Disposer of affairs," was said by Ibrāhīm, peace be upon him, when he was thrown into the fire. And it was said by Muḥammad, may Allāh's prayers and peace be upon him, when they said, "Indeed, the people have gathered against you, so fear them." But it [only] increased them in faith, and they said, "Sufficient for us is Allāh, and [He is] the best Disposer of affairs." (Narrated by al-Bukhārī).*

From 'Umar, may Allāh be pleased with him, he said, I heard the Messenger of Allāh, may Allāh's prayers and peace be upon him, say: *"If you were to rely upon Allāh with true reliance, He would provide for you as He provides for the birds: they go out in the morning hungry and return in the evening full." (Narrated by al-Tirmidhī).*

We quote from what Ibn al-Qayyim said in *Madārij al-Sālikīn* (abridged):

Allāh Almighty said: *{And upon Allāh rely, if you should be believers.}* (Al-Mā'idah 5:23). And He said: *{And upon Allāh let the believers rely.}* (Ibrāhīm 14:11). And He

said: *{And whoever relies upon Allāh - then He is sufficient for him.}* (Al-Ṭalāq 65:3). And He said about His allies: *{Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.}* (Al-Mumtaḥanah 60:4). And He said about the companions of His Prophet: *{Those to whom people said, "Indeed, the people have gathered against you, so fear them." But it [only] increased them in faith, and they said, "Sufficient for us is Allāh, and [He is] the best Disposer of affairs."}* (Āl 'Imrān 3:173). And He said: *{The believers are only those who, when Allāh is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely.}* (Al-Anfāl 8:2). The Qur'ān is full of this.

Reliance (Tawakkul) is half of the religion, and the other half is turning in repentance (inābah). For religion is seeking help and worship. So, reliance is seeking help, and turning in repentance is worship. Its station is the broadest and most comprehensive of stations, and it remains perpetually populated by those who alight there due to the vastness of what reliance pertains to and the multitude of the needs of all beings. The generality of reliance and its occurrence from believers and disbelievers, the righteous and the wicked, birds, wild animals, and livestock. So the inhabitants of the heavens and the earth, those who are accountable and those who are not, are in the station of reliance, even if the object of their reliance varies. His allies and His chosen ones rely on Him for the attainment of what He requires in faith, the victory of His religion, the exaltation of His word, Jihād against His enemies, and for what He loves and the implementation of His commands. Below these are those who rely on Him for their own steadfastness and the preservation of their state with Allāh, free from people. Below these are those who rely on Him for a known provision He grants them, such as sustenance, well-being, victory over an enemy, a spouse, or a child, and the like. And below these are those who rely on Him for committing sins and abominations, for the pursuers of these demands often do not attain them except by their seeking help from Allāh and their reliance upon Him. Indeed, their reliance may be stronger than the reliance of many of those who



perform acts of obedience. This is why they throw themselves into perils and dangers, depending on Allāh to save them and grant them their demands.

So the best reliance is reliance in what is obligatory, meaning the obligation towards the Truth (Allāh), the obligation towards creation, and the obligation towards oneself. The broadest and most beneficial reliance is reliance in effecting external change for a religious benefit or in repelling a religious harm. This is the reliance of the prophets in establishing the religion of Allāh and repelling the corruption of those who cause corruption on earth, and this is the reliance of their inheritors.

Then, people after that vary in reliance according to their aspirations and objectives. Some rely on Allāh to obtain kingship, and some rely on Him to obtain a loaf of bread.

### **The Meaning of Reliance (Tawakkul), its Degrees, and What Has Been Said About It:**

Imām Aḥmad said: "Reliance is an action of the heart. This means it is a cardiac action, not a statement of the tongue, nor an action of the limbs, nor is it from the realm of knowledge and perceptions."

Some interpret it as contentment, saying it is contentment with what is decreed. Bishr al-Ḥāfī said: "One of them says, 'I have relied on Allāh,' while he lies against Allāh. If he truly relied on Allāh, he would be content with what Allāh does."

Abū Turāb al-Nakhshabī said: "It is to cast the body into servitude, to attach the heart to Lordship, and to be tranquil in sufficiency. If given, he is thankful, and if denied, he is patient." So he made it a composite of five matters: performing the actions of servitude, attaching the heart to the Lord's management, being tranquil with His decree and predestination, being assured of His sufficiency for him, being thankful when given, and being patient when denied.

The people unanimously agree that reliance does not negate taking the means. Reliance is not sound except with taking them; otherwise, it is idleness and a corrupt form of reliance. Sahl ibn ‘Abd Allāh said: "Whoever criticizes movement (i.e., taking action) has criticized the Sunnah, and whoever criticizes reliance has criticized faith." Reliance is the state of the Prophet, and earning a living is his Sunnah. So whoever acts according to his state should not abandon his Sunnah. It was said: Reliance is cutting off the heart's attachments to other than Allāh. Sahl was asked about reliance, and he said: "A heart that lives with Allāh without attachment." Our Shaykh, may Allāh be pleased with him, used to say: "The decreed matter is encompassed by two things: reliance before it and contentment after it. So whoever relies on Allāh before the action and is content with what is decreed for him after the action has fulfilled servitude," or words to this effect. I say: This is the meaning of the Prophet's statement in the prayer of istikhārah: *"O Allāh, I seek Your guidance by Your knowledge, and I seek Your power by Your might, and I ask You of Your great bounty."* This is reliance and entrusting. Then he said: *"For You know and I do not know, and You have power and I do not have power, and You are the Knower of the unseen."* This is disavowal before Allāh of knowledge, might, and power, and seeking means through Him, Glorified is He, by His attributes, which are the most beloved means by which those who seek means appeal to Him. Then he asked his Lord to decree that matter for him if it contained benefit for him, sooner or later, and to turn it away from him if it contained harm for him, sooner or later. This is his need which he asked for. Nothing remained for him except contentment with what He decrees for him, so he said: *"And decree for me good wherever it may be, then make me content with it."*

### **Trustworthiness (Al-Amānah)**

It is stated in Riyāḍ al-Ṣāliḥīn:

Allāh Almighty said: *{Indeed, Allāh commands you to render trusts to whom they are due.}* (Al-Nisā' 4:58). And Allāh Almighty said: *{Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant.}* (Al-Aḥzāb 33:72).

From Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh's prayers and peace be upon him, said: *"The signs of a hypocrite are three: when he speaks, he lies; when he promises, he breaks his promise; and when he is entrusted, he betrays."* (Agreed upon). In another narration: *"Even if he fasts, prays, and claims to be a Muslim."*

From Ḥudhayfah ibn al-Yamān, may Allāh be pleased with him, he said: *"The Messenger of Allāh, may Allāh's prayers and peace be upon him, narrated to us two ḥadīths. I have seen one of them, and I am awaiting the other. He narrated to us that trustworthiness (amānah) descended into the core of men's hearts. Then the Qur'ān was revealed, and they learned from the Qur'ān and learned from the Sunnah. Then he narrated to us about the removal of trustworthiness, saying: 'A man will go to sleep, and trustworthiness will be taken from his heart, and its trace will remain like a speck. Then he will go to sleep again, and trustworthiness will be taken from his heart, and its trace will remain like the trace of a blister, like an ember you roll over your foot, and it swells up, and you see it bulging, but there is nothing in it.' Then he took a pebble and rolled it on his foot. 'Then people will engage in transactions, and hardly anyone will fulfill the trust, until it is said, "Indeed, among the tribe of so-and-so, there is a trustworthy man." And it will be said of a man, "How strong he is, how charming he is, how intelligent he is!" while there is not even a mustard seed's weight of faith in his heart.' And indeed, a time came upon me when I did not care with whom among you I dealt. If he was a Muslim, his religion would compel him to return it to me. And if he was a Christian or a Jew, his governor would compel him to return it to me. But today,*

*I would not deal with any of you except so-and-so and so-and-so."* (Agreed upon).

### **Modesty (Al-Ḥayā')**

We quote from Madārij al-Sālikīn (abridged):

Allāh Almighty said: *{Does he not know that Allāh sees?}* (Al-ʿAlaq 96:14). And Allāh Almighty said: *{Indeed, Allāh is ever, over you, an Observer.}* (Al-Nisā' 4:1). And Allāh Almighty said: *{He knows that which deceives the eyes and what the breasts conceal.}* (Ghāfir 40:19).

In the Ṣaḥīḥ, from the ḥadīth of Ibn ʿUmar, may Allāh be pleased with them both: *"That the Messenger of Allāh passed by a man who was admonishing his brother regarding modesty, so he said, 'Leave him, for modesty is from faith.'"*

In both (Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim), from ʿImrān ibn Ḥuṣayn, may Allāh be pleased with him, he said the Messenger of Allāh said: *"Modesty brings nothing but good."*

In both, from Abū Hurayrah, may Allāh be pleased with him, from the Prophet, that he said: *"Faith has seventy-odd branches or sixty-odd branches. The best of them is the statement, 'There is no god but Allāh,' and the least of them is removing a harmful thing from the road. And modesty is a branch of faith."*

In both, from Abū Saʿīd al-Khudrī, may Allāh be pleased with him, that he said: *"The Messenger of Allāh was more modest than a virgin in her seclusion. If he saw something he disliked, we would recognize it in his face."*

In the Ṣaḥīḥ, from him: *"Indeed, from the words of the first prophethood that people have received is: If you feel no shame, then do as you wish."*

In al-Tirmidhī, marfūʿ (attributed to the Prophet): *"Be truly modest before Allāh."* They said, *"We are modest, O Messenger of Allāh."* He said, *"That is not it. But whoever*

*is truly modest before Allāh, let him guard the head and what it contains, let him guard the stomach and what it encompasses, and let him remember death and decay. And whoever desires the Hereafter leaves the adornment of this world. Whoever does that has been truly modest before Allāh."*

### **Definition of Modesty (Ḥayā’):**

Ḥayā’ is from ḥayāh (life), and from it is al-ḥayā for rain, but it is limited. According to the life of the heart, the strength of the quality of modesty exists within it. Lack of modesty stems from the death of the heart and soul. The more alive the heart, the more complete is modesty. Al-Junayd, may Allāh have mercy on him, said: "Ḥayā’ is seeing the blessings and seeing one's shortcomings, and between them, a state called ḥayā’ is generated. Its reality is a quality that incites one to abandon vile acts and prevents one from neglecting the right of the one who has a right."

From the words of some sages: "Revive modesty by associating with those from whom one feels shy. And the flourishing of the heart is with awe and modesty. If these two depart from the heart, no good remains in it."

In a divine tradition, Allāh, the Mighty and Majestic, says: "Son of Ādam, as long as you are modest before Me, I will make people forget your faults, and I will make the regions of the earth forget your sins, and I will erase your slips from the Preserved Tablet. Otherwise, I will call you to account on the Day of Resurrection." In another tradition: "Allāh, the Mighty and Majestic, revealed to ‘Īsā, peace and blessings be upon him: 'Admonish yourself. If you take heed, then be modest before Me to admonish people; otherwise, do not.'" Al-Fuḍayl ibn ‘Iyāḍ said: "Five are signs of wretchedness: hardness of the heart, dryness of the eyes, lack of modesty, desire for the world, and prolonged hope." In a divine tradition: "My servant has not been fair to Me. He calls upon Me, and I feel shy to refuse him, yet he disobeys Me and does not feel shy before Me."

Modesty has been divided into ten types: the modesty of transgression, the modesty of shortcoming, the modesty of reverence, the modesty of generosity, the modesty of decorum, the modesty of self-belittlement and self-contempt, the modesty of love, the modesty of servitude, the modesty of honor and dignity, and the modesty of one who feels shy of himself.

### **Guarding the Tongue**

Al-Nawawī, may Allāh have mercy on him, said:

Know that it is incumbent upon every accountable person to guard his tongue from all speech except speech in which a clear benefit appears. When speech and silence are equal in benefit, the Sunnah is to refrain from it. This is because permissible speech may lead to a prohibited or disliked act, and this is common in practice, and safety is unparalleled by anything.

And from Abū Hurayrah, may Allāh be pleased with him, from the Prophet, may Allāh's prayers and peace be upon him, who said: *"Whoever believes in Allāh and the Last Day, let him speak good or remain silent."* (Agreed upon). This ḥadīth is explicit that one should not speak unless the speech is good, which is that whose benefit is apparent. When one doubts the appearance of benefit, he should not speak.

And from Abū Mūsā, may Allāh be pleased with him, he said: *"I said, 'O Messenger of Allāh, which of the Muslims is best?' He said, 'He from whose tongue and hand the Muslims are safe.'"* (Agreed upon).

And from Sahl ibn Sa'd, he said the Messenger of Allāh, may Allāh's prayers and peace be upon him, said: *"Whoever guarantees for me what is between his two jaws and what is between his two legs, I will guarantee for him Paradise."* (Agreed upon).

And from Abū Hurayrah, may Allāh be pleased with him, that he heard the Prophet, may Allāh's prayers and peace be upon him, say: *"Indeed, a servant may utter a word*

*without thinking about it, by which he slips into the Fire further than the distance between the East and the West."* (Agreed upon).

And from him, from the Prophet, may Allāh's prayers and peace be upon him, who said: *"Indeed, a servant may utter a word that is pleasing to Allāh Almighty, to which he pays no attention, by which Allāh raises him degrees. And indeed, a servant may utter a word that incurs the wrath of Allāh Almighty, to which he pays no attention, by which he plummets into Hell."* (Narrated by al-Bukhārī).

And from Abū 'Abd al-Raḥmān Bilāl ibn al-Ḥārith al-Muzanī, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh's prayers and peace be upon him, said: *"Indeed, a man may speak a word of Allāh Almighty's pleasure, not thinking it would reach what it reached, by which Allāh records His pleasure for him until the Day he meets Him. And indeed, a man may speak a word of Allāh's wrath, not thinking it would reach what it reached, by which Allāh records His wrath for him until the Day he meets Him."* (Narrated by Mālik in al-Muwatta' and al-Tirmidhī, who said it is a good, sound ḥadīth).

And from Sufyān ibn 'Abd Allāh, may Allāh be pleased with him, he said: *"I said, 'O Messenger of Allāh, tell me something to which I can hold fast.' He said, 'Say, "My Lord is Allāh," then be steadfast.' I said, 'O Messenger of Allāh, what is the most dreadful thing you fear for me?' He took hold of his own tongue and then said, 'This.'"* (Narrated by al-Tirmidhī, who said it is a good, sound ḥadīth).

And from Ibn 'Umar, may Allāh be pleased with them both, he said the Messenger of Allāh, may Allāh's prayers and peace be upon him, said: *"Do not speak excessively without remembering Allāh, for excessive speech without remembering Allāh Almighty hardens the heart. And indeed, the furthest of people from Allāh is the hard-hearted one."* (Narrated by al-Tirmidhī).

And from ‘Uqbah ibn ‘Āmir, may Allāh be pleased with him, he said: *"I said, 'O Messenger of Allāh, what is salvation?' He said, 'Control your tongue, let your house suffice you, and weep over your sin.'"* (Narrated by al-Tirmidhī, who said it is a good ḥadīth).

And from Abū Sa‘īd al-Khudrī, may Allāh be pleased with him, from the Prophet, may Allāh’s prayers and peace be upon him, who said: *"When the son of Ādam wakes up in the morning, all his limbs humble themselves before the tongue, saying, 'Fear Allāh concerning us, for we are only with you. If you are upright, we are upright, and if you are crooked, we are crooked.'"* (Narrated by al-Tirmidhī). The meaning of "tukaffiru al-lisān" is they submit and yield to it.

And from Mu‘ādh, may Allāh be pleased with him, he said: *"I said, 'O Messenger of Allāh, inform me of a deed that will admit me to Paradise and distance me from the Fire.' He said, 'You have asked about something great, and indeed, it is easy for whom Allāh Almighty makes it easy. Worship Allāh, associating nothing with Him, establish prayer, give zakāh, fast Ramaḍān, and perform Ḥajj to the House if you are able to find a way to it.' Then he said, 'Shall I not guide you to the gates of goodness? Fasting is a shield. Charity extinguishes sin as water extinguishes fire. And the prayer of a man in the middle of the night.' Then he recited: {Their sides forsake their beds...} until he reached {...they used to do.} (Al-Sajdah 32:16-17). Then he said, 'Shall I not inform you of the head of the matter, its pillar, and its pinnacle?' I said, 'Yes, O Messenger of Allāh.' He said, 'The head of the matter is Islām, its pillar is prayer, and its pinnacle is Jihād.' Then he said, 'Shall I not inform you of what controls all of that?' I said, 'Yes, O Messenger of Allāh.' So he took hold of his tongue and said, 'Restrain this.' I said, 'O Messenger of Allāh, will we be taken to account for what we speak?' He said, 'May your mother be bereaved of you! Are people thrown into the Fire on their faces except for the harvests of their tongues?'"* (Narrated by al-Tirmidhī, who said it is a good, sound ḥadīth).



## Certainty (Al-Yaqīn)

Ibn al-Qayyim said in *Madārij al-Sālikīn*:

The station of certainty: It is to faith as the soul is to the body. By it, the gnostics excel, for it the competitors compete, and towards it the diligent strive. The actions of the people were based upon it, and all their indications point to it. When patience is wedded to certainty, the attainment of leadership in religion is born between them. Allāh Almighty said, and by His word the guided are guided: *{And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.}* (Al-Sajdah 32:24).

He, Glorified is He, singled out the people of certainty for benefiting from signs and proofs, saying, and He is the most truthful of speakers: *{And on the earth are signs for the certain [in faith].}* (Al-Dhāriyāt 51:20). And He singled out the people of certainty for guidance and success from among all beings, saying: *{And who believe in what has been revealed to you, [O Muḥammad], and what was revealed before you, and of the Hereafter they are certain [in faith]. Those are upon [right] guidance from their Lord, and it is those who are the successful.}* (Al-Baqarah 2:4-5). And He informed about the people of the Fire that they were not among the people of certainty, as Allāh Almighty said: *{And when it was said, 'Indeed, the promise of Allāh is truth, and the Hour [is coming] - no doubt about it,' you said, 'We do not know what the Hour is. We assume only an assumption, and we are not certain.'}* (Al-Jāthiyah 45:32). So, certainty is the spirit of the actions of the hearts, which are the spirits of the actions of the limbs. It is the reality of ṣiddīqiyyah (intense truthfulness), and it is the pole of this affair around which it revolves. From ‘Abd Allāh ibn Mas‘ūd, from the Prophet, may Allāh’s prayers and peace be upon him, who said: *"Do not seek to please anyone by incurring Allāh's displeasure, nor praise anyone for Allāh's bounty, nor blame anyone for what Allāh has not given you. For indeed, what Allāh has provided, the eagerness of an eager person will not bring it to you, nor will the dislike*

*of a disliker repel it from you. And indeed, Allāh, by His justice and fairness, has placed tranquility and joy in contentment and certainty, and He has placed worry and grief in doubt and discontent."*

Certainty is the companion of reliance (tawakkul), and for this reason, reliance has been interpreted as the strength of certainty. The correct view is that reliance is its fruit and result. This is why it is good to pair guidance with it. Allāh Almighty said: *{So rely upon Allāh; indeed, you are upon the clear truth.}* (Al-Naml 27:79). Truth here is certainty. The Messengers of Allāh said: *{And why should we not rely upon Allāh while He has guided us to our ways?}* (Ibrāhīm 14:12). When certainty reaches the heart, it fills with light and radiance, and every doubt, uncertainty, discontent, worry, and grief is dispelled from it. So it fills with love for Allāh, fear of Him, contentment with Him, gratitude to Him, reliance upon Him, and turning to Him in repentance. It is the substance of all stations and that which carries them. It has been differed upon whether it is acquired (kasbī) or gifted (mawhibī). It was said: It is knowledge deposited in the hearts, indicating it is not acquired. Sahl said: Certainty is from the increase of faith, and there is no doubt that faith is acquired. The verification is: it is acquired concerning its means, and gifted concerning itself and its essence. According to the people (scholars/Sufis): Certainty does not reside in a heart wherein there is tranquility towards anything other than Allāh. Dhū al-Nūn said: Certainty calls for shortening hope, and shortening hope calls for asceticism (zuhd), and asceticism bequeaths wisdom, which bequeaths consideration of consequences. He said: Three are among the signs of certainty: little association with people in social interaction, abandoning praise for them for gifts, and refraining from blaming them when denied. Three are also among its signs: looking to Allāh in everything, returning to Him in every matter, and seeking His help in every situation. Al-Junayd said: Certainty is the establishment of knowledge that does not revert, does not change, and does not alter in the heart. Ibn ‘Aṭā’ said: According to their nearness to piety (taqwā), they attain certainty. The

basis of piety is avoiding prohibitions, which is avoiding the self. So, according to their detachment from the self, they attain certainty. Abū Bakr al-Warrāq said: Certainty is the mainstay of the heart, and by it, faith is perfected. By certainty, Allāh is known, and by reason, one comprehends from Allāh.

Al-Nahrajūrī said: When the servant perfects the realities of certainty, affliction becomes a blessing for him, and ease becomes a calamity for him.

### **Patience (Al-Ṣabr)**

Ibn al-Qayyim, may Allāh have mercy on him, said:

Imām Aḥmad, may Allāh Almighty have mercy on him, said: Patience is mentioned in the Qur’ān in about ninety places. It is obligatory by the consensus of the Ummah, and it is half of faith, for faith is two halves: half patience and half gratitude. It is mentioned in the Qur’ān in sixteen types:

First: The command for it, such as His Almighty’s saying: *{O you who have believed, seek help through patience and prayer.}* (Al-Baqarah 2:153), and His saying: *{Be patient and vie in patience.}* (Āl ‘Imrān 3:200), and His saying: *{And be patient, and your patience is not but through Allāh.}* (Al-Naḥl 16:127).

Second: The prohibition of its opposite, such as His saying: *{So be patient, as were those of determination among the messengers and do not be impatient for them.}* (Al-Aḥqāf 46:35), for weakness (wahn) stems from a lack of patience.

Third: Praise for its people, such as His Almighty’s saying: *{The patient, the truthful.}* (Āl ‘Imrān 3:17), and His saying: *{And the patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.}* (Al-Baqarah 2:177). This is frequent in the Qur’ān.

Fourth: His, Glorified is He, declaration of His love for them, such as His saying: *{And Allāh loves the patient.}* (Āl ‘Imrān 3:146).

Fifth: His declaration of His accompaniment (ma'iyah) with them, which is a special accompaniment that includes their protection, support, and aid, not the general accompaniment of knowledge and encompassment, such as His saying: *{And be patient. Indeed, Allāh is with the patient.}* (Al-Anfāl 8:46), and His saying: *{And Allāh is with the patient.}* (Al-Baqarah 2:249).

Sixth: His informing that patience is better for its adherents, such as His saying: *{And if you are patient - it is better for those who are patient.}* (Al-Naḥl 16:126), and His saying: *{But if you are patient - it is better for you.}* (Al-Nisā' 4:25).

Seventh: His decree of reward for them with the best of their deeds, such as His Almighty's saying: *{And We will surely reward those who were patient according to the best of what they used to do.}* (Al-Naḥl 16:96).

Eighth: His, Glorified is He, decree of reward for them without account, such as His Almighty's saying: *{Indeed, the patient will be given their reward without account.}* (Al-Zumar 39:10).

Ninth: The giving of good tidings to the people of patience, such as His Almighty's saying: *{And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient.}* (Al-Baqarah 2:155).

Tenth: The guarantee of victory and support for them, such as His Almighty's saying: *{Yes, if you remain patient and conscious of Allāh and they [the enemy] come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks [of distinction].}* (Āl 'Imrān 3:125). And from this is the saying of the Prophet, may Allāh's prayers and peace be upon him: *"And know that victory comes with patience."*

Eleventh: His, Almighty, informing that the people of patience are the people of firm resolve, such as His Almighty's saying: *{And whoever is patient and forgives - indeed, that is of the matters [requiring] determination.}* (Al-Shūrā 42:43).

Twelfth: His informing that righteous deeds, their reward, and great fortunes are only attained by the people of patience, such as His Almighty's saying: *{Woe to you! The reward of Allāh is better for those who believe and do righteousness. And none are granted it except the patient.}* (Al-Qaṣaṣ 28:80), and His saying: *{But none is granted it except those who are patient, and none is granted it except one having a great portion [of good fortune].}* (Fuṣṣilat 41:35).

Thirteenth: His informing that only the people of patience benefit from signs and lessons, such as His Almighty's saying to Mūsā: *{“Bring out your people from darknesses into the light and remind them of the days of Allāh.” Indeed in that are signs for everyone patient and grateful.}* (Ibrāhīm 14:5), and His saying about the people of Saba': *{So We made them narrations and dispersed them in [complete] dispersal. Indeed in that are signs for everyone patient and grateful.}* (Saba' 34:19). And His saying in Sūrat al-Shūrā: *{And of His signs are the ships in the sea, like mountains. If He wills, He calms the wind, and they remain motionless on its surface. Indeed in that are signs for everyone patient and grateful.}* (Al-Shūrā 42:32-33).

Fourteenth: His informing that the desired and beloved success, salvation from the disliked and feared, and entry into Paradise were attained by them through patience, such as His Almighty's saying: *{And the angels will enter upon them from every gate, [saying], "Peace be upon you for what you patiently endured. And excellent is the final home."}* (Al-Ra'd 13:23-24).

Fifteenth: That it bequeaths its possessor the rank of leadership (imāmah). I heard Shaykh al-Islām Ibn Taymiyyah, may Allāh sanctify his soul, say: "Through patience and certainty, leadership in religion is attained." Then he recited His Almighty's saying: *{And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.}* (Al-Sajdah 32:24).

Sixteenth: Its association with the stations of Islām and faith, as Allāh, Glorified is He, associated it with certainty, faith, piety (taqwā), reliance (tawakkul), gratitude,

righteous deeds, and mercy. For this reason, patience is to faith as the head is to the body; there is no faith for one who has no patience, just as there is no body for one who has no head. ‘Umar ibn al-Khaṭṭāb, may Allāh be pleased with him, said: "The best life we attained was through patience." The Prophet, in the authentic ḥadīth, informed that it is a light and said: *"Whoever strives to be patient, Allāh will make him patient."* In the authentic ḥadīth: *"Wondrous is the affair of the believer, for all his affair is good for him, and this is not for anyone except the believer. If prosperity attends him, he expresses gratitude, and that is good for him; and if adversity befalls him, he endures patiently, and that is good for him."* He said to the black woman who used to suffer from epilepsy and asked him to pray for her: *"If you wish, be patient, and you will have Paradise; and if you wish, I will pray to Allāh to cure you."* She said, *"I become uncovered, so pray to Allāh that I do not become uncovered."* So he prayed for her. He commanded the Anṣār, may Allāh Almighty be pleased with them, to be patient with the preference (ātharah) they would encounter after him until they meet him at the Pool (Ḥawḍ). He commanded patience when encountering the enemy. He commanded patience at the time of calamity and informed that it is indeed at the first shock. He commanded the afflicted with what is most beneficial for him, which is patience and seeking reward (iḥtisāb), for that alleviates his calamity and increases his reward. Impatience, discontent, and complaining increase the calamity and remove the reward. He informed that patience is entirely good, saying: *"No one is given a gift better and more encompassing than patience."*

### **Definition of Patience:**

Patience (al-ṣabr) in language means to restrain and withhold. From it is "qutila fulān ṣabran" (so-and-so was killed by ṣabr), meaning he was held and restrained. And from it is His Almighty's saying: *{And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance.}* (Al-Kahf 18:28), meaning restrain yourself with them.

So, patience is: restraining the soul from impatience and discontent, restraining the tongue from complaint, and restraining the limbs from agitation.

It is of three types:

Patience in obedience to Allāh. Patience from disobedience to Allāh. Patience upon the trials of Allāh. The first two are patience related to what involves one's earning (kasb), and the third is patience upon what the servant has no earning in. I heard Shaykh al-Islām Ibn Taymiyyah, may Allāh sanctify his soul, say: "Yūsuf's patience in refraining from complying with the wife of al-ʿAzīz in her affair was more complete than his patience when his brothers threw him into the well, sold him, and separated him from his father. For these were matters that occurred to him without his choice, in which he had no earning. The servant has no recourse in them but patience. As for his patience from disobedience, it was patience of choice, contentment, and warring against the self, especially with the factors that strengthen the motives for compliance. For he was young, and the drive of youth towards it is strong. He was unmarried, having nothing to compensate him or curb his desire. He was a stranger, and a stranger does not feel shy in the land of his estrangement from what one feels shy of among his companions, acquaintances, and family. He was a slave, and a slave also does not have the same deterrent as a free man. The woman was beautiful and of high status, and she was his mistress. The overseer was absent, and she was the one inviting him to herself and extremely keen on that. Despite that, she threatened him with prison and humiliation if he did not comply. With all these motives, he was patient by choice, preferring what is with Allāh. How does this compare to his patience in the well over what was not of his earning?" He used to say: "Patience in performing acts of obedience is more complete than patience in refraining from prohibitions and is more virtuous, for the benefit of performing an act of obedience is more beloved to the Legislator than the benefit of abandoning disobedience. And the harm of not performing an act of obedience is more detestable and disliked by Him than the harm of committing

disobedience." He, may Allāh have mercy on him, has a work on this in which he established it with about twenty arguments, which this is not the place to mention. The intention is to speak about patience, its reality, its degrees, and its rank. And Allāh is the Giver of success.

### **Types of Patience:**

It is of three types: patience by Allāh, patience for Allāh, and patience with Allāh.

The first: It is primarily seeking His help and seeing that He is the One who grants patience, and that the servant's patience is by his Lord, not by himself, as Allāh Almighty said: *{And be patient, and your patience is not but through Allāh.}* (Al-Naḥl 16:127). Meaning, if He does not make you patient, you will not be patient.

The second: Patience for Allāh. This is when the motive for patience is the love of Allāh, the desire for His countenance, and seeking closeness to Him, not for showing strength of soul, seeking praise from creation, or other such objectives.

The third: Patience with Allāh. This is the servant's revolving with Allāh's religious will for him and with His religious rulings, keeping his soul patient with them, proceeding with their course, staying where they stay, turning with them wherever their mounts turn, and alighting with them wherever their encampments are established. This is the meaning of his being patient with Allāh, meaning he has dedicated himself to His commands and His beloved things. This is the most severe and difficult type of patience. It is the patience of the ṣiddīqīn (the intensely truthful). Al-Junayd said: "The journey from this world to the Hereafter is easy and simple for the believer. Forsaking creation for the sake of Allāh is difficult. The journey from the self to Allāh is arduously difficult. And patience with Allāh is the most difficult." He was asked about patience and said: "Swallowing bitterness without frowning." Dhū al-Nūn al-Miṣrī said: "Patience is distancing oneself from transgressions, remaining calm when swallowing the pangs of calamity, and displaying richness when poverty befalls one's means of livelihood." It was said:



"Patience is standing with affliction with good manners." It was said: "It is annihilation in affliction without display or complaint." It was said: "Accustoming the soul to face adversities." It was said: "Remaining with affliction with good companionship, like remaining with well-being." 'Amr ibn 'Uthmān said: "It is steadfastness with Allāh and receiving His affliction with welcome and ease." Al-Khawwāṣ said: "It is steadfastness upon the rulings of the Book and the Sunnah."

It was said: "Patience is seeking help from Allāh." It was said: "Patience is like its name (ṣabr also means aloe, which is bitter), bitter in taste, but its consequences are sweeter than honey." It was said: "Patience is to be content with the perishing of your soul for the pleasure of the one you love," as it was said: "I will be patient so that you may be pleased, and I will perish in sorrow; it is enough for me that you are pleased and my patience destroys me." It was said: The ranks of the patient are five: ṣābir (patient), muṣṭabir (one who endeavors to be patient and is filled with it), mutaṣabbir (one who forces himself to be patient), ṣabūr (one who is greatly patient, whose patience is more intense than that of others), and ṣabbār (one who is exceedingly patient). The ṣābir is the most general. The muṣṭabir is one who acquires patience and is filled with it. The mutaṣabbir is one who burdens himself with it, forcing himself to it. The ṣabūr is one of great patience, whose patience is more severe than that of others. The ṣabbār is one of abundant patience; this is in quantity and amount, while the one before it is in quality and manner. 'Alī ibn Abī Ṭālib, may Allāh be pleased with him, said: "Patience is a mount that does not stumble."

It was said concerning His Almighty's saying: *{Be patient and vie in patience and be steadfast (rābiṭū).}* (Āl 'Imrān 3:200), that it is a progression from the lower to the higher. Patience (ṣabr) is less than vying in patience (muṣābarah), and vying in patience is less than steadfastness (murābaṭah). Murābaṭah is a reciprocal form from rabṭ, which means to tie or bind. The murābiṭ (one who is steadfast/guards the frontier) is so called because the murābiṭūn tie their horses, awaiting the alarm.

Then, it was said for every expectant person who has bound himself to an act of obedience he awaits, that he is a murābiṭ. From this is the Prophet's saying: *"Shall I not inform you of that by which Allāh erases sins and elevates ranks? Performing ablution thoroughly despite difficulties, taking many steps to the mosques, and waiting for prayer after prayer. That is the ribāṭ, that is the ribāṭ."* And he said: *"A day of ribāṭ in the path of Allāh is better than the world and what is in it."* It was said: "Be patient with your souls in obedience to Allāh, vie in patience with your hearts in affliction for Allāh, and be steadfast with your inner selves in longing for Allāh." It was said: "Be patient in Allāh, vie in patience by Allāh, and be steadfast with Allāh." It was said: "Be patient in times of blessing, vie in patience in times of hardship and adversity, be steadfast in the land of enemies, and fear the God of the earth and the sky, so that you may succeed in the Abode of Permanence."

In al-Bukhārī's book of Adab (Manners): *"The Messenger of Allāh was asked about faith, and he said: 'Patience and magnanimity.'"* This is among the most comprehensive and greatest statements in proof, and the most encompassing of the stations of faith from beginning to end. For the soul is required to do two things: to offer what it has been commanded and to give it, for which the impetus is magnanimity; and to abandon what it has been forbidden and to stay away from it, for which the impetus is patience. Allāh, Glorified and Exalted is He, has commanded in His Book beautiful patience, beautiful forbearance, and beautiful desertion. I heard Shaykh al-Islām Ibn Taymiyyah, may Allāh sanctify his soul, say: "Beautiful patience is that in which there is no complaint, nor with it. Beautiful forbearance is that with which there is no reproach. And beautiful desertion is that with which there is no harm." Ibn 'Uyaynah said concerning His Almighty's saying: *{And We made from among them leaders guiding by Our command when they were patient.}* (Al-Sajdah 32:24), he said: "They took hold of the head of the matter, so He made them leaders."

Complaining to Allāh, the Mighty and Majestic, does not negate patience. For Ya‘qūb, peace be upon him, promised beautiful patience, and when a prophet promises, he does not break his promise. Then he said: *{I only complain of my suffering and my grief to Allāh.}* (Yūsuf 12:86). Likewise, Ayyūb, Allāh informed about him that He found him patient, despite his saying: *{Indeed, adversity has touched me, and you are the most merciful of the merciful.}* (Al-Anbiyā’ 21:83). What negates patience is complaining *about* Allāh, not complaining *to* Allāh. As one of them saw a man complaining to another of poverty and hardship, he said, "O this one, you complain of He who is merciful to you to one who is not merciful to you." Then he recited:

If a calamity befalls you, then bear it patiently,  
The patience of the noble, for He is more knowledgeable of you.  
And if you complain to the son of Ādam, indeed you only  
Complain of the Merciful to one who does not show mercy.

### **Generosity (Al-Karam)**

Imām al-Nawawī said in his book Riyāḍ al-Ṣāliḥīn:

#### **Chapter on Generosity, Munificence, and Spending in Ways of Goodness, Trusting in Allāh Almighty:**

Allāh Almighty said: *{And whatever you spend of anything - He will replace it.}* (Saba’ 34:39). And Allāh Almighty said: *{And whatever good you spend is for yourselves. And you do not spend except seeking the countenance of Allāh. And whatever good you spend will be fully repaid to you, and you will not be wronged.}* (Al-Baqarah 2:272). And Allāh Almighty said: *{And whatever good you spend - indeed, Allāh is Knowing of it.}* (Al-Baqarah 2:273).

From Ibn Mas‘ūd, may Allāh be pleased with him, from the Prophet, may Allāh’s prayers and peace be upon him, who said: *"There is no envy except in two cases: a man whom Allāh has given wealth and empowered him to spend it in the way of truth,*

*and a man whom Allāh has given wisdom, and he judges by it and teaches it."* (Agreed upon). Its meaning is that no one should be envied except for one of these two qualities.

From him, he said the Messenger of Allāh, may Allāh's prayers and peace be upon him, said: *"To which of you is the wealth of his heir dearer than his own wealth?" They said, "O Messenger of Allāh, there is none among us except that his own wealth is dearer to him." He said, "Then his wealth is what he has sent forth, and the wealth of his heir is what he has left behind."* (Narrated by al-Bukhārī).

From 'Adī ibn Ḥātim, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh's prayers and peace be upon him, said: *"Protect yourselves from the Fire, even with half a date."* (Agreed upon).

From Jābir, may Allāh be pleased with him, he said: *"The Messenger of Allāh, may Allāh's prayers and peace be upon him, was never asked for anything and said, 'No.'"* (Agreed upon).

From Abū Hurayrah, may Allāh be pleased with him, he said the Messenger of Allāh, may Allāh's prayers and peace be upon him, said: *"There is no day on which the servants wake up but two angels descend. One of them says, 'O Allāh, give compensation to the spender.' And the other says, 'O Allāh, bring ruin to the withholder.'"* (Agreed upon).

From him, that the Messenger of Allāh, may Allāh's prayers and peace be upon him, said: *"Allāh Almighty said, 'Spend, O son of Ādam, and I will spend on you.'"* (Agreed upon).

From 'Abd Allāh ibn 'Amr ibn al-'Āṣ, may Allāh be pleased with them both: *"That a man asked the Messenger of Allāh, may Allāh's prayers and peace be upon him, 'Which Islām is best?' He said, 'To feed others and to greet with salām those you know and those you do not know.'"* (Agreed upon).

From him, he said the Messenger of Allāh, may Allāh's prayers and peace be upon him, said: *"There are forty characteristics, the highest of which is the gift of a milking goat. There is no one who performs one of these characteristics, hoping for its reward and believing in its promise, but Allāh Almighty will admit him to Paradise thereby."* (Narrated by al-Bukhārī).

From Abū Umāmah Ṣudayy ibn 'Ajlān, may Allāh be pleased with him, he said the Messenger of Allāh, may Allāh's prayers and peace be upon him, said: *"O son of Ādam, if you spend the surplus, it is better for you; and if you withhold it, it is worse for you. You are not blamed for (keeping) what is sufficient. And begin with those whom you support. And the upper hand is better than the lower hand."* (Narrated by Muslim).

From Anas, may Allāh be pleased with him, he said: *"The Messenger of Allāh, may Allāh's prayers and peace be upon him, was never asked for anything for the sake of Islām but he gave it. A man came to him, and he gave him sheep between two mountains. He returned to his people and said, 'O my people, embrace Islām, for Muḥammad gives a gift like one who does not fear poverty.' And if a man embraced Islām wanting only the world, he would not remain long before Islām became more beloved to him than the world and all that is in it."* (Narrated by Muslim).

From 'Umar, may Allāh be pleased with him, he said: *"The Messenger of Allāh, may Allāh's prayers and peace be upon him, distributed something. I said, 'O Messenger of Allāh, others besides these were more deserving of it than them.' He said, 'They gave me the choice: either they would ask me importunately, and I would give them, or they would call me miserly, and I am not miserly.'"* (Narrated by Muslim).

From Jubayr ibn Muṭ'īm, may Allāh be pleased with him, that he said: *"While he was traveling with the Prophet, may Allāh's prayers and peace be upon him, on his return from Ḥunayn, the Bedouins clung to him, asking him, until they forced him to a*

*samurah tree, and it snatched his cloak. The Prophet, may Allāh's prayers and peace be upon him, stopped and said, 'Give me back my cloak. If I had camels equal to the number of these thorny trees, I would divide them among you. Then you would not find me miserly, nor a liar, nor a coward.'"* (Narrated by al-Bukhārī). "Maqfalahu" means during his return. "Al-samurah" is a tree, and "al-ʿiḍāh" are thorny trees.

From Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh's prayers and peace be upon him, said: *"Charity does not decrease wealth. Allāh does not increase a servant in forgiveness except in honor. And no one humbles himself for Allāh except that Allāh, Mighty and Majestic, raises him."* (Narrated by Muslim).

From Abū Kabshah ʿAmr ibn Saʿd al-Anmārī, may Allāh be pleased with him, that he heard the Messenger of Allāh, may Allāh's prayers and peace be upon him, say: *"There are three things for which I swear an oath, and I will narrate a ḥadīth to you, so preserve it: The wealth of a servant is not decreased by charity. No servant is wronged in an injustice and bears it patiently but Allāh increases him in honor. And no servant opens a door of begging but Allāh opens for him a door of poverty,"* or a similar phrase. *"And I will narrate a ḥadīth to you, so preserve it. He said: 'The world is for four types of people: A servant whom Allāh has provided with wealth and knowledge, so he fears his Lord concerning it, maintains his family ties with it, and knows Allāh's right in it – this one is in the best of stations. A servant whom Allāh has provided with knowledge but not with wealth, and he is sincere in his intention, saying, 'If I had wealth, I would do with it as so-and-so does.' He is (rewarded according to) his intention, so their reward is equal. A servant whom Allāh has provided with wealth but not with knowledge, so he misuses his wealth without knowledge, not fearing his Lord concerning it, nor maintaining his family ties with it, nor knowing Allāh's right in it – this one is in the worst of stations. And a servant whom Allāh has not provided with wealth nor knowledge, and he says, 'If I had wealth, I would do with it as so-and-so*

*does (i.e., the one in the worst station)."* He is (judged by) his intention, so their burden (of sin) is equal.'" (Narrated by al-Tirmidhī, who said it is a good, sound ḥadīth).

From 'Ā'ishah, may Allāh be pleased with her, that they slaughtered a sheep. The Prophet, may Allāh's prayers and peace be upon him, said: *"What remains of it?" She said, "Nothing remains of it except its shoulder."* He said, *"All of it remains except its shoulder."* (Narrated by al-Tirmidhī, who said it is a sound ḥadīth). Its meaning is: they gave it all in charity except its shoulder, so he said, *"It remains for us in the Hereafter, except its shoulder."*

From Asmā' bint Abī Bakr al-Ṣiddīq, may Allāh be pleased with them both, she said the Messenger of Allāh, may Allāh's prayers and peace be upon him, said to me: *"Do not tie up (your money bag), lest Allāh tie up (His blessings) from you."* In another narration: *"Spend, or give freely, or donate, and do not count, lest Allāh count against you. And do not hoard, lest Allāh hoard from you."* (Agreed upon). "Anfiḥī" with an un-dotted ḥā' means the same as "anfiqī" (spend), and so does "anḍiḥī."

From Abū Hurayrah, may Allāh be pleased with him, that he heard the Messenger of Allāh, may Allāh's prayers and peace be upon him, say: *"The likeness of the miser and the spender is like that of two men wearing iron coats of mail from their chests to their collarbones. As for the spender, he does not spend anything but it expands or covers his skin until it hides his fingertips and effaces his tracks. As for the miser, he does not want to spend anything but every ring sticks in its place, so he tries to widen it, but it does not widen."* (Agreed upon).

"Al-jubbah" is the coat of mail. Its meaning is that whenever the spender spends, it (the coat of mail, symbolizing blessings) expands and lengthens until it drags behind him and hides his feet and the trace of his walking and his steps.

From him, he said the Messenger of Allāh, may Allāh's prayers and peace be upon him, said: *"Whoever gives in charity the equivalent of a date from good earnings – and*

*Allāh accepts only that which is good – Allāh accepts it with His Right Hand and then nurtures it for its owner as one of you nurtures his foal, until it becomes like a mountain."* (Agreed upon).

"Al-falw" with a fatḥah on the fā', a ḍammah on the lām, and a shaddah on the wāw; it is also said with a kasrah on the fā', a sukūn on the lām, and a light wāw. It means a foal.

From him, from the Prophet, may Allāh's prayers and peace be upon him, who said: *"While a man was walking in a desert, he heard a voice in a cloud, 'Water the garden of so-and-so.' That cloud moved aside and emptied its water into a ḥarrah (volcanic stony tract). A channel from those channels collected all that water. He followed the water and found a man standing in his garden, diverting the water with his spade. He said to him, 'O servant of Allāh, what is your name?' He said, 'So-and-so' – the name he had heard in the cloud. He said to him, 'O servant of Allāh, why do you ask me my name?' He said, 'I heard a voice in the cloud from which this water came, saying, 'Water the garden of so-and-so" – for your name. What do you do with it?' He said, 'Since you have said this, I look at what comes out of it, give one-third in charity, my family and I eat one-third, and I reinvest one-third in it.'"* (Narrated by Muslim).

"Al-ḥarrah" is land covered with black stones. "Al-sharjah" with a fatḥah on the shīn, a sukūn on the rā', and with a jīm, is a watercourse.

### **Contentment, Chastity, Moderation in Living, and Condemnation of Asking Without Necessity**

Al-Nawawī said in Riyāḍ al-Ṣāliḥīn:

Allāh Almighty said: *{And there is no creature on earth but that upon Allāh is its provision.}* (Hūd 11:6). And Allāh Almighty said: *{For the poor who have been restricted for the cause of Allāh, unable to move about in the land. An ignorant [person] would think them rich because of their anstinence. You know them by their*



*mark; they do not ask people persistently.}* (Al-Baqarah 2:273). And Allāh Almighty said: *{And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate.}* (Al-Furqān 25:67). And Allāh Almighty said: *{And I did not create the jinn and mankind except to worship Me. I do not want from them any provision, nor do I want them to feed Me.}* (Al-Dhāriyāt 51:56-57).

From Abū Hurayrah, may Allāh be pleased with him, from the Prophet, may Allāh's prayers and peace be upon him, who said: *"Richness is not in the abundance of possessions, but richness is the richness of the soul."* (Agreed upon).

From 'Abd Allāh ibn 'Amr, may Allāh be pleased with them both, that the Messenger of Allāh, may Allāh's prayers and peace be upon him, said: *"He has succeeded who embraces Islām, is provided with sustenance that is sufficient, and Allāh makes him content with what He has given him."* (Narrated by Muslim).

From Ḥakīm ibn Ḥizām, may Allāh be pleased with him, he said: *"I asked the Messenger of Allāh, may Allāh's prayers and peace be upon him, and he gave me. Then I asked him, and he gave me. Then I asked him, and he gave me. Then he said, 'O Ḥakīm, this wealth is green and sweet. Whoever takes it with generosity of soul, it will be blessed for him. And whoever takes it with an expectant soul, it will not be blessed for him, and he will be like one who eats but is not satisfied. And the upper hand is better than the lower hand.' Ḥakīm said, 'So I said, "O Messenger of Allāh, by Him Who sent you with the truth, I will not take anything from anyone after you until I depart from this world."'"* Abū Bakr, may Allāh be pleased with him, used to call Ḥakīm to give him his share of the spoils, but he would refuse to accept anything from him. Then 'Umar, may Allāh be pleased with him, called him to give him, but he refused to accept it. So 'Umar said, *'O assembly of Muslims, I call you to witness regarding Ḥakīm that I am offering him his right which Allāh has allotted him from this fay' (spoils), but he refuses to take it.'* So Ḥakīm did not take anything from anyone after the Prophet, may Allāh's prayers and peace be upon him, until he died." (Agreed upon).

"Yarza'u" with a rā', then a zāy, then a hamzah, means he did not take anything from anyone. The origin of "al-ruz" is decrease, meaning he did not decrease anyone by taking from him. "Ishrāf al-nafs" is its looking forward to and coveting something. "Sakhāwat al-nafs" is not looking forward to something, not coveting it, not caring about it, and not being greedy for it.

From Abū Burdah, from Abū Mūsā al-Ash'arī, may Allāh be pleased with him, he said: *"We went out with the Messenger of Allāh, may Allāh's prayers and peace be upon him, on an expedition, and we were six men with one camel between us, taking turns riding it. Our feet became sore, my feet became sore, and my toenails fell off. So we used to wrap rags around our feet. Thus, it was named the Expedition of Dhāt al-Riqā' (the one with rags) because of the rags we used to tie around our feet."* Abū Burdah said, *"So Abū Mūsā narrated this ḥadīth, then he disliked doing so and said, 'What was I doing by mentioning it?' He said, 'It was as if he disliked that any of his deeds should be disclosed.'"* (Agreed upon).

From 'Amr ibn Taghlib, may Allāh be pleased with him: *"That the Messenger of Allāh, may Allāh's prayers and peace be upon him, was brought some wealth or captives, and he distributed it. He gave to some men and left others. It reached him that those who were left were resentful. So he praised Allāh and lauded Him, then said, 'As for what follows, by Allāh, I give to a man and leave a man, and the one I leave is more beloved to me than the one I give. But I only give to some people because of what I see in their hearts of anxiety and impatience, and I entrust other people to the richness and goodness that Allāh has placed in their hearts, among them 'Amr ibn Taghlib.'" 'Amr ibn Taghlib said, 'By Allāh, I would not love to have red camels in exchange for the words of the Messenger of Allāh, may Allāh's prayers and peace be upon him.'"* (Narrated by al-Bukhārī).

From Ḥakīm ibn Ḥizām, may Allāh be pleased with him, that the Prophet, may Allāh's prayers and peace be upon him, said: *"The upper hand is better than the lower hand. Start with those whom you support. And the best charity is that which is given when one is rich (i.e., has enough for oneself). Whoever seeks to be chaste, Allāh will make him chaste. And whoever seeks to be self-sufficient, Allāh will make him self-sufficient."* (Agreed upon).

From Sufyān Ṣakhr ibn Ḥarb, may Allāh be pleased with him, he said the Messenger of Allāh, may Allāh's prayers and peace be upon him, said: *"Do not be importunate in asking. By Allāh, no one among you asks me for something, and his asking extracts something from me while I am unwilling to give it, that he will be blessed in what I have given him."* (Narrated by Muslim).

From Abū 'Abd al-Raḥmān 'Awf ibn Mālīk al-Ashja'ī, may Allāh be pleased with him, he said: *"We were with the Messenger of Allāh, may Allāh's prayers and peace be upon him, nine, or eight, or seven of us. He said, 'Will you not pledge allegiance to the Messenger of Allāh, may Allāh's prayers and peace be upon him?' We had recently pledged allegiance, so we said, 'We have already pledged allegiance to you, O Messenger of Allāh.' Then he said, 'Will you not pledge allegiance to the Messenger of Allāh?' So we extended our hands and said, 'We have pledged allegiance to you, O Messenger of Allāh. Upon what shall we pledge allegiance to you?' He said, 'That you worship Allāh and do not associate anything with Him, (perform) the five prayers, and obey.' And he whispered a word softly, 'And do not ask people for anything.' I indeed saw some of those individuals; if the whip of one of them fell, he would not ask anyone to hand it to him."* (Narrated by Muslim).

From Ibn 'Umar, may Allāh be pleased with them both, that the Prophet, may Allāh's prayers and peace be upon him, said: *"Begging will not cease with one of you until he meets Allāh Almighty with no piece of flesh on his face."* (Agreed upon).

"Al-muz'ah" with a ḍammah on the mīm, a sukūn on the zāy, and with an un-dotted 'ayn, means a piece.

From him, that the Messenger of Allāh, may Allāh's prayers and peace be upon him, said while he was on the pulpit and mentioned charity and refraining from begging: *"The upper hand is better than the lower hand."* (Agreed upon). The upper hand is the one that gives, and the lower hand is the one that asks.

From Abū Hurayrah, may Allāh be pleased with him, he said: The Messenger of Allāh, may Allāh's prayers and peace be upon him, said: *"Whoever asks people to amass wealth is only asking for embers, so let him ask for little or much."* (Narrated by Muslim).

From Samurah ibn Jundub, may Allāh be pleased with him, he said the Messenger of Allāh, may Allāh's prayers and peace be upon him and his family, said: *"Indeed, asking is a scratch with which a man scratches his face, unless a man asks a ruler or for something that is unavoidable."* (Narrated by al-Tirmidhī, who said it is a good, sound ḥadīth). "Al-kadd" means a scratch and the like.

From Ibn Mas'ūd, may Allāh be pleased with him, he said the Messenger of Allāh, may Allāh's prayers and peace be upon him, said: *"Whoever is afflicted by poverty and refers it to people, his poverty will not be alleviated. And whoever refers it to Allāh, Allāh will soon grant him provision, sooner or later."* (Narrated by Abū Dāwūd and al-Tirmidhī, who said it is a good ḥadīth).

From Thawbān, may Allāh be pleased with him, he said the Messenger of Allāh, may Allāh's prayers and peace be upon him, said: *"Whoever guarantees for me that he will not ask people for anything, I will guarantee for him Paradise." I said, "I will." So he never used to ask anyone for anything.* (Narrated by Abū Dāwūd with a sound chain).

From Abū Bishr Qabiṣah ibn al-Mukhāriq, may Allāh be pleased with him, he said: *"I had incurred a debt (ḥamālah), so I came to the Messenger of Allāh, may Allāh's*

*prayers and peace be upon him, asking him about it. He said, 'Stay until charity comes to us, and we will order some for you.' Then he said, 'O Qabīṣah, asking is not permissible except for one of three: a man who has incurred a debt (ḥamālah), so asking is permissible for him until he obtains it, then he stops. A man who is struck by a calamity that destroys his wealth, so asking is permissible for him until he obtains a means of livelihood,' or he said, 'a sufficiency of livelihood.' 'And a man who is afflicted by poverty until three intelligent men from his people say, "So-and-so has been afflicted by poverty," so asking is permissible for him until he obtains a means of livelihood,' or he said, 'a sufficiency of livelihood.' 'Anything other than these forms of asking, O Qabīṣah, is suḥt (unlawful gain), which its owner consumes as suḥt.'"*

(Narrated by Muslim). "Al-ḥamālah" with a fatḥah on the ḥā' is when fighting or the like occurs between two groups, and a person reconciles between them for a sum of money which he bears and commits himself to. "Al-jā'ihah" is a calamity that affects a person's wealth. "Al-qawām" with a kasrah or fatḥah on the qāf is what sustains a person's affair, such as wealth and the like. "Al-sadād" with a kasrah on the sīn is what meets the need of the destitute and suffices him. "Al-fāqah" is poverty. "Al-ḥijā" is intellect.

From Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh's prayers and peace be upon him, said: *"The poor person (miskīn) is not the one who goes around to people and is turned away by a morsel or two, or a date or two. But the poor person is the one who does not find enough wealth to suffice him, nor is he recognized so that charity may be given to him, nor does he stand up and ask people."* (Agreed upon).

From Abū 'Abd Allāh al-Zubayr ibn al-'Awwām, may Allāh be pleased with him, he said the Messenger of Allāh, may Allāh's prayers and peace be upon him, said: *"For one of you to take his ropes, then go to the mountain and come with a bundle of firewood on his back and sell it, so that Allāh thereby preserves his dignity, is better for*

*him than asking people, whether they give him or refuse him."* (Narrated by al-Bukhārī).

From al-Miqdām ibn Ma'dikarib, may Allāh be pleased with him, from the Prophet, may Allāh's prayers and peace be upon him, who said: *"No one has ever eaten food better than that which he eats from the labor of his own hand. And indeed, the Prophet of Allāh Dāwūd, may Allāh's prayers and peace be upon him, used to eat from the labor of his own hand."* (Narrated by al-Bukhārī).

### **Altruism (Al-Īthār)**

His Almighty's saying: *{And they prefer [others] over themselves, even though they are in privation.}* (Al-Ḥashr 59:9).

From Abū Hurayrah, he said: *"A man came to the Messenger of Allāh, may Allāh's prayers and peace be upon him, and said, 'I am exhausted and in need.' So he sent to one of his wives, and she said, 'By Him Who sent you with the truth, I have nothing but water.' Then he sent to another, and she said the same, until all of them said the same: 'No, by Him Who sent you with the truth, I have nothing but water.' He said, 'Who will host this man tonight, may Allāh have mercy on him?' A man from the Anṣār stood up and said, 'I will, O Messenger of Allāh.' He went with him to his home and said to his wife, 'Do you have anything?' She said, 'No, except the food for my children.' He said, 'Distract them with something. When our guest enters, extinguish the lamp and make it seem as if we are eating. When he reaches for food, go to the lamp as if to fix it and extinguish it.' He said, 'So they sat, and the guest ate. When morning came, he went to the Prophet, may Allāh's prayers and peace be upon him, who said, 'Allāh, Mighty and Majestic, was amazed by your deed with your guest last night.'"*

- Ibn 'Umar said: *"A sheep's head was gifted to a man from the companions of the Messenger of Allāh, may Allāh's prayers and peace be upon him. He said, 'My*

*brother so-and-so and his family are more in need of this than us.' So he sent it to them. It continued to be sent from one to another until it circulated among seven households and returned to the first one. Then it was revealed: {And they prefer [others] over themselves}."*

- Ibn 'Abbās said the Prophet, may Allāh's prayers and peace be upon him, said to the Anṣār on the day of Banū al-Naḍīr: *"If you wish, your homes and properties will remain yours, and we will not give you any share of the spoils."* The Anṣār said, *"Rather, we will share our homes and properties with our brothers and prefer them with the spoils."* Then it was revealed: *{And they prefer [others] over themselves}."* The first narration is more authentic.
- Altruism (īthār) is to prefer others over oneself and one's worldly fortunes, out of a desire for religious rewards. This arises from strength of certainty, firm love, and patience in hardship. It is said, "āthartuhu bi kadhā," meaning "I singled him out with it and preferred him." The object of altruism is omitted, meaning they prefer them over themselves with their wealth and homes, not out of richness but despite their need for them, as previously explained.
- In Mālik's Muwaṭṭa': *"It reached him from 'Ā'ishah, the wife of the Prophet, may Allāh's prayers and peace be upon him, that a poor man asked her while she was fasting, and there was nothing in her house except a loaf of bread. She said to her maidservant, 'Give it to him.' The maidservant said, 'You have nothing to break your fast with.' She said, 'Give it to him.' She said, 'So I did.' She said, 'When evening came, a household or a person who used to send us gifts sent us a sheep and its shroud.' 'Ā'ishah called me and said, 'Eat from this, for this is better than your loaf.'"* Our scholars said: This is from profitable wealth and a pure deed. Then Allāh Almighty hastens from it what He wills, and that does

not diminish what is stored for him. Whoever leaves something for Allāh will not find its loss. And ‘Ā’ishah, may Allāh be pleased with her, in this act of hers, is among those whom Allāh praised for preferring others over themselves despite the privation they were in, and that whoever does so has been protected from the stinginess of his soul and has succeeded with a success after which there is no loss.

- Al-Nasā’ī narrated from Nāfi‘ that Ibn ‘Umar fell ill and craved grapes. A cluster was bought for him for a dirham. A poor man came and asked, so he said, "Give it to him." Then someone else went, bought it for a dirham, and brought it to him. The asker wanted to return, but he was prevented. Had Ibn ‘Umar known it was that same cluster, he would not have tasted it, because what is given for Allāh's sake does not return to one.
- Ibn al-Mubāarak mentioned, he said Muḥammad ibn Muṭarrif informed us, he said Abū Ḥāzim narrated to us from ‘Abd al-Raḥmān ibn Sa‘īd ibn Yarbū‘ from Mālik al-Dār that ‘Umar ibn al-Khaṭṭāb, may Allāh be pleased with him, took four hundred dinars, put them in a purse, then said to the boy, "Go with this to Abū ‘Ubaydah ibn al-Jarrāḥ, then linger for a while in the house until you see what he does with it." The boy went to him with it and said, "The Commander of the Faithful says, 'Use this for some of your needs.'" He said, "May Allāh connect him (with good) and have mercy on him." Then he said, "Come, O servant girl, take these seven to so-and-so, and these five to so-and-so," until he had distributed it all. The boy returned to ‘Umar and informed him, and found that he had prepared a similar amount for Mu‘ādh ibn Jabal. He said, "Go with this to Mu‘ādh ibn Jabal and linger in the house for a while until you see what he does." He went to him with it and said, "The Commander of the Faithful says, 'Use this for some of your needs.'" He said, "May Allāh have



mercy on him and connect him (with good)." And he said, "O servant girl, go to the house of so-and-so with this much, and to the house of so-and-so with that much." Mu'ādh's wife looked out and said, "And we, by Allāh, are poor, so give us." Nothing remained in the cloth except two dinars, which he had brought to her. The boy returned to 'Umar with that. He said, "Indeed, they are brothers, one from another."

- Similar is narrated from 'Ā'ishah, may Allāh be pleased with her, regarding Mu'āwiyah's gift to her, which was ten thousand, and al-Munkadir had entered upon her. If it is said: Authentic reports have come prohibiting the giving of all that one owns, it is replied: This was disliked in the case of one from whom patience in poverty is not trusted, and it is feared that he might resort to begging if he loses what he has to spend. As for the Anṣār, whom Allāh praised for preferring others over themselves, they were not of this description. Rather, they were as Allāh Almighty said: *{And the patient in poverty and hardship and during battle.}* Altruism in their case was better than withholding. And withholding for one who is not patient and resorts to begging is better than altruism.
- It is narrated that a man came to the Prophet, may Allāh's prayers and peace be upon him, with something like an egg of gold and said, "This is charity." He threw it at him and said, *"One of you comes with all that he owns and gives it in charity, then he is sold (or sits begging) from people."* And Allāh knows best.
- Ninthly, altruism with the self is above altruism with wealth, even if it benefits the self. Among the common proverbs: "And generosity with the self is the utmost limit of generosity."

- The best generosity with the self is generosity in protecting the Messenger of Allāh, may Allāh's prayers and peace be upon him. In the Ṣaḥīḥ, Abū Ṭalḥah shielded the Prophet, may Allāh's prayers and peace be upon him, on the day of Uḥud. The Prophet, may Allāh's prayers and peace be upon him, would try to look to see the enemy, and Abū Ṭalḥah would say to him, "Do not look out, O Messenger of Allāh, lest they hit you. My neck before your neck." He protected the Messenger of Allāh, may Allāh's prayers and peace be upon him, with his hand, and it became paralyzed.
- Ḥudhayfah al-ʿAdawī said: "On the day of Yarmūk, I set out looking for my cousin, and I had some water with me. I was saying, 'If he has any life left in him, I will give him water.' Then I found him. I said to him, 'Shall I give you water?' He gestured with his head, 'Yes.' Then I heard a man saying, 'Ah! Ah!' My cousin gestured to me to go to him. It was Hishām ibn al-ʿĀṣ. I said, 'Shall I give you water?' He gestured, 'Yes.' Then he heard another saying, 'Ah! Ah!' Hishām gestured for me to go to him. I went to him, and he had died. I returned to Hishām, and he had died. I returned to my cousin, and he had died."
- Abū Yazīd al-Biṣṭāmī said: "No one ever overcame me as much as a young man from Balkh who came to us on Ḥajj. He said to me, 'O Abū Yazīd, what is the definition of asceticism (zuhd) according to you?' I said, 'If we find, we eat; and if we lack, we are patient.' He said, 'Thus are the dogs of Balkh with us.' I said, 'What is the definition of asceticism according to you?' He said, 'If we lack, we are thankful; and if we find, we prefer others.'"
- It is narrated about Abū al-Ḥasan al-Anṭākī that thirty-odd men gathered at his place in a village near Rayy. They had a few loaves of bread, not enough to

satisfy all of them. They broke the loaves, extinguished the lamp, and sat down to eat. When the food was removed, it was as it was; no one had eaten anything from it, preferring his companion over himself.

- His Almighty's saying: *{Even though they are in privation (khaṣāṣah)}*. Al-Khaṣāṣah is a need that disrupts one's condition. Its origin is from al-ikhtisāṣ, which is being singled out for something. So al-khaṣāṣah is being singled out by need, meaning even if they were in want and need.
- His Almighty's saying: *{And whoever is protected from the stinginess of his soul - it is those who will be the successful.}* Al-shuḥḥ and al-bukhl are the same. It is said, "rajulun shaḥīḥun bayyinu al-shuḥḥi wa al-shaḥḥi wa al-shaḥāḥah." Some linguists considered al-shuḥḥ to be more severe than al-bukhl. In al-Ṣiḥāḥ: al-shuḥḥ is miserliness with greed. It is narrated from al-Aswad from Ibn Mas'ūd that a man came to him and said, "I fear I have perished." He asked, "And what is that?" He said, "I heard Allāh, Mighty and Majestic, say, *{And whoever is protected from the stinginess of his soul - it is those who will be the successful}*, and I am a stingy man; I hardly let anything out of my hand." Ibn Mas'ūd said, "That is not the shuḥḥ which Allāh ta'ālā mentioned in the Qur'ān. The shuḥḥ which Allāh ta'ālā mentioned in the Qur'ān is to wrongfully consume your brother's wealth. But that is bukhl (miserliness), and what an evil thing is bukhl." So he, may Allāh be pleased with him, differentiated between shuḥḥ and bukhl. Ṭāwūs said: "Bukhl is for a person to be miserly with what is in his hand, and shuḥḥ is to be avaricious for what is in the hands of others, loving to have what is in their hands through lawful and unlawful means."

- Anas said the Prophet, may Allāh's prayers and peace be upon him, said: *"He is free from shuḥḥ who pays the zakāh, hosts the guest, and gives in times of calamity."* And from him, that the Prophet, may Allāh's prayers and peace be upon him, used to pray: *"O Allāh, I seek refuge in You from the stinginess of my soul, its extravagance, and its whisperings."* Abū al-Hayyāj al-Asadī said: "I saw a man in ṭawāf praying, 'O Allāh, protect me from the stinginess of my soul,' not adding anything to that. I said to him (why only this). He said, 'If I am protected from the stinginess of my soul, I will not steal, nor commit adultery, nor do (evil).'' The man was 'Abd al-Raḥmān ibn 'Awf." I say: This is indicated by his, may Allāh's prayers and peace be upon him, saying: *"Fear oppression, for oppression will be darkneses on the Day of Resurrection. And fear shuḥḥ (stinginess/avarice), for shuḥḥ destroyed those before you. It led them to shed their blood and violate their sanctities."* We have explained this at the end of Āl 'Imrān. Kisrā said to his companions, "What thing is most harmful to the son of Ādam?" They said, "Poverty." Kisrā said, "Shuḥḥ is more harmful than poverty, because the poor person, if he finds (something), is satisfied, but the shaḥīḥ (stingy/avaricious person), if he finds (something), is never satisfied."

Ibn al-Qayyim, may Allāh have mercy on him, said in Madārij al-Sālikīn:

Allāh Almighty said: *{And they prefer [others] over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.}* (Al-Ḥashr 59:9). Altruism (īthār) is the opposite of stinginess (shuḥḥ), for the one who prefers others over himself is abandoning what he himself needs. The stingy person (shaḥīḥ) is eager for what is not in his hand; if something comes into his hand, he is stingy with it and miserly about giving it out. So, miserliness (bukhl) is the fruit of stinginess (shuḥḥ), and shuḥḥ commands bukhl, as the Prophet said: *"Beware of shuḥḥ, for shuḥḥ destroyed those before you. It*

*commanded them to be miserly, so they were miserly, and it commanded them to sever ties, so they severed ties."* The miser (bakhīl) is one who answers the call of shuḥḥ, and the altruist (mu'thir) is one who answers the call of generosity (jūd). Likewise, generosity regarding what is in the hands of people is true generosity (sakhā'), and it is better than the generosity of giving. 'Abd Allāh ibn al-Mubārak said: "Generosity of the soul concerning what is in the hands of people is better than generosity of the soul by giving."

This station is the station of munificence (jūd), generosity (sakhā'), and excellence (iḥsān). It is called the station of altruism (īthār) because it is its highest rank. For the ranks are three: First, that giving does not diminish him nor is it difficult for him; this is the station of generosity (sakhā'). Second, that he gives the majority and keeps something for himself, or keeps an amount similar to what he gave; this is munificence (jūd). Third, that he prefers another with something despite his own need for it; this is the rank of altruism (īthār).

Its opposite is selfishness (atharah), which is preferring oneself over one's brother with what he needs. This is the rank concerning which the Messenger of Allāh said to the Anṣār, may Allāh be pleased with them: *"You will encounter selfishness (atharah) after me, so be patient until you meet me at the Pool (Ḥawḍ)."* The Anṣār are those whom Allāh described with altruism in His saying: {*And they prefer [others] over themselves, even though they are in privation.*} (Al-Ḥashr 59:9). So He described them with the highest ranks of generosity, and that was well-known among them. Qays ibn Sa'd ibn 'Ubādah, may Allāh be pleased with them both, was one of the renowned generous individuals, to the extent that he once fell ill and found his brothers slow in visiting him. He asked about them, and they said, "They were ashamed because of the debt they owed you." He said, "May Allāh disgrace wealth that prevents brothers from visiting!" Then he ordered a caller to announce, "Whoever owes Qays any wealth, he is absolved of it." By evening, the threshold of his door was broken due to the multitude of those who visited him. They once said

to him, "Have you seen anyone more generous than yourself?" He said, "Yes. We stayed in the desert with a woman. Her husband arrived, and she said, 'Guests have alighted with you.' He brought a she-camel and slaughtered it, saying, 'Help yourselves.' The next day, he brought another and slaughtered it. We said, 'We only ate a little from the one slaughtered yesterday.' He said, 'I do not feed my guests leftovers.' We stayed with him for two or three days, and the sky was raining, and he continued to do this. When we wanted to depart, we placed a hundred dinars in his house and said to the woman, 'Apologize to him for us.' We left. When daylight came, a man was shouting behind us, 'Stop, O vile caravan! You gave me payment for my hospitality.' Then he caught up with us and said, 'You will take it, or I will pierce you with my spear.' So we took it and departed."

### **Gentleness and Forbearance (Al-Rifq wa al-Hilm)**

Al-Nawawī, may Allāh have mercy on him, said: Chapter on Forbearance, Deliberation, and Gentleness. Allāh the Exalted said: *{And those who restrain anger and pardon people; and Allāh loves the doers of good.}* (Āl ‘Imrān:134). And He the Exalted said: *{Show forgiveness, enjoin what is good, and turn away from the ignorant.}* (Al-A‘rāf:199). And He the Exalted said: *{And not equal are the good deed and the evil deed. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].}* (Fuṣṣilat:34-35). And He the Exalted said: *{And whoever is patient and forgives – indeed, that is of the matters [requiring] determination.}* (Al-Shūrā:43).

- It is narrated from Ibn ‘Abbās, may Allāh be pleased with them both, that the Messenger of Allāh, may Allāh bless him and grant him peace, said to Ashajj ‘Abd al-Qays: *"Indeed, you possess two qualities that Allāh loves: forbearance*

*and deliberation.*" Reported by Muslim.

- It is narrated from 'Ā'ishah, may Allāh be pleased with her, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Indeed, Allāh is Gentle and loves gentleness in all matters."* Agreed upon.
- It is narrated from her that the Prophet, may Allāh bless him and grant him peace, said: *"Indeed, Allāh is Gentle and loves gentleness. He grants for gentleness what He does not grant for harshness, and what He does not grant for anything else."* Reported by Muslim.
- It is narrated from her that the Prophet, may Allāh bless him and grant him peace, said: *"Gentleness is not found in anything except that it adorns it, and it is not removed from anything except that it disgraces it."* Reported by Muslim.
- It is narrated from Abū Hurayrah, may Allāh be pleased with him, that he said: *"A Bedouin urinated in the mosque, and the people stood up to deal with him. The Prophet, may Allāh bless him and grant him peace, said: 'Leave him and pour a bucket of water or a large container of water over his urine. You have been sent to make things easy and not to make things difficult.'"* Reported by al-Bukhārī.
- It is narrated from Anas, may Allāh be pleased with him, from the Prophet, may Allāh bless him and grant him peace, that he said: *"Make things easy and do not make things difficult; give good tidings and do not drive people away."* Agreed upon.

- It is narrated from Jarīr ibn ‘Abd Allāh, may Allāh be pleased with him, that he said: *"I heard the Messenger of Allāh, may Allāh bless him and grant him peace, say: 'Whoever is deprived of gentleness is deprived of all good.'"* Reported by Muslim.
- It is narrated from Abū Hurayrah, may Allāh be pleased with him: *"A man said to the Prophet, may Allāh bless him and grant him peace, 'Advise me.' He said, 'Do not become angry.' The man repeated his request several times, and he said, 'Do not become angry.'"* Reported by al-Bukhārī.
- It is narrated from Abū Ya‘lā Shaddād ibn Aws, may Allāh be pleased with him, from the Messenger of Allāh, may Allāh bless him and grant him peace, that he said: *"Indeed, Allāh has prescribed excellence in everything. So, if you kill, kill excellently, and if you slaughter, slaughter excellently. Let one of you sharpen his blade and spare suffering to the animal he slaughters."* Reported by Muslim.
- It is narrated from ‘Ā’ishah, may Allāh be pleased with her, that she said: *"Never was the Messenger of Allāh, may Allāh bless him and grant him peace, given a choice between two matters except that he chose the easier of them, as long as it was not sinful. If it was sinful, he was the furthest of people from it. And never did the Messenger of Allāh, may Allāh bless him and grant him peace, seek revenge for himself in any matter, unless a sanctity of Allāh was violated, in which case he would seek revenge for Allāh the Exalted."* Agreed upon.
- It is narrated from Ibn Mas‘ūd, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Shall I not inform you of whom is forbidden from the Fire, or for whom the Fire is*



*forbidden? It is forbidden for everyone who is close [to people], lenient, gentle, and easy-going."* Reported by al-Tirmidhī, who said it is a ḥasan ḥadīth.

As mentioned in *Al-Targhīb wa al-Tarhīb* by al-Ḥāfiẓ al-Mundhirī, may Allāh have mercy on him:

### **Encouragement of Gentleness, Deliberation, and Forbearance:**

- It is narrated from Jarīr ibn ‘Abd Allāh, may Allāh be pleased with him, that the Prophet, may Allāh bless him and grant him peace, said: *"Indeed, Allāh, the Almighty and Majestic, grants for gentleness what He does not grant for harshness. And if Allāh loves a servant, He bestows gentleness upon him. No household is deprived of gentleness except that they are deprived [of good]."* Reported by Muslim and Abū Dāwūd.
- It is narrated from Abū al-Dardā’, may Allāh be pleased with him, from the Prophet, may Allāh bless him and grant him peace, that he said: *"Whoever is given his share of gentleness has been given his share of good, and whoever is deprived of his share of gentleness has been deprived of his share of good."* Reported by al-Tirmidhī, who said it is a ḥasan ṣaḥīḥ ḥadīth.
- It is narrated from Abū Umāmah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Indeed, Allāh, the Almighty and Majestic, loves gentleness, is pleased with it, and aids [one] in it more than He aids in harshness."* Reported by al-Ṭabarānī.
- It is narrated from Ibn Mas‘ūd, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Shall I not inform you of whom is forbidden from the Fire, or for whom the Fire is*

*forbidden? It is forbidden for everyone who is lenient, gentle, and easy-going."*

Reported by al-Tirmidhī and Ibn Ḥibbān.

- It is narrated from Anas ibn Mālīk, may Allāh be pleased with him, from the Prophet, may Allāh bless him and grant him peace, that he said: *"Deliberation is from Allāh, and haste is from Satan. No one has more excuses [accepted by Allāh] than Allāh, and nothing is more beloved to Allāh than praise."* Reported by Abū Yaʿlā, and its narrators are those of the Ṣaḥīḥ.
- It is narrated from Anas, may Allāh be pleased with him, that he said: *"I was walking with the Messenger of Allāh, may Allāh bless him and grant him peace, and he was wearing a Najrānī cloak with a thick border. A Bedouin caught up with him and pulled his cloak so violently that I looked at the side of the neck of the Messenger of Allāh, may Allāh bless him and grant him peace, and the border of the cloak had left a mark due to the severity of his pull. Then he said, 'O Muḥammad, order that I be given some of Allāh's wealth that you have.' He turned to him, smiled, and then ordered that he be given something."* Reported by al-Bukhārī and Muslim.
- It is narrated from Ibn Masʿūd, may Allāh be pleased with him, that he said: *"It is as if I am looking at the Messenger of Allāh, may Allāh bless him and grant him peace, narrating about a prophet from among the prophets whose people struck him and made him bleed, while he was wiping the blood from his face and saying, 'O Allāh, forgive my people, for they do not know.'"* Reported by al-Bukhārī and Muslim.
- It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"The*

*strong man is not the one who overpowers others in wrestling; rather, the strong man is the one who controls himself when he is angry."* Reported by al-Bukhārī and Muslim.

### **Cheerfulness of Face and Kind Speech:**

As mentioned in *Al-Targhīb wa al-Tarhīb* by al-Ḥāfiẓ al-Mundhirī:

- It is narrated from Abū Dharr, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Do not belittle any good deed, even if it is meeting your brother with a cheerful face."* Reported by Muslim.
- It is narrated from al-Ḥasan, may Allāh be pleased with him, from the Prophet, may Allāh bless him and grant him peace, that he said: *"Part of charity is to greet people with a cheerful face."* Reported by Ibn Abī al-Dunyā, and it is a mursal ḥadīth.
- It is narrated from Jābir ibn ‘Abd Allāh, may Allāh be pleased with them both, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Every good deed is charity. And indeed, part of good deeds is to meet your brother with a cheerful face, and to pour from your bucket into your brother's vessel."* Reported by Aḥmad and al-Tirmidhī.
- It is narrated from Abū Dharr, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Your smiling in your brother's face is charity. Your enjoining good and forbidding evil is charity. Your guiding a man in a land where he is lost is charity for you. Your removing harm, thorns, and bones from the road is charity for you. Your pouring from your bucket into your brother's bucket is charity for you."*

Reported by al-Tirmidhī, who graded it ḥasan, and Ibn Ḥibbān in his Ṣaḥīḥ. He added: *"And your helping a man with poor eyesight is charity for you."*

- It is narrated from Abū Jurayy al-Hujaymī, may Allāh be pleased with him, that he said: *"I came to the Messenger of Allāh, may Allāh bless him and grant him peace, and said, 'O Messenger of Allāh, we are a people from the desert, so teach us something by which Allāh may benefit us.' He said, 'Do not belittle any good deed, even if it is pouring from your bucket into the vessel of one who asks for water, or speaking to your brother with a cheerful face towards him. And beware of letting your lower garment hang down, for it is from conceit, and Allāh does not love it. If a man insults you with something he knows about you, do not insult him with what you know about him, for his reward will be for you, and its evil consequence will be upon him who said it.'"* Reported by Abū Dāwūd, al-Tirmidhī, and Ibn Ḥibbān.
- It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Prophet, may Allāh bless him and grant him peace, said: *"And a kind word is charity."* Reported by al-Bukhārī and Muslim.
- It is narrated from ‘Adī ibn Ḥātim, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Protect yourselves from the Fire, even with half a date. And whoever does not find [even that], then with a kind word."* Reported by al-Bukhārī and Muslim.

## **Mercy**

Imām al-Nawawī, may Allāh have mercy on him, said:

Chapter on Revering the Sanctities of Muslims, Clarifying their Rights, and Showing Compassion and Mercy Towards Them:

Allāh the Exalted said: *{That [is so]. And whoever honors the sacred ordinances of Allāh - it is best for him in the sight of his Lord.}* (Al-Ḥajj:30). And He the Exalted said: *{That [is so]. And whoever honors the symbols of Allāh - indeed, it is from the piety of hearts.}* (Al-Ḥajj:32). And He the Exalted said: *{And lower your wing to the believers.}* (Al-Ḥijr:88).

And He the Exalted said: *{Whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely.}* (Al-Mā'idah:32).

It is narrated from Abū Mūsā, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"A believer to another believer is like a building; each part strengthens the other."* And he interlaced his fingers. Agreed upon.

It is narrated from him that he said: *"The Messenger of Allāh, may Allāh bless him and grant him peace, said: 'Whoever passes through any of our mosques or markets carrying arrows should hold them by their points or grasp them with his palm, lest he should injure any of the Muslims with them.'"* Agreed upon.

It is narrated from al-Nu'mān ibn Bashīr, may Allāh be pleased with them both, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"The similitude of believers in their mutual love, mercy, and compassion is that of a body; when one part of it is in pain, the rest of the body joins it in restlessness and fever."* Agreed upon.

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that he said: *"The Prophet, may Allāh bless him and grant him peace, kissed al-Ḥasan ibn 'Alī, may Allāh be pleased with them both, while al-Aqra' ibn Ḥābis was with him. Al-Aqra' said, 'I*

*have ten children, and I have never kissed any of them.' The Messenger of Allāh, may Allāh bless him and grant him peace, looked at him and said, 'Whoever does not show mercy will not be shown mercy.'"* Agreed upon.

It is narrated from 'Ā'ishah, may Allāh be pleased with her, that she said: *"Some Bedouins came to the Messenger of Allāh, may Allāh bless him and grant him peace, and said, 'Do you kiss your children?' He said, 'Yes.' They said, 'But by Allāh, we do not kiss [them].'* The Messenger of Allāh, may Allāh bless him and grant him peace, said, *'What can I do for you if Allāh has removed mercy from your hearts?'"* Agreed upon.

It is narrated from Jarīr ibn 'Abd Allāh, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Whoever does not show mercy to people, Allāh will not show mercy to him."* Agreed upon.

It is narrated from Abū Qatādah al-Ḥārith ibn Rib'ī, may Allāh be pleased with him, that he said: *"The Messenger of Allāh, may Allāh bless him and grant him peace, said: 'I stand for prayer intending to prolong it, but then I hear the crying of a child, so I shorten my prayer, disliking to cause hardship to his mother.'"* Reported by al-Bukhārī.

It is narrated from Ibn 'Umar, may Allāh be pleased with them both, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"A Muslim is the brother of a Muslim: he does not wrong him nor abandon him. Whoever is in need of his brother, Allāh will be in his need. Whoever relieves a Muslim of a burden, Allāh will relieve him of a burden from the burdens of the Day of Resurrection. And whoever conceals [the faults of] a Muslim, Allāh will conceal him on the Day of Resurrection."* Agreed upon.

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"A Muslim is the brother of a Muslim: he does not betray him, nor lie to him, nor forsake him."*

*Everything of a Muslim is sacred to another Muslim: his honor, his wealth, and his blood. Piety is here. It is sufficient evil for a man to despise his Muslim brother."*

Reported by al-Tirmidhī.

It is narrated from him that he said: *"The Messenger of Allāh, may Allāh bless him and grant him peace, said: 'Do not envy one another; do not inflate prices by overbidding against one another; do not hate one another; do not turn away from one another; and do not enter into a transaction when others have already entered into it. Be servants of Allāh, brothers. A Muslim is the brother of a Muslim: he does not wrong him, nor despise him, nor forsake him. Piety is here' – and he pointed to his chest three times – 'It is sufficient evil for a man to despise his Muslim brother. Everything of a Muslim is sacred to another Muslim: his blood, his wealth, and his honor.'"* Reported by Muslim.

Najash means to increase the price of a commodity.

## **Strength**

It is narrated from Abū Hurayrah that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"A strong believer is better and more beloved to Allāh than a weak believer, and in both there is good. Strive for what benefits you, seek help from Allāh, and do not lose heart. If something befalls you, do not say, 'If only I had done such and such,' but rather say, 'Allāh has decreed, and what He willed, He did,' for 'if only' opens the door to Satan's work."*

## **Pardoning and Turning Away from the Ignorant:**

Imām al-Nawawī said: Allāh the Exalted said: *{Show forgiveness, enjoin what is good, and turn away from the ignorant.}* (Al-A'rāf:199). And He the Exalted said: *{So overlook [their faults] with gracious forgiveness.}* (Al-Hijr:85). And He the Exalted said: *{And let them pardon and overlook. Would you not like that Allāh should forgive you?}* (Al-Nūr:22). And He the Exalted said: *{And those who restrain anger and*

*pardon people; and Allāh loves the doers of good.}* (Āl ‘Imrān:134). And He the Exalted said: *{And whoever is patient and forgives – indeed, that is of the matters [requiring] determination.}* (Al-Shūrā:43). The verses on this topic are many and well-known.

It is narrated from ‘Ā’ishah that she said: *"The Messenger of Allāh, may Allāh bless him and grant him peace, never struck anything with his hand, neither a woman nor a servant, except when engaged in Jihād in the way of Allāh. And never was any harm done to him for which he took revenge from its doer, unless something of the sacred limits of Allāh the Exalted was violated, in which case he would take revenge for Allāh the Exalted."* Reported by Muslim.

It is narrated from Anas, may Allāh be pleased with him, that he said: *"I was walking with the Messenger of Allāh, may Allāh bless him and grant him peace, and he was wearing a Najrānī cloak with a thick border. A Bedouin caught up with him and pulled his cloak so violently that I looked at the side of the Prophet's shoulder, may Allāh bless him and grant him peace, and the border of the cloak had left a mark due to the severity of his pull. Then he said, 'O Muḥammad, order that I be given some of Allāh's wealth that you have.' He turned to him, smiled, and then ordered that he be given something."* Agreed upon.

It is narrated from Ibn Mas‘ūd, may Allāh be pleased with him, that he said: *"It is as if I am looking at the Messenger of Allāh, may Allāh bless him and grant him peace, narrating about a prophet from among the prophets, peace and blessings of Allāh be upon them, whose people struck him and made him bleed, while he was wiping the blood from his face and saying, 'O Allāh, forgive my people, for they do not know.'"* Agreed upon.

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"The strong man*



*is not the one who overpowers others in wrestling; rather, the strong man is the one who controls himself when he is angry."* Agreed upon.

### **Chapter on Bearing Harm:**

Allāh the Exalted said: *{And those who restrain anger and pardon people; and Allāh loves the doers of good.}* (Āl ‘Imrān:134). And He the Exalted said: *{And whoever is patient and forgives – indeed, that is of the matters [requiring] determination.}* (Al-Shūrā:43).

It is narrated from Abū Hurayrah, may Allāh be pleased with him: *"A man said, 'O Messenger of Allāh, I have relatives whom I try to maintain ties with, but they sever them. I treat them well, but they treat me badly. I am forbearing towards them, but they are ignorant towards me.' He said, 'If you are as you say, then it is as if you are feeding them hot ashes, and you will continue to have a supporter from Allāh the Exalted against them as long as you continue to do so.'"* Reported by Muslim.

### **Humility**

Ibn al-Qayyim said in *Madārij al-Sālikīn*:

Allāh the Exalted said: *{And the servants of the Most Merciful are those who walk upon the earth easily.}* (Al-Furqān:63), meaning with tranquility and dignity, humble, not insolent, nor boastful, nor arrogant. Al-Ḥasan said: "Scholars who are forbearing." Muḥammad ibn al-Ḥanafiyyah said: "People of dignity and chastity, they do not act foolishly, and if they are treated foolishly, they show forbearance."

"Hawn" (with a fathah) in the language means gentleness and leniency, and "hūn" (with a ḍammah) means disgrace. So the one with the fathah is a characteristic of the people of faith, and the one with the ḍammah is a characteristic of the people of disbelief, and their recompense from Allāh is the Hellfire. And Allāh the Exalted said:

*{O you who have believed, whoever of you should revert from his religion - Allāh will bring forth [in place of them] a people He will love and who will love Him, [who are] humble toward the believers, powerful against the disbelievers.}* (Al-Mā'idah:54).

Since their humility was a humility of mercy, affection, compassion, and devotion, He used the preposition "alā" (towards/upon) implying the meanings of these actions. For He did not intend by it the humility of disgrace, whose possessor is lowly; rather, it is the humility of gentleness and compliance, whose possessor is docile. The believer is docile, as in the ḥadīth: *"The believer is like a docile camel."* The hypocrite and the transgressor are lowly. And four types are most intensely enamored by disgrace: the liar, the slanderer, the miser, and the tyrant. His statement, "powerful against the disbelievers," refers to the might of strength, invincibility, and dominance. 'Aṭā', may Allāh be pleased with him, said: "Towards believers, they are like a parent to his child, and towards disbelievers, like a lion to its prey."

As He said in another verse: *{Harsh against the disbelievers, merciful among themselves.}* (Al-Fatḥ:29). This is the opposite of the state of those about whom it was said: "Arrogant towards us, and cowardly against your enemy. What wretched traits: arrogance and cowardice."

In Ṣaḥīḥ Muslim, from the ḥadīth of 'Iyāḍ ibn Ḥimār, may Allāh be pleased with him, he said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Indeed, Allāh has revealed to me: 'Be humble so that no one boasts over another, and no one transgresses against another.'"*

In Ṣaḥīḥ Muslim, from Ibn Mas'ūd, may Allāh be pleased with him, he said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *"No one will enter Paradise who has an atom's weight of arrogance in his heart."*

In the two Ṣaḥīḥs, it is reported as marfū': *"Shall I not inform you of the people of Hellfire? Every cruel, greedy, arrogant person."*

In the ḥadīth of the argument between Paradise and Hellfire: *"Hellfire said: 'Why is it that only the tyrants and the arrogant enter me?' And Paradise said: 'Why is it that only the weak and the downtrodden among people enter me?'"* This is in the Ṣaḥīḥ.

In Ṣaḥīḥ Muslim, from Abū Saʿīd and Abū Hurayrah, may Allāh be pleased with them both, they said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Allāh, the Almighty and Majestic, says: 'Might is My lower garment and pride is My upper garment; whoever contends with Me regarding them, I will punish him.'"*

In Jāmiʿ al-Tirmidhī, it is reported as marfūʿ from Salamah ibn al-Akwaʿ, may Allāh be pleased with him: *"A man continues to be haughty until he is written in the register of the tyrants, and he will suffer what they suffered."*

The Prophet, may Allāh bless him and grant him peace, used to pass by children and greet them. A female servant would take his hand, may Allāh bless him and grant him peace, and lead him wherever she wished. When he ate, may Allāh bless him and grant him peace, he would lick his three fingers. He, may Allāh bless him and grant him peace, would be in his house in the service of his family, and he never took revenge for himself. He, may Allāh bless him and grant him peace, used to mend his own sandals, patch his own garment, milk the sheep for his family, feed the camel, eat with the servant, sit with the poor, walk with the widow and the orphan to fulfill their needs, initiate greetings with whomever he met, and accept the invitation of anyone who invited him, even to the simplest thing. He, may Allāh bless him and grant him peace, was easy to deal with, gentle in character, noble in nature, pleasant in company, cheerful-faced, always smiling, humble without being servile, generous without being extravagant, tender-hearted, merciful to every Muslim, lowering his wing to the believers, and lenient towards them.

He, may Allāh bless him and grant him peace, said: *"Shall I not inform you of whom is forbidden from the Fire, or for whom the Fire is forbidden? It is forbidden for everyone*

*who is close [to people], lenient, gentle, and easy-going.*" Reported by al-Tirmidhī, who said: a ḥasan ḥadīth.

He said: *"If I were invited to a sheep's trotter or a shank, I would accept, and if a trotter or a shank were gifted to me, I would accept it."* Reported by al-Bukhārī.

He, may Allāh bless him and grant him peace, used to visit the sick, attend funerals, ride a donkey, and accept the invitation of a slave. On the day of [the campaign against Banū] Qurayḏah, he was on a donkey bridled with a rope of palm fiber, with a saddle of palm fiber on it.

Al-Fuḏayl ibn 'Iyāḏ was asked about humility, and he said: "To submit to the truth, yield to it, and accept it from whoever says it." It was said: "Humility is not to see any value in oneself. Whoever sees value in himself has no share in humility." This is the view of al-Fuḏayl and others. Junayd ibn Muḥammad said: "It is to lower the wing and be gentle-sided." Abū Yazīd al-Bisṭāmī said: "It is not to see any station or state for oneself, nor to see anyone in creation worse than oneself." Ibn 'Aṭā' said: "It is to accept the truth from whomever it comes, and honor lies in humility." Ibrāhīm ibn Shaybān said: "Nobility is in humility, honor is in piety, and freedom is in contentment." It is mentioned from Sufyān al-Thawrī, may Allāh have mercy on him, that he said: "The most honored of people are five types: a scholar who is an ascetic, a jurist who is a Sufi, a rich person who is humble, a poor person who is grateful, and a noble person who adheres to the Sunnah." 'Urwah ibn al-Zubayr, may Allāh be pleased with them both, said: "I saw 'Umar ibn al-Khaṭṭāb, may Allāh be pleased with him, carrying a waterskin on his shoulder. I said: 'O Commander of the Faithful, this is not befitting for you.' He said: 'When the delegations came to me, listening and obeying, a sense of pride entered my soul, so I wanted to break it.'" Abū Hurayrah, may Allāh be pleased with him, was appointed governor once, and he used to carry a bundle of firewood on his back, saying: "Make way for the governor."

Zayd ibn Thābit once mounted his ride, and Ibn ‘Abbās approached to take his stirrup. Zayd said: "No, O cousin of the Messenger of Allāh!" Ibn ‘Abbās said: "This is how we were commanded to treat our elders." Zayd said: "Show me your hand." He extended it to him, and Zayd kissed it, saying: "This is how we were commanded to treat the family of the Messenger of Allāh, may Allāh bless him and grant him peace." ‘Umar ibn al-Khaṭṭāb, may Allāh be pleased with him, distributed garments among the Companions, may Allāh be pleased with them. He sent a valuable garment to Mu‘ādh, who sold it and bought six slaves with its price and freed them. When this reached ‘Umar, he later sent him a less valuable garment. Mu‘ādh reproached him, and ‘Umar said: "Because you sold the first one." Mu‘ādh said: "What does it matter to you? Give me my share. I have sworn to strike your head with it." ‘Umar, may Allāh be pleased with him, said: "My head is before you. A young man may be gentle with an old man." Al-Ḥasan ibn ‘Alī passed by some children who had pieces of bread. They invited him to eat with them, so he dismounted and ate with them. Then he took them to his house, fed them, and clothed them, saying: "The favor is theirs because they had nothing other than what they fed me, and we have more than that."

It is mentioned that Abū Dharr, may Allāh be pleased with him, taunted Bilāl, may Allāh be pleased with him, about his blackness, then regretted it and threw himself down, swearing: "I will not raise my head until Bilāl steps on my cheek with his foot." He did not raise his head until Bilāl did so.

Rajā’ ibn Ḥaywah said: "I valued the clothes of ‘Umar ibn ‘Abd al-‘Azīz, may Allāh be pleased with him, while he was delivering a sermon, at twelve dirhams. They consisted of a cloak, a turban, a shirt, trousers, an outer garment, two leather socks, and a cap." Muḥammad ibn Wāsi‘ saw a son of his walking in an objectionable manner and said: "Do you know for how much your mother was bought? For three hundred dirhams! And your father – may Allāh not increase the likes of him among the Muslims – is me. And you walk in this manner?"

Ḥamdūn al-Qaṣṣār said: "Humility is not to see anyone in need of you, neither in matters of religion nor in worldly affairs." Ibrāhīm ibn Adham said: "I have only been pleased in my Islām three times: I was on a ship, and there was a jester on it who would say, 'We were in the land of the Turks, and the barbarian seized [me] like this,' and he would grab my hair and shake me because there was no one on that ship more contemptible than me. Another time, I was ill in a mosque, and the muezzin entered and said, 'Get out!' I could not, so he grabbed me by my leg and dragged me outside. The third time, I was in Syria wearing a fur garment, and I looked at it and could not distinguish between its hair and the lice due to their abundance, and that pleased me." Some of them said: "I saw a man in ṭawāf (circumambulation) with attendants in front of him preventing people from ṭawāf for his sake. Then, after some time, I saw him on a bridge in Baghdad, begging for something. I was astonished at him, and he said to me: 'I was arrogant in a place where people are humble, so Allāh afflicted me with humiliation in a place where people are elevated.'" It reached ʿUmar ibn ʿAbd al-ʿAzīz, may Allāh be pleased with him, that a son of his had bought a ring for a thousand dirhams. ʿUmar wrote to him: "It has reached me that you bought a gemstone for a thousand dirhams. When my letter reaches you, sell the ring and feed a thousand stomachs with its price. And take a ring for two dirhams, make its stone of Chinese iron, and write on it: 'May Allāh have mercy on a man who knows his own worth.'" And Allāh knows best.

The first sin by which Allāh was disobeyed by the father of the two weighty creations (mankind and jinn) was arrogance and greed. Arrogance was the sin of Iblīs, the accursed, and his affair ended as it did. The sin of Ādam, upon our Prophet and upon him be peace, was from greed and desire. Its consequence was repentance and guidance. The sin of Iblīs led him to argue using predestination and to persist [in sin]. The sin of Ādam caused him to attribute it to himself, acknowledge it, and seek forgiveness. So, the people of arrogance, persistence [in sin], and argumentation using predestination are with their sheikh and leader to the Hellfire,

Iblīs. And the people of desire, who seek forgiveness, repent, and acknowledge their sins, who do not argue for them using predestination, are with their father Ādam in Paradise. I heard Shaykh al-Islām Ibn Taymiyyah, may Allāh have mercy on him, say: "Arrogance is worse than shirk (polytheism), for the arrogant person is arrogant towards worshipping Allāh the Exalted, while the polytheist worships Allāh and others." I say: That is why Allāh made Hellfire the abode of the arrogant, as Allāh the Exalted said in Sūrah Al-Zumar and in Sūrah Ghāfir: *{So enter the gates of Hell, abiding eternally therein; and wretched is the residence of the arrogant.}* (Al-Zumar:72). And in Sūrah Al-Naḥl: *{So enter the gates of Hell, abiding eternally therein; and how wretched is the residence of the arrogant.}* (Al-Naḥl:29). And in Sūrah Al-Zumar (another verse): *{Is there not in Hell a residence for the arrogant?}* (Al-Zumar:60). And He informed that the people of arrogance and tyranny are those upon whose hearts Allāh has sealed, as He the Exalted said: *{Thus does Allāh seal over every heart [of] an arrogant, tyrant.}* (Ghāfir:35). And he, may Allāh bless him and grant him peace, said: *"No one will enter Paradise who has an atom's weight of arrogance in his heart."* Reported by Muslim.

He, may Allāh bless him and grant him peace, said: *"Arrogance is rejecting the truth and despising people."* And Allāh the Exalted said: *{Indeed, Allāh does not forgive association with Him.}* (Al-Nisā':48), indicating that He does not forgive arrogance, which is greater than shirk. And just as whoever humbles himself for Allāh, Allāh elevates him, so too whoever is arrogant towards submitting to the truth, Allāh humiliates him, debases him, belittles him, and scorns him. And whoever is arrogant towards submitting to the truth, even if it comes to him from a young person or someone he dislikes or is hostile towards, his arrogance is only towards Allāh. For Allāh is the Truth, His word is truth, His religion is truth, and truth is His attribute, from Him, and for Him. So if the servant rejects it and is arrogant towards accepting it, he has only rejected Allāh and been arrogant towards Him. And Allāh knows best.

### **Definition of Humility:**

Humility: For the servant to be humble before the might of the truth.

Meaning: To receive the authority of the truth with submission to it, humility, compliance, and entering under its servitude, such that the truth disposes of him as a master disposes of his slave. Through this, the servant attains the characteristic of humility. This is why the Prophet, may Allāh bless him and grant him peace, defined arrogance by its opposite, saying: *"Arrogance is rejecting the truth and despising people."* Rejecting the truth means repelling it, denying it, and pushing it away like repelling an assailant. Despising people means looking down on them and scorning them. When one looks down on them and scorns them, one denies their rights, rejects them, and belittles them. Since the possessor of truth has a say and might, arrogant souls do not acknowledge his might over the might they possess, especially souls that are false, so they assault the might of the truth with their arrogance and falsehood. Thus, the reality of humility is the servant's submission to the might of the truth and his compliance with it, so he does not confront it with his own might against it.

### **Hearing and Obeying Legitimate Rulers in Matters Not Involving**

#### **Disobedience:**

Allāh the Exalted said: *{O you who have believed, obey Allāh and obey the Messenger and those in authority among you.}* (Al-Nisā':59).

It is narrated from Ibn 'Umar, may Allāh be pleased with them both, from the Prophet, may Allāh bless him and grant him peace, that he said: *"It is incumbent upon a Muslim man to hear and obey in what he likes and dislikes, unless he is ordered to commit a sin. If he is ordered to commit a sin, then there is no hearing and no obedience."* Agreed upon.



It is narrated from him that he said: *"When we pledged allegiance to the Messenger of Allāh, may Allāh bless him and grant him peace, to hear and obey, he would say to us, 'In what you are able.'" Agreed upon.*

It is narrated from him that he heard the Messenger of Allāh, may Allāh bless him and grant him peace, say: *"Whoever withdraws his hand from obedience will meet Allāh on the Day of Resurrection with no argument for himself. And whoever dies without having a pledge of allegiance on his neck dies a death of jāhiliyyah (pre-Islamic ignorance)." Reported by Muslim.*

It is narrated from Anas, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Hear and obey, even if an Abyssinian slave whose head is like a raisin is appointed over you." Reported by al-Bukhārī.*

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"You must hear and obey in your hardship and your ease, in what pleases you and what displeases you, and when others are given preference over you." Reported by Muslim.*

It is narrated from ‘Abd Allāh ibn ‘Amr, may Allāh be pleased with them both, that he said: *"We were with the Messenger of Allāh, may Allāh bless him and grant him peace, on a journey, and we stopped at a place. Some of us were mending their tents, some were practicing archery, and some were with their grazing animals, when the herald of the Messenger of Allāh, may Allāh bless him and grant him peace, called out, 'Congregational prayer!' So we gathered around the Messenger of Allāh, may Allāh bless him and grant him peace, and he said: 'There was no prophet before me except that it was his duty to guide his nation to the best of what he knew for them and to warn them of the worst of what he knew for them. Indeed, this nation of yours, its well-being has been placed in its beginning, and its end will be afflicted with trials and matters you will find detestable. Tribulations will come, one making the other seem*

*insignificant. A tribulation will come, and the believer will say, "This is my destruction." Then it will pass. Then another tribulation will come, and the believer will say, "This is it, this is it." So whoever wishes to be saved from the Fire and enter Paradise, let his death come to him while he believes in Allāh and the Last Day, and let him treat people as he wishes to be treated. And whoever pledges allegiance to a leader, giving him the clasp of his hand and the fruit of his heart, let him obey him if he is able. If another comes to dispute with him, then strike the neck of the other.'" Reported by Muslim.*

It is narrated from Abū Hunaydah Wā'il ibn Ḥujr, may Allāh be pleased with him, that he said: *"Salamah ibn Yazīd al-Ju'fī asked the Messenger of Allāh, may Allāh bless him and grant him peace, saying, 'O Prophet of Allāh, what if rulers rise over us who ask us for their rights but deny us our rights? What do you command us?' He turned away from him. Then he asked him again, and the Messenger of Allāh, may Allāh bless him and grant him peace, said: 'Hear and obey, for upon them is what they are charged with, and upon you is what you are charged with.'" Reported by Muslim.*

It is narrated from 'Abd Allāh ibn Mas'ūd, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Indeed, after me there will be favoritism and matters you will find detestable." They said, 'O Messenger of Allāh, what do you command for those of us who witness that?' He said, 'Fulfill the rights that are upon you, and ask Allāh for that which is for you.'" Agreed upon.*

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Whoever obeys me has obeyed Allāh, and whoever disobeys me has disobeyed Allāh. And whoever obeys the leader has obeyed me, and whoever disobeys the leader has disobeyed me." Agreed upon.*

It is narrated from Ibn 'Abbās, may Allāh be pleased with them both, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Whoever dislikes*

*something from his leader, let him be patient, for whoever separates from the authority by a handspan dies a death of jāhiliyyah (pre-Islamic ignorance)."* Agreed upon.

## **Warning Against Bad Morals**

Anas ibn Mālik said: "Indeed, a servant, through his good character, can reach the highest rank in Paradise even if he is not a [great] worshipper. And through his bad character, he can reach the lowest depth of Hellfire even if he is a [great] worshipper."

We will address a selection of bad morals to warn against them and mention some of the narrations concerning them:

### **Showing Off, Seeking Reputation, and Love of Prominence:**

It is mentioned in *Riyāḍ al-Ṣāliḥīn*:

Allāh the Exalted said: *{And they were not commanded except to worship Allāh, [being] sincere to Him in religion, inclining to truth.}* (Al-Bayyinah:5). And He the Exalted said: *{Do not invalidate your charities with reminders [of it] or injury as does one who spends his wealth only to be seen by the people.}* (Al-Baqarah:264). And He the Exalted said: *{They make a show [of their deeds] to the people and do not remember Allāh except a little.}* (Al-Nisā':142).

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that he said: I heard the Messenger of Allāh, may Allāh bless him and grant him peace, say: *"Allāh the Exalted said: 'I am the most self-sufficient of partners, [needing no] association. Whoever does an action in which he associates someone else with Me, I will leave him and his association.'"* Reported by Muslim.

It is narrated from him that he heard the Messenger of Allāh, may Allāh bless him and grant him peace, say: *"Indeed, the first of people to be judged on the Day of Resurrection will be a man who was martyred. He will be brought forth, and Allāh will make him recognize His blessings, and he will recognize them. He [Allāh] will say, 'What did you do with them?' He will say, 'I fought for Your sake until I was martyred.' He [Allāh] will say, 'You have lied. Rather, you fought so that it would be said, "He is courageous," and it was said.'* Then he will be ordered, and he will be dragged on his face until he is thrown into the Fire. And a man who learned knowledge, taught it, and recited the Qur'ān. He will be brought forth, and Allāh will make him recognize His blessings, and he will recognize them. He [Allāh] will say, 'What did you do with them?' He will say, 'I learned knowledge, taught it, and recited the Qur'ān for Your sake.' He [Allāh] will say, 'You have lied. Rather, you learned knowledge and taught it, and you recited the Qur'ān so that it would be said, "He is a reciter," and it was said.' Then he will be ordered, and he will be dragged on his face until he is thrown into the Fire. And a man whom Allāh had blessed with wealth and given all kinds of riches. He will be brought forth, and Allāh will make him recognize His blessings, and he will recognize them. He [Allāh] will say, 'What did you do with them?' He will say, 'I left no path in which You love for wealth to be spent except that I spent in it for Your sake.' He [Allāh] will say, 'You have lied. Rather, you did it so that it would be said, "He is generous," and it was said.' Then he will be ordered, and he will be dragged on his face, then thrown into the Fire." Reported by Muslim.

It is narrated from Ibn 'Umar, may Allāh be pleased with them both: *"Some people said to him, 'We enter upon our rulers and say to them things contrary to what we say when we leave their presence.' Ibn 'Umar, may Allāh be pleased with them both, said: 'We used to consider this hypocrisy during the time of the Messenger of Allāh, may Allāh bless him and grant him peace.'"* Reported by al-Bukhārī.

It is narrated from Jundub ibn ‘Abd Allāh ibn Sufyān, may Allāh be pleased with him, that the Prophet, may Allāh bless him and grant him peace, said: *"Whoever seeks to make his deeds heard of, Allāh will make him heard of (i.e., expose him). And whoever makes a show of his deeds for Allāh, Allāh will make a show of him."* Agreed upon. Muslim also reported it from the narration of Ibn ‘Abbās, may Allāh be pleased with them both. "Samma‘a" (with shaddah on the mīm) means he publicized his deeds to people for show; "samma‘a Allāhu bihi" means Allāh will expose him on the Day of Resurrection. The meaning of "man rā‘ā" (whoever makes a show) is whoever shows righteous deeds to people so that they will honor him, "rā‘ā Allāhu bihi" means Allāh will expose his inner self before all creatures.

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Whoever learns knowledge by which the countenance of Allāh, the Almighty and Majestic, is sought, but learns it only to attain some worldly benefit, will not find the fragrance of Paradise on the Day of Resurrection," meaning its scent.* Reported by Abū Dāwūd with an authentic chain of narration.

### **Chapter on What May Be Mistaken for Showing Off but Is Not:**

It is narrated from Abū Dharr, may Allāh be pleased with him, that it was said to the Messenger of Allāh, may Allāh bless him and grant him peace: *"What is your view concerning a man who does a good deed and people praise him for it?"* He said, *"That is the immediate glad tiding for the believer."* Reported by Muslim.

### **Self-Conceit and Arrogance:**

Imām al-Nawawī, may Allāh have mercy on him, said:

### **Chapter on the Prohibition of Arrogance and Self-Conceit:**

Allāh the Exalted said: *{That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the*

*righteous.*} (Al-Qaṣaṣ:83). And He the Exalted said: *{And do not walk upon the earth exultantly.}* (Al-Isrā':37). And He the Exalted said: *{And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allāh does not like everyone self-deluded and boastful.}* (Luqmān:18). The meaning of "tuṣa'ir khaddaka li-l-nās" is to turn it and avert it from people out of arrogance towards them. And "maraḥ" means strutting. And He the Exalted said: *{Indeed, Qārūn was from the people of Moses, but he tyrannized them. And We gave him of treasures whose keys would burden a band of strong men; thereupon his people said to him, "Do not exult. Indeed, Allāh does not like the exultant."}* (Al-Qaṣaṣ:76) ...to His statement, the Exalted: *{And We caused the earth to swallow him and his home.}* (Al-Qaṣaṣ:81) the verses.

It is narrated from 'Abd Allāh ibn Mas'ūd, may Allāh be pleased with him, from the Prophet, may Allāh bless him and grant him peace, that he said: *"No one will enter Paradise who has an atom's weight of arrogance in his heart."* A man said, *"Indeed, a man loves for his garment to be beautiful and his sandal to be beautiful."* He said, *"Indeed, Allāh is Beautiful and loves beauty. Arrogance is rejecting the truth and despising people."* Reported by Muslim. "Baṭar al-ḥaqq" means rejecting it and spurning it against its speaker, and "ghamaṭ al-nās" means despising them.

It is narrated from Salamah ibn al-Akwa', may Allāh be pleased with him: *"A man ate in the presence of the Messenger of Allāh, may Allāh bless him and grant him peace, with his left hand. He said, 'Eat with your right hand.' He said, 'I cannot.' He [the Prophet] said, 'May you not be able to.' Nothing prevented him except arrogance. He [Salamah] said, 'He never raised it to his mouth again.'"* Reported by Muslim.

It is narrated from Ḥārithah ibn Wahb, may Allāh be pleased with him, that he heard the Messenger of Allāh, may Allāh bless him and grant him peace, say: *"Shall I not inform you of the people of Hellfire? Every cruel, greedy, arrogant person."* Agreed upon.

It is narrated from Abū Saʿīd al-Khudrī, may Allāh be pleased with him, from the Prophet, may Allāh bless him and grant him peace, that he said: *"Paradise and Hellfire argued. Hellfire said, 'In me are the tyrants and the arrogant.' Paradise said, 'In me are the weak and the destitute among people.' Allāh judged between them: 'You, Paradise, are My mercy; I show mercy through you to whomsoever I will. And you, Hellfire, are My punishment; I punish through you whomsoever I will. And for both of you, it is upon Me to fill you.'"* Reported by Muslim.

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Allāh will not look on the Day of Resurrection at one who drags his lower garment out of arrogance."* Agreed upon.

It is narrated from him that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Three types of people Allāh will not speak to on the Day of Resurrection, nor purify them, nor look at them, and for them is a painful punishment: an old man who commits adultery, a lying king, and an arrogant poor person."*

Reported by Muslim. "Al-ʿā'il" is the poor person. It is narrated from him that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Allāh, the Almighty and Majestic, said: 'Might is My lower garment and pride is My upper garment. Whoever contends with Me regarding one of them, I have indeed punished him.'"* Reported by Muslim.

It is narrated from him that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"While a man was walking in a garment, admiring himself, with his hair combed, strutting in his walk, Allāh caused the earth to swallow him, and he will continue to sink into the earth until the Day of Resurrection."* Agreed upon. "Murajjal ra'suhu" means his hair is combed. "Yatajaljalu" (with two jīms) means he sinks and descends.

It is narrated from Salamah ibn al-Akwaʿ, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"A man continues to be haughty until he is written among the tyrants, and he will suffer what they suffered."* Reported by al-Tirmidhī, who said it is a ḥasan ḥadīth. "Yadhhabu bi-nafsihi" means he elevates himself and is arrogant.

### **Stinginess:**

Al-Nawawī, may Allāh have mercy on him, said:

### **Chapter on the Prohibition of Stinginess and Avarice:**

Allāh the Exalted said: *{But as for he who withheld and considered himself self-sufficient, And denied the best [reward], We will ease him toward difficulty. And what will his wealth avail him when he plummets?}* (Al-Layl:8-11). And He the Exalted said: *{And whoever is protected from the stinginess of his soul - it is those who will be the successful.}* (Al-Taghābun:16). And it is narrated from Jābir, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Beware of oppression, for oppression will be darknesses on the Day of Resurrection. And beware of avarice, for avarice destroyed those who were before you; it led them to shed their blood and violate their sanctities."* Reported by Muslim.

### **Injustice/Oppression:**

It is mentioned in *Riyāḍ al-Ṣāliḥīn* by Imām al-Nawawī, may Allāh the Exalted have mercy on him:

Allāh the Exalted said: *{For the wrongdoers there will be no devoted friend and no intercessor [who is] obeyed.}* (Ghāfir:18). And He the Exalted said: *{And for the wrongdoers there is no helper.}* (Al-Ḥajj:71). As for the Ḥadīth, among them are:



It is narrated from Jābir, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Beware of oppression, for oppression will be darkneses on the Day of Resurrection. And beware of avarice, for avarice destroyed those who were before you; it led them to shed their blood and violate their sanctities."* Reported by Muslim.

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Rights will certainly be restored to their owners on the Day of Resurrection, even the hornless sheep will be retaliated for from the horned sheep."* Reported by Muslim.

It is narrated from Ibn ʿUmar, may Allāh be pleased with them both, that he said: *"We used to talk about the Farewell Pilgrimage while the Prophet, may Allāh bless him and grant him peace, was among us, and we did not know what the Farewell Pilgrimage was until the Messenger of Allāh, may Allāh bless him and grant him peace, praised Allāh and lauded Him, then mentioned the Antichrist (al-Masīḥ al-Dajjāl) and spoke at length about him, saying: 'Allāh has not sent any prophet except that he warned his nation about him. Noah warned about him, and the prophets after him. If he emerges among you, his matter will not be hidden from you. Indeed, your Lord is not one-eyed, but he (the Antichrist) is one-eyed in his right eye, as if his eye is a floating grape. Behold, Allāh has forbidden your blood and your wealth for you, just like the sanctity of this day of yours, in this land of yours, in this month of yours. Behold, have I conveyed (the message)?' They said, 'Yes.' He said, 'O Allāh, bear witness,' three times. 'Woe to you!' or 'Woe betide you! See that you do not revert to disbelief after me, striking the necks of one another.'"* Reported by al-Bukhārī. Muslim reported part of it.

It is narrated from ʿĀʾishah, may Allāh be pleased with her, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Whoever unjustly takes a*

*handspan of land will have it encircled around his neck from seven earths."* Agreed upon.

It is narrated from Abū Mūsā, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Indeed, Allāh gives respite to the oppressor, but when He seizes him, He does not let him escape."* Then he recited: *{"And thus is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe."}* (Hūd:102).

It is narrated from Mu'ādh, may Allāh be pleased with him, that he said: *"The Messenger of Allāh, may Allāh bless him and grant him peace, sent me and said: 'Indeed, you are going to a people from the People of the Book, so call them to testify that there is no god but Allāh and that I am the Messenger of Allāh. If they obey you in that, then inform them that Allāh has obligated upon them five prayers in every day and night. If they obey you in that, then inform them that Allāh has obligated upon them charity to be taken from their wealthy and given to their poor. If they obey you in that, then beware of their most prized possessions. And beware of the supplication of the oppressed, for there is no veil between it and Allāh.'"* Agreed upon.

It is narrated from Abū Ḥumayd 'Abd al-Raḥmān ibn Sa'd al-Sā'idī, may Allāh be pleased with him, that he said: *"The Prophet, may Allāh bless him and grant him peace, appointed a man from the Azd tribe, called Ibn al-Lutbiyyah, over the collection of charity. When he returned, he said, 'This is for you, and this was gifted to me.' The Messenger of Allāh, may Allāh bless him and grant him peace, stood on the pulpit, praised Allāh and lauded Him, then said: 'To proceed: I appoint a man from among you over a task with which Allāh has entrusted me, and he comes and says, "This is for you, and this is a gift given to me!" Why did he not sit in his father's or mother's house until it came to him, if he was truthful? By Allāh, none of you takes anything without right except that he will meet Allāh the Exalted carrying it on the Day of Resurrection. So I will not recognize any of you meeting Allāh carrying a bellowing camel, or a mooing*

*cow, or a bleating sheep.' Then he raised his hands until the whiteness of his armpits was visible and said, 'O Allāh, have I conveyed?' three times." Agreed upon.*

It is narrated from Abū Hurayrah, may Allāh be pleased with him, from the Prophet, may Allāh bless him and grant him peace, that he said: *"Whoever has wronged his brother concerning his honor or anything else, let him seek his forgiveness today before there is no dinar and no dirham. If he has righteous deeds, some will be taken from him according to his wrongdoing. If he has no good deeds, some of the sins of his wronged companion will be taken and laden upon him."* Reported by al-Bukhārī.

It is narrated from ‘Abd Allāh ibn ‘Amr ibn al-‘Āṣ, may Allāh be pleased with them both, from the Prophet, may Allāh bless him and grant him peace, that he said: *"A Muslim is one from whose tongue and hand other Muslims are safe, and an emigrant (muhājir) is one who forsakes what Allāh has forbidden."* Agreed upon.

It is narrated from him, may Allāh be pleased with him, that he said: *"There was a man in charge of the baggage of the Prophet, may Allāh bless him and grant him peace, called Kirkirah. He died, and the Companions of the Prophet, may Allāh bless him and grant him peace, said, 'So-and-so is a martyr, so-and-so is a martyr,' until they passed by a man and said, 'So-and-so is a martyr.' The Prophet, may Allāh bless him and grant him peace, said, 'No, indeed I saw him in the Fire because of a cloak or a garment that he pilfered.'" Reported by Muslim.*

It is narrated from Abū Qatādah al-Ḥārith ibn Rib‘ī, may Allāh be pleased with him, concerning the Messenger of Allāh, may Allāh bless him and grant him peace: *"He stood among them and mentioned to them that Jihād in the way of Allāh and faith in Allāh are the best of deeds. A man stood up and said, 'O Messenger of Allāh, if I am killed in the way of Allāh, will my sins be expiated for me?' The Messenger of Allāh, may Allāh bless him and grant him peace, said to him, 'Yes, if you are killed in the way of*

*Allāh while you are patient, seeking reward, advancing, and not retreating.' Then the Messenger of Allāh, may Allāh bless him and grant him peace, said, 'What did you say?' He said, 'If I am killed in the way of Allāh, will my sins be expiated for me?' The Messenger of Allāh, may Allāh bless him and grant him peace, said, 'Yes, while you are patient, seeking reward, advancing, and not retreating, except for debt, for Jibrīl told me that.'"* Reported by Muslim.

It is narrated from Abū Hurayrah, may Allāh be pleased with him: *"The Messenger of Allāh, may Allāh bless him and grant him peace, said: 'Do you know who the bankrupt one is?' They said, 'The bankrupt among us is one who has no dirham and no possessions.' He said, 'Indeed, the bankrupt one from my ummah is one who comes on the Day of Resurrection with prayer, fasting, and zakāh, but he comes having insulted this one, slandered that one, consumed the wealth of this one, shed the blood of that one, and struck this one. So this one will be given from his good deeds, and that one will be given from his good deeds. If his good deeds are exhausted before he settles what is upon him, some of their sins will be taken and cast upon him, then he will be thrown into the Fire.'"* Reported by Muslim.

It is narrated from Umm Salamah, may Allāh be pleased with her, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"I am only a human being, and you bring your disputes to me. Perhaps one of you is more eloquent in his argument than the other, so I judge in his favor according to what I hear. So, whoever I judge in favor of with something that is his brother's right, I am only cutting off a piece of the Fire for him."* Agreed upon.

It is narrated from Ibn 'Umar, may Allāh be pleased with them both, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"A believer will continue to have leeway in his religion as long as he does not shed forbidden blood."* Reported by al-Bukhārī.

It is narrated from Khawlah bint ‘Āmir al-Anṣāriyyah, who was the wife of Ḥamzah, may Allāh be pleased with her, that she said: *"I heard the Messenger of Allāh, may Allāh bless him and grant him peace, say: 'Indeed, men unlawfully take from the wealth of Allāh; for them is the Fire on the Day of Resurrection.'"* Reported by al-Bukhārī.

### **Love of Authority and Leadership:**

It is narrated from Ka‘b ibn Mālīk, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Two hungry wolves sent into a flock of sheep are not more destructive to them than a man's eagerness for wealth and honor is to his religion."* Reported by al-Tirmidhī, who said it is a ḥasan ṣaḥīḥ ḥadīth.

### **Prohibition of Seeking Leadership:**

Allāh the Exalted said: *{That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous.}* (Al-Qaṣaṣ:83).

It is narrated from Abū Sa‘īd ‘Abd al-Raḥmān ibn Samurah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said to me: *"O ‘Abd al-Raḥmān ibn Samurah, do not ask for leadership, for if you are given it without asking, you will be aided in it. But if you are given it after asking, you will be left to manage it yourself. And if you swear an oath and then see something else better than it, then do that which is better and expiate for your oath."* Agreed upon.

It is narrated from Abū Dharr, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said to me: *"O Abū Dharr, I see that you are weak, and I love for you what I love for myself. Do not take command over two people, and do not take charge of an orphan's property."*

Reported by Muslim. It is narrated from him that he said: *"I said, 'O Messenger of Allāh, will you not appoint me?' He struck his hand on my shoulder and then said: 'O Abū Dharr, indeed you are weak, and it is a trust. And on the Day of Resurrection, it will be a source of disgrace and regret, except for one who takes it rightfully and fulfills what is due upon him therein.'"* Reported by Muslim.

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Indeed, you will be eager for leadership, and it will be a source of regret on the Day of Resurrection."* Reported by al-Bukhārī.

Imām Ibn Taymiyyah, may Allāh have mercy on him, said in the book *Al-Siyāsah al-Shar‘iyyah* (1/15):

The first chapter concerns positions of authority. As for fulfilling trusts, there are two types. The first is positions of authority, which was the reason for the revelation of the verse: *{Indeed, Allāh commands you to render trusts to whom they are due}* (Al-Nisā’:58). This chapter has four sections:

The first section: Employing the most suitable. When the Prophet, may Allāh bless him and grant him peace, conquered Makkah and received the keys of the Ka‘bah from the Banū Shaybah, al-‘Abbās requested them from him to combine for himself the provision of water for pilgrims and the custodianship of the House. Allāh then revealed this verse, commanding the return of the keys of the Ka‘bah to the Banū Shaybah. Thus, it is obligatory for the ruler to appoint to every position among the affairs of the Muslims the most suitable person he can find for that task. The Prophet, may Allāh bless him and grant him peace, said: *"Whoever is entrusted with any of the affairs of the Muslims and appoints a man when he can find someone more suitable for the Muslims than him, has betrayed Allāh and His Messenger."* In another narration: *"Whoever appoints a man to a position over a group while he can find in*

*that group someone more pleasing [to Allāh] than him, has betrayed Allāh, His Messenger, and the believers."* Reported by al-Ḥākim in his Ṣaḥīḥ. 'Umar ibn al-Khaṭṭāb, may Allāh be pleased with him, said: *"Whoever is entrusted with any of the affairs of the Muslims and appoints a man due to affection or kinship between them has betrayed Allāh, His Messenger, and the Muslims."* This is an obligation upon him. He must search for those deserving of positions, such as his deputies over regions, who are governors – deputies of the one in authority – and judges, commanders of armies, leaders of military units, both small and large, and those in charge of finances, such as ministers, scribes, supervisors, and collectors of land tax (kharāj), charity (ṣadaqāt), and other wealth belonging to the Muslims. Each of these must, in turn, appoint and employ the most suitable person he can find. This extends to imāms of prayer, muezzins, Qur'ān reciters, teachers, leaders of the pilgrimage, postal services, intelligence agents (who are messengers), treasurers, guards of fortresses, and gatekeepers of fortresses and cities, leaders of large and small military units, chiefs of tribes and markets, and heads of villages (who are local chiefs). It is obligatory for everyone entrusted with any affair of the Muslims, from these and others, to employ in what is under his authority, in every place, the most suitable person he can. He should not prefer a man because he sought the position or was first to apply; rather, that is a reason for refusal. For it is in the two Ṣaḥīḥs from the Prophet, may Allāh bless him and grant him peace: *"Some people came to him and asked him for a position of authority, and he said, 'We do not appoint to this affair of ours one who seeks it.'"*

He said to 'Abd al-Raḥmān ibn Samurah: *"O 'Abd al-Raḥmān, do not ask for leadership, for if you are given it without asking, you will be aided in it. But if you are given it after asking, you will be left to manage it yourself."* Reported in the two Ṣaḥīḥs. And he, may Allāh bless him and grant him peace, said: *"Whoever seeks a judgeship and seeks help for it will be left to it. And whoever does not seek a judgeship*

*and does not seek help for it, Allāh will send down an angel to him to guide him."*

Reported by the compilers of Sunan.

If one deviates from the most deserving and suitable to someone else due to kinship between them, or loyalty from manumission, or friendship, or agreement in town, school of thought, methodology, or ethnicity like Arab, Persian, Turkish, or Roman, or for a bribe he takes from him in money or benefit, or other such reasons, or due to a grudge in his heart against the most deserving, or enmity between them, then he has betrayed Allāh, His Messenger, and the believers, and has entered into what is forbidden in His, the Exalted's, saying: *{O you who have believed, do not betray Allāh and the Messenger or betray your trusts while you know [the consequence].}*

Then He said: *{And know that your properties and your children are a trial and that Allāh has with Him a great reward.}* (Al-Anfāl:27-28). For a man, out of love for his child or his freed slave, may prefer him for some positions or give him wealth he does not deserve, thus betraying his trust. Likewise, he may favor him with an increase in his wealth or his portion by taking wealth he does not deserve, or by showing favoritism to one who flatters him in some positions, thus betraying Allāh, His Messenger, and his trust.

Then, the one who fulfills the trust despite opposing his own desires, Allāh will make him steadfast and preserve him in his family and wealth after him. And the one who obeys his desires, Allāh will punish him with the opposite of his intention, so his family will be humiliated and his wealth will be lost. In this regard, there is the famous story that one of the Abbasid caliphs asked a scholar to narrate to him what he had witnessed. He said: "I witnessed 'Umar ibn 'Abd al-'Azīz. It was said to him, 'O Commander of the Faithful, the mouths of your sons are deprived of this wealth, and you have left them poor with nothing.' This was during his fatal illness. He said, 'Bring them in to me.' They were brought in, and they were over ten males, none of them having reached puberty. When he saw them, his eyes welled up with tears.



Then he said: 'O my sons, by Allāh, I have not withheld from you any right that is yours, nor was I one to take people's wealth and give it to you. You are one of two types of men: either righteous, and Allāh takes care of the righteous; or not righteous, and I will not leave for him what he can use to disobey Allāh. Leave me.'

He [the narrator] said: 'I indeed saw one of his sons equipping a hundred horses for the cause of Allāh,' meaning he gave them to those who would fight on them. I say: This, and he was the caliph of the Muslims from the farthest east, the lands of the Turks, to the farthest west, the lands of Andalusia and others, and from the islands of Cyprus and the frontiers of Syria and the border fortresses like Tarsus and its like, to the farthest Yemen. And each of his sons inherited only a very small amount from his estate, said to be less than twenty dirhams. He [the narrator] said: 'And I was present with one of the [later] caliphs when his sons divided his estate, and each one of them took six hundred thousand dinars. And I indeed saw some of them begging from people,' i.e., asking them with their hands. In this chapter, there are stories and events witnessed in [our] time and heard about from before it, which contain a lesson for everyone with intellect. The Sunnah of the Messenger of Allāh, may Allāh bless him and grant him peace, has indicated that positions of authority are a trust that must be fulfilled in various instances, such as what has been mentioned and like his saying to Abū Dharr, may Allāh be pleased with him, regarding leadership:

*"Indeed, it is a trust, and on the Day of Resurrection, it will be a source of disgrace and regret, except for one who takes it rightfully and fulfills what is due upon him therein."*

Reported by Muslim.

Al-Bukhārī reported in his Ṣaḥīḥ from Abū Hurayrah, may Allāh be pleased with him, that the Prophet, may Allāh bless him and grant him peace, said: *"When trust is lost, then await the Hour."* It was said, 'O Messenger of Allāh, and what is its loss?' He said, *"When authority is entrusted to those who are not qualified for it, then await the Hour."* The Muslims have unanimously agreed on the meaning of this. For the guardian of an orphan, the administrator of an endowment (waqf), and a man's

agent over his property must act for him in the best and most optimal way, as Allāh the Exalted said: *{And do not approach the property of an orphan, except in the way that is best.}* (Al-An‘ām:152 and Al-Isrā’:34). He did not say, "except in the way that is good." This is because the ruler is a shepherd over the people, like a shepherd of sheep, as the Prophet, may Allāh bless him and grant him peace, said: *"Each of you is a shepherd, and each of you is responsible for his flock. The imām who is over the people is a shepherd and is responsible for his flock. A woman is a shepherdess in her husband's house and is responsible for her flock. A child is a shepherd over his father's property and is responsible for his flock. A slave is a shepherd over his master's property and is responsible for his flock. Behold, each of you is a shepherd, and each of you is responsible for his flock."* Reported in the two Ṣaḥīḥs. And he, may Allāh bless him and grant him peace, said: *"There is no shepherd whom Allāh entrusts with a flock, who dies on the day he dies while he is deceitful towards it, except that Allāh forbids him the fragrance of Paradise."* Reported by Muslim. Abū Muslim al-Khawlānī entered upon Mu‘āwiyah ibn Abī Sufyān and said: "Peace be upon you, O hired worker." They said, "Say: Peace be upon you, O Amīr (Commander/Prince)." He said, "Peace be upon you, O hired worker." They said, "Say: O Amīr." He said, "Peace be upon you, O hired worker." They said, "Say: Amīr." Mu‘āwiyah said: "Leave Abū Muslim, for he knows best what he is saying." He [Abū Muslim] said: "You are merely a hired worker whom the owner of this flock hired to tend to it. If you treat its scabies, cure its sick, and keep its foremost with its hindmost, its master will reward you. But if you do not treat its scabies, nor cure its sick, nor keep its foremost with its hindmost, its master will punish you."

This is clear by analogy. For creation are the servants of Allāh, and rulers are Allāh's deputies over His servants. They are agents of the servants over themselves, like one of two partners with the other. So they combine the meaning of guardianship and agency. Then, the guardian and agent, when he appoints a man in his affairs and leaves someone more suitable for trade or property than him, and sells a commodity

for a price when he can find someone who will buy it for a better price than that, has betrayed his companion, especially if there is affection or kinship between the one he favored and himself. For his companion will detest him, blame him, and see that he has betrayed him and shown favoritism to his relative or friend.

### **Lying:**

Allāh the Exalted said: *{And do not pursue that of which you have no knowledge.}* (Al-Isrā':36). And He the Exalted said: *{Man does not utter any word except that with him is an observer prepared [to record].}* (Qāf:18).

It is narrated from Ibn Mas'ūd, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Indeed, truthfulness leads to righteousness, and righteousness leads to Paradise. A man continues to speak the truth until he is recorded with Allāh as a truthful person. And indeed, lying leads to wickedness, and wickedness leads to the Hellfire. A man continues to lie until he is recorded with Allāh as a liar."* Agreed upon.

It is narrated from 'Abd Allāh ibn 'Amr ibn al-Āṣ, may Allāh be pleased with them both, that the Prophet, may Allāh bless him and grant him peace, said: *"There are four characteristics, whoever possesses them is a pure hypocrite, and whoever possesses one of them has a characteristic of hypocrisy until he abandons it: when he is entrusted, he betrays; when he speaks, he lies; when he makes a covenant, he breaks it; and when he disputes, he behaves immorally."* Agreed upon.

It is narrated from Ibn 'Abbās, may Allāh be pleased with them both, from the Prophet, may Allāh bless him and grant him peace, that he said: *"Whoever claims to have seen a dream he did not see will be tasked with tying two barley grains together, and he will never be able to do it. Whoever listens to the conversation of a people who dislike him doing so, molten lead will be poured into his ears on the Day of Resurrection. And whoever creates an image will be punished and tasked with*

*breathing a soul into it, and he will not be able to do so."* Reported by al-Bukhārī.

### **Clarification of Permissible Lying:**

Know that although lying is fundamentally forbidden, it is permissible in certain situations under conditions that I have clarified in the book *Al-Adhkār*. In summary, speech is a means to achieve objectives. Any praiseworthy objective that can be achieved without lying, lying therein is forbidden. If it cannot be achieved except by lying, then lying is permissible. Then, if achieving that objective is permissible, lying is permissible, and if it is obligatory, lying is obligatory. So, if a Muslim hides from an oppressor who wants to kill him or take his wealth, and his wealth is hidden, and someone is asked about him, it is obligatory to lie by concealing him. Similarly, if one has a deposit and an oppressor wants to take it, it is obligatory to lie by concealing it. The most cautious approach in all this is to use dissimulation (*tawriyah*). The meaning of dissimulation is to intend by one's statement a correct meaning that is not a lie in relation to oneself, even if it is a lie in the apparent wording and in relation to what the listener understands. If one abandons dissimulation and utters a clear lie, it is not forbidden in this situation. Scholars have used as evidence for the permissibility of lying in this situation the ḥadīth of Umm Kulthūm, may Allāh be pleased with her, that she heard the Messenger of Allāh, may Allāh bless him and grant him peace, say: *"He is not a liar who reconciles between people and conveys good or says good."* Agreed upon. Muslim added in a narration: Umm Kulthūm said: *"And I did not hear him grant concession for anything that people say [of lies] except in three cases: war, reconciliation between people, and a man's speech to his wife, and a woman's speech to her husband."*

### **Backbiting:**

Imām al-Nawawī, may Allāh have mercy on him, said:

Allāh the Exalted said: *{And do not backbite one another. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allāh; indeed, Allāh is Accepting of repentance and Merciful.}* (Al-Ḥujurāt:12). And He the Exalted said: *{And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.}* (Al-Isrā':36). And He the Exalted said: *{Man does not utter any word except that with him is an observer prepared [to record].}* (Qāf:18).

Know that it is incumbent upon every responsible person to guard his tongue from all speech except speech in which there is a clear benefit. When speech and silence are equal in benefit, the Sunnah is to remain silent, because permissible speech may lead to forbidden or disliked speech, and this is common in practice, and safety is unparalleled by anything.

It is narrated from Abū Mūsā, may Allāh be pleased with him, that he said: *"I said, 'O Messenger of Allāh, which of the Muslims is best?' He said, 'One from whose tongue and hand other Muslims are safe.'"* Agreed upon.

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that he heard the Prophet, may Allāh bless him and grant him peace, say: *"Indeed, a servant may utter a word without thinking about it, by which he slips into the Fire further than the distance between the East and the West."* Agreed upon.

It is narrated from Mu'ādh, may Allāh be pleased with him, that he said: *"I said, 'O Messenger of Allāh, inform me of an action that will admit me to Paradise and distance me from the Fire.' He said, 'You have asked about something great, and indeed it is easy for whom Allāh the Exalted makes it easy. Worship Allāh, associating nothing with Him, establish prayer, give zakāh, fast Ramaḍān, and perform Ḥajj to the House if you are able to find a way. Then he said, 'Shall I not guide you to the gates of goodness? Fasting is a shield. Charity extinguishes sin as water extinguishes fire. And the prayer of a man in the middle of the night.' Then he recited: {Their sides forsake*

*their beds...} until he reached {...what they used to do.} (Al-Sajdah:16-17). Then he said, 'Shall I not inform you of the head of the matter, its pillar, and its peak?' I said, 'Yes, O Messenger of Allāh.' He said, 'The head of the matter is Islām, its pillar is prayer, and its peak is Jihād.' Then he said, 'Shall I not inform you of what controls all of that?' I said, 'Yes, O Messenger of Allāh.' So he took hold of his tongue and said, 'Restrain this.' I said, 'O Messenger of Allāh, will we be held accountable for what we say?' He said, 'May your mother be bereaved of you! Are people thrown into the Fire on their faces except for the harvests of their tongues?'" Reported by al-Tirmidhī, who said it is a ḥasan ṣaḥīḥ ḥadīth.*

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Do you know what backbiting is?" They said, 'Allāh and His Messenger know best.' He said, 'It is to mention your brother in a way that he dislikes.' It was said, 'What if what I say about my brother is true?' He said, 'If what you say about him is true, you have backbitten him. And if it is not true, you have slandered him.'"* Reported by Muslim.

It is narrated from Abū Bakrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said in his sermon on the Day of Sacrifice at Minā during the Farewell Pilgrimage: *"Indeed, your blood, your wealth, and your honor are sacred to you, like the sanctity of this day of yours, in this month of yours, in this land of yours. Behold, have I conveyed?"* Agreed upon.

It is narrated from ‘Ā’ishah, may Allāh be pleased with her, that she said: *"I said to the Prophet, may Allāh bless him and grant him peace, 'Ṣafiyyah is such-and-such for you.' Some narrators said she meant short. He said, 'You have said a word that, if mixed with the water of the sea, would contaminate it.' She said: 'And I imitated someone for him.' He said, 'I would not like to imitate someone even if I were to have such-and-such.'"* Reported by Abū Dāwūd and al-Tirmidhī, who said it is a ḥasan ṣaḥīḥ ḥadīth. The meaning of "mazajat’hu" (contaminated it) is that it mixed with it

in such a way that its taste or smell would change due to its extreme foulness and ugliness. This is one of the most eloquent deterrents from backbiting. Allāh the Exalted said: *{Nor does he speak from [his own] inclination. It is not but a revelation revealed.}* (Al-Najm:3-4). It is narrated from Anas, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"When I was taken up on the Night Journey (Mi'rāj), I passed by a people who had fingernails of copper with which they were scratching their faces and chests. I said, 'Who are these, O Jibrīl?' He said, 'These are those who used to eat the flesh of people and attack their honor.'"* Reported by Abū Dāwūd.

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Everything of a Muslim is sacred to another Muslim: his blood, his honor, and his wealth."* Reported by Muslim.

### **Chapter on the Prohibition of Listening to Backbiting and the Command for Whoever Hears Forbidden Backbiting to Refute it and Denounce its Speaker:**

If he is unable or his words are not accepted, he should leave the gathering if possible. Allāh the Exalted said: *{And when they hear ill speech, they turn away from it.}* (Al-Qaṣaṣ:55). And He the Exalted said: *{And they who turn away from ill speech.}* (Al-Mu'minūn:3). And He the Exalted said: *{Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.}* (Al-Isrā':36). And He the Exalted said: *{And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they enter into another conversion. And if Satan should cause you to forget, then do not remain after the reminder with the wrongdoing people.}* (Al-An'ām:68).

It is narrated from Abū al-Dardā', may Allāh be pleased with him, from the Prophet, may Allāh bless him and grant him peace, that he said: *"Whoever defends the honor*

*of his brother, Allāh will protect his face from the Fire on the Day of Resurrection."*

Reported by al-Tirmidhī, who said it is a ḥasan ḥadīth.

### **Clarification of Permissible Backbiting:**

Know that backbiting is permissible for a legitimate Sharī'ah purpose that cannot be achieved except through it:

It has six reasons:

- First: Seeking redress for injustice. It is permissible for the oppressed person to complain to the ruler, the judge, or others who have authority or ability to give him justice against his oppressor, by saying, "So-and-so wronged me in such-and-such a way."
- Second: Seeking help to change an evil and return a sinner to a state of correctness. One may say to someone who is hoped to have the ability to remove the evil, "So-and-so does such-and-such, so reprimand him for it," and the like. His intention must be to achieve the removal of the evil; if he does not intend that, it is forbidden.
- Third: Seeking a religious ruling (fatwā). One may say to the mufti, "My father, or my brother, or my husband, or so-and-so wronged me in such-and-such a way. Does he have the right to do that? And what is my way to be free from it, obtain my right, and repel the injustice?" and the like. This is permissible due to need, but it is more cautious and better to say, "What do you say about a man, or a person, or a husband whose situation was such-and-such?" as this achieves the purpose without specifying the individual. Nevertheless, specifying is permissible, as we will mention in the ḥadīth of Hind, if Allāh wills.



- Fourth: Warning Muslims of evil and advising them. This has several aspects, including discrediting unreliable narrators and witnesses, which is permissible by the consensus of Muslims, and indeed obligatory due to need. Another aspect is consultation regarding marrying someone, partnering with them, entrusting them with something, dealing with them, or other matters, or conversing with them. It is obligatory for the one consulted not to hide the person's condition but to mention the faults in him with the intention of giving advice. Another aspect is if one sees a student of religious knowledge frequenting an innovator or a dissolute person to learn from him, and fears that the student will be harmed by that, he must advise him by clarifying the person's condition, provided that he intends to give advice. This is a matter in which mistakes are made, and the speaker may be driven by envy, and Satan may confuse him about it and make him imagine that it is advice, so one should be alert to that. Another aspect is if someone holds a position of authority but does not fulfill it properly, either by not being suitable for it, or by being dissolute or negligent, and the like. It is obligatory to mention this to one who has general authority over him so that he may remove him and appoint someone suitable, or so that he may know this about him to deal with him according to his condition and not be deceived by him, and to strive to urge him towards righteousness or to replace him.
- Fifth: If a person openly displays his dissoluteness or innovation, such as one who openly drinks alcohol, confiscates people's property, unjustly collects taxes and levies, and undertakes false affairs. It is permissible to mention what he openly displays, but it is forbidden to mention other faults of his unless there is another permissible reason among those we have mentioned.

- Sixth: Identification. If a person is known by a nickname such as "the bleary-eyed" (al-A'mash), "the lame" (al-A'raj), "the deaf" (al-Aṣamm), "the blind" (al-A'mā), "the cross-eyed" (al-Aḥwal), and others, it is permissible to identify them by it. However, it is forbidden to use it in a derogatory manner. If it is possible to identify him by other means, that is preferable.

These are six reasons mentioned by the scholars, and most of them are agreed upon.

### **Malicious Gossip (Al-Namimah), which is Transmitting Speech Between People to Cause Corruption:**

Allāh the Exalted said: *{A slanderer, going about with malicious gossip.}* (Al-Qalam:11). And He the Exalted said: *{Man does not utter any word except that with him is an observer prepared [to record].}* (Qāf:18).

- It is narrated from Ḥudhayfah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: "A malicious gossiper will not enter Paradise." Agreed upon.
- It is narrated from Ibn 'Abbās, may Allāh be pleased with them both: "The Messenger of Allāh, may Allāh bless him and grant him peace, passed by two graves and said, 'Indeed, they are being punished, and they are not being punished for a major sin. Nay, indeed it is major. As for one of them, he used to go about with malicious gossip. And as for the other, he did not protect himself from [splashes of] his urine.'" Agreed upon. The scholars said the meaning of "and they are not being punished for a major sin" is major in their own estimation, or it was said, major to abandon for them.

### **The Two-Faced Person:**

Allāh the Exalted said: *{They seek to hide from people and seek not to hide from Allāh, and He is with them when they spend the night in such as He does not approve of speech. And ever is Allāh, of what they do, encompassing.}* (Al-Nisā':108)

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"You will find that people are like mines; the best of them in the Jāhiliyyah (pre-Islamic ignorance) are the best of them in Islām if they gain understanding (fiqh). You will find that the best of people in this matter are those who most dislike it. And you will find that the worst of people is the two-faced person, who comes to these with one face and to those with another face."* Agreed upon.

It is narrated from Muḥammad ibn Zayd: *"Some people said to his grandfather 'Abd Allāh ibn 'Amr, may Allāh be pleased with them both, 'We enter upon our rulers and say to them things contrary to what we say when we leave their presence.' He said: 'We used to consider this hypocrisy during the time of the Messenger of Allāh, may Allāh bless him and grant him peace.'"* Reported by al-Bukhārī.

### **Spreading Immorality and Corrupting Relations Among Muslims:**

It is narrated from Abū al-Dardā' that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Shall I not inform you of what is better than the rank of fasting, prayer, and charity?" They said, 'Yes.' He said, 'Reconciling relations, for corrupting relations is the shaver.'* Abū 'Īsā (al-Tirmidhī) said this is a ṣaḥīḥ ḥadīth. It is also narrated from the Prophet, may Allāh bless him and grant him peace, that he said, *'It is the shaver; I do not say it shaves hair, but it shaves off religion.'"*

Zayd ibn Yaḥyā al-Dimashqī narrated to us, Abū Mu'īd narrated to us, Makḥūl narrated to us from Anas ibn Mālīk who said: *"It was said, 'O Messenger of Allāh, when should we stop enjoining good and forbidding evil?' He said, 'When what*

*appeared among the Children of Israel appears among you: when immorality is among your elders, authority is among your young ones, and knowledge is among your lowly ones."*

### **False Witness:**

Allāh the Exalted said: *{And avoid false statement.}* (Al-Ḥajj:30). And He the Exalted said: *{And do not pursue that of which you have no knowledge.}* (Al-Isrā':36). And He the Exalted said: *{Man does not utter any word except that with him is an observer prepared [to record].}* (Qāf:18). And He the Exalted said: *{Indeed, your Lord is in observation.}* (Al-Fajr:14). And He the Exalted said: *{And [they are] those who do not testify to falsehood.}* (Al-Furqān:72). It is narrated from Abū Bakrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Shall I not inform you of the greatest of major sins?" We said, 'Yes, O Messenger of Allāh.' He said, 'Associating partners with Allāh and disobeying parents.' He was reclining, then he sat up and said, 'And indeed, false speech and false witness.' He kept repeating it until we said, 'If only he would be silent.'" Agreed upon.*

### **Obscenity and Foul Language:**

It is narrated from Ibn Mas'ūd, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"A believer is not a slanderer, nor a curser, nor obscene, nor foul-mouthed."* Reported by al-Tirmidhī, who said it is a ḥasan ḥadīth.

### **Cursing a Specific Person or Animal:**

It is narrated from Abū Zayd Thābit ibn al-Ḍaḥḥāk al-Anṣārī, may Allāh be pleased with him, who was one of the participants in the Pledge of Ridwān, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Whoever knowingly swears an oath by a religion other than Islām, falsely and intentionally, he*

*is as he said. Whoever kills himself with something will be punished with it on the Day of Resurrection. A man is not bound by a vow concerning what he does not own. And cursing a believer is like killing him."* Agreed upon.

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"It is not befitting for a truthful person (ṣiddīq) to be a frequent curser."* Reported by Muslim.

It is narrated from Abū al-Dardā', may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Frequent cursers will not be intercessors nor witnesses on the Day of Resurrection."* Reported by Muslim.

It is narrated from Samurah ibn Jundub, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Do not curse one another with the curse of Allāh, nor with His anger, nor with the Fire."* Reported by Abū Dāwūd and al-Tirmidhī, who said it is a ḥasan ṣaḥīḥ ḥadīth.

It is narrated from Abū al-Dardā', may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"When a servant curses something, the curse ascends to the heaven, and the gates of heaven are closed against it. Then it descends to the earth, and its gates are closed against it. Then it takes a right and a left turn. If it finds no target, it returns to the one who was cursed, if he deserved it; otherwise, it returns to its sayer."* Reported by Abū Dāwūd.

It is narrated from 'Imrān ibn al-Ḥuṣayn, may Allāh be pleased with them both, that he said: *"While the Messenger of Allāh, may Allāh bless him and grant him peace, was on one of his journeys, a woman from the Anṣār was on a she-camel. She became annoyed and cursed it. The Messenger of Allāh, may Allāh bless him and grant him peace, heard that and said, 'Take what is on it and leave it, for it is cursed.' 'Imrān said, 'It is as if I see it now, walking among the people, and no one interferes with it.'"*

Reported by Muslim.

### **Insulting a Muslim Without Justification:**

Allāh the Exalted said: *{And those who harm believing men and believing women for [something] other than what they have earned have certainly borne slander and manifest sin.}* (Al-Aḥzāb:58)

It is narrated from Ibn Mas'ūd, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Insulting a Muslim is dissoluteness (fusūq), and fighting him is disbelief (kufr)."* Agreed upon.

It is narrated from Abū Dharr, may Allāh be pleased with him, that he heard the Messenger of Allāh, may Allāh bless him and grant him peace, say: *"No man accuses another man of dissoluteness or disbelief except that it returns to him if his companion is not as such."* Reported by al-Bukhārī.

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"When two people insult each other, the sin is upon the one who initiated it, until the wronged one transgresses [in retaliation]."* Reported by Muslim.

It is narrated from him that he said: *"A man who had drunk [alcohol] was brought to the Prophet, may Allāh bless him and grant him peace. He said, 'Strike him.' Abū Hurayrah said, 'Some of us struck him with our hands, some with our sandals, and some with our garments.' When he left, some of the people said, 'May Allāh disgrace you.' He said, 'Do not say this; do not help Satan against him.'"* Reported by al-Bukhārī.

### **Causing Harm:**

Allāh the Exalted said: *{And those who harm believing men and believing women for [something] other than what they have earned have certainly borne slander and manifest sin.}* (Al-Aḥzāb:58)

It is narrated from ‘Abd Allāh ibn ‘Amr ibn al-‘Āṣ, may Allāh be pleased with them both, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"A Muslim is one from whose tongue and hand other Muslims are safe, and an emigrant (muhājir) is one who forsakes what Allāh has forbidden."* Agreed upon.

It is narrated from him that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Whoever loves to be saved from the Fire and admitted to Paradise, let his death come to him while he believes in Allāh and the Last Day, and let him treat people as he wishes to be treated."* Reported by Muslim.

### **Envy (Al-Ḥasad), which is Wishing for the Removal of a Blessing from its Possessor, Whether it is a Religious or Worldly Blessing:**

Allāh the Exalted said: *{Or do they envy people for what Allāh has given them of His bounty?}* (Al-Nisā’:54).

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Prophet, may Allāh bless him and grant him peace, said: *"Beware of envy, for envy consumes good deeds just as fire consumes wood," or he said, "grass."* Reported by Abū Dāwūd.

### **Spying and Eavesdropping on Speech that Someone Dislikes to be Heard:**

Allāh the Exalted said: *{And do not spy.}* (Al-Ḥujurāt:12). And He the Exalted said: *{And those who harm believing men and believing women for [something] other than what they have earned have certainly borne slander and manifest sin.}* (Al-Aḥzāb:58).

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Beware of*

*suspicion, for suspicion is the falsest of speech. Do not seek out faults, do not spy, do not compete [negatively], do not envy one another, do not hate one another, and do not turn away from one another. Be servants of Allāh, brothers, as He has commanded you. A Muslim is the brother of a Muslim: he does not wrong him, nor forsake him, nor despise him. Piety is here, piety is here' – and he pointed to his chest – 'It is sufficient evil for a man to despise his brother. Everything of a Muslim is sacred to another Muslim: his blood, his honor, and his wealth. Indeed, Allāh does not look at your bodies, nor at your forms and deeds, but He looks at your hearts.'"* In another narration: *"Do not envy one another, do not hate one another, do not spy, do not seek out faults, do not inflate prices by overbidding, and be servants of Allāh, brothers."* In another narration: *"Do not sever ties, do not turn away from one another, do not hate one another, do not envy one another, and be servants of Allāh, brothers."* In another narration: *"Do not abandon one another, and do not enter into a transaction when others have already entered into it."* Reported by Muslim with all these narrations. Al-Bukhārī reported most of them.

It is narrated from Mu'āwiyah, may Allāh be pleased with him, that he heard the Messenger of Allāh, may Allāh bless him and grant him peace, say: *"If you follow the faults of Muslims, you will corrupt them or almost corrupt them."* An authentic ḥadīth reported by Abū Dāwūd with an authentic chain of narration.

It is narrated from Ibn Mas'ūd, may Allāh be pleased with him: *"A man was brought to him, and it was said, 'This is so-and-so, his beard is dripping with wine.' He said, 'We have been forbidden from spying, but if something becomes apparent to us, we will act upon it.'"* A ḥasan ṣaḥīḥ ḥadīth reported by Abū Dāwūd with a chain of narration according to the conditions of al-Bukhārī and Muslim.



### **Having Bad Suspicion About Muslims Without Necessity:**

Allāh the Exalted said: *{O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin.}* (Al-Ḥujurāt:12).

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Beware of suspicion, for suspicion is the falsest of speech."* Agreed upon.

### **Belittling and Despising Muslims**

Allāh, the Exalted, says: *{O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent – then it is those who are the wrongdoers.}* (Al-Ḥujurāt: 11).

And He, the Exalted, says: *{Woe to every slanderer and backbiter.}* (Al-Humazah: 1).

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"It is sufficient evil for a man to despise his Muslim brother."* Narrated by Muslim.

It is narrated from Ibn Mas'ūd, may Allāh be pleased with him, from the Prophet, may Allāh bless him and grant him peace, who said: *"No one who has an atom's weight of pride in his heart will enter Paradise."* A man said, *"Indeed, a man likes his garment to be beautiful and his sandals to be beautiful."* He said, *"Indeed, Allāh is Beautiful and loves beauty. Pride is rejecting the truth and looking down on people."* Narrated by Muslim. Rejecting the truth means to repel it, and looking down on them means to despise them.

It is narrated from Jundub ibn 'Abdullāh, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"A man said, 'By*

*Allāh, Allāh will not forgive so-and-so.' Allāh, the Mighty and Majestic, said: 'Who is he who swears by Me that I will not forgive so-and-so? Indeed, I have forgiven him and nullified your deeds.'"* Narrated by Muslim.

### **Showing Malice Towards a Muslim**

Allāh, the Exalted, says: *{The believers are but brothers}* (Al-Ḥujurāt: 10). And He, the Exalted, says: *{Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter}* (Al-Nūr: 19).

It is narrated from Wāthilah ibn al-Asqaʿ, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Do not show malice towards your brother, for Allāh may have mercy on him and test you."* Narrated by al-Tirmidhī, who said it is a good Ḥadīth.

### **Deceit and Fraud**

Allāh, the Exalted, says: *{And those who harm believing men and believing women for [something] other than what they have earned have certainly borne slander and manifest sin}* (Al-Aḥzāb: 58).

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Whoever bears arms against us is not one of us, and whoever deceives us is not one of us."* Narrated by Muslim.

In another narration by him: *"The Messenger of Allāh, may Allāh bless him and grant him peace, passed by a pile of food, put his hand into it, and his fingers felt moisture. He said, 'What is this, O owner of the food?' He said, 'It was rained upon, O Messenger of Allāh.' He said, 'Why did you not put it on top of the food so that people could see it? Whoever deceives us is not one of us.'"*

It is narrated from Ibn ‘Umar, may Allāh be pleased with them both, that the Prophet, may Allāh bless him and grant him peace: *"Forbade artificial inflation of prices by a non-buyer (najsh)." Agreed upon.*

It is narrated from him that he said: *"A man mentioned to the Messenger of Allāh, may Allāh bless him and grant him peace, that he was deceived in sales. The Messenger of Allāh, may Allāh bless him and grant him peace, said, 'When you enter into a sale, say: No deception (lā khilābah).'" Agreed upon. Al-Khilābah, with a dotted khā' with a kasrah and a single bā', means deception.*

### **Treachery**

Allāh, the Exalted, says: *{O you who have believed, fulfill [your] contracts}* (Al-Mā'idah: 1). And He, the Exalted, says: *{And fulfill [every] covenant. Indeed, the covenant is ever [that about which one will be] questioned}* (Al-Isrā': 34).

It is narrated from ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ, may Allāh be pleased with them both, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"There are four characteristics, whoever possesses them is a pure hypocrite, and whoever possesses one of them has a characteristic of hypocrisy until he abandons it: when he is entrusted, he betrays; when he speaks, he lies; when he makes a covenant, he is treacherous; and when he disputes, he behaves immorally." Agreed upon.*

It is narrated from Ibn Mas‘ūd, Ibn ‘Umar, and Anas, may Allāh be pleased with them, that they said: The Prophet, may Allāh bless him and grant him peace, said: *"Every treacherous person will have a banner on the Day of Resurrection, and it will be said, 'This is the treachery of so-and-so.'" Agreed upon.*

It is narrated from Abū Sa‘īd al-Khudrī, may Allāh be pleased with him, that the Prophet, may Allāh bless him and grant him peace, said: *"Every treacherous person will have a banner by his posterior on the Day of Resurrection, raised according to the*

*extent of his treachery. And indeed, there is no treachery greater than that of a leader of the common people."* Narrated by Muslim.

It is narrated from Abū Hurayrah, may Allāh be pleased with him, from the Prophet, may Allāh bless him and grant him peace, who said: *"Allāh, the Exalted, said: 'There are three whom I will oppose on the Day of Resurrection: a man who gives his word in My Name and then is treacherous, a man who sells a free person and consumes his price, and a man who hires a worker, benefits fully from him, and does not give him his wage.'"* Narrated by al-Bukhārī.

### **Reminding of Favors Given**

Allāh, the Exalted, says: *{O you who have believed, do not invalidate your charities with reminders [of your generosity] or injury}* (Al-Baqarah: 264). And He, the Exalted, says: *{Those who spend their wealth in the way of Allāh and then do not follow up what they have spent with reminders [of it] or [other] injury}* (Al-Baqarah: 262).

It is narrated from Abū Dharr, may Allāh be pleased with him, from the Prophet, may Allāh bless him and grant him peace, who said: *"There are three whom Allāh will not speak to on the Day of Resurrection, nor look at them, nor purify them, and for them is a painful punishment." He said, The Messenger of Allāh, may Allāh bless him and grant him peace, repeated it three times. Abū Dharr said, "They have failed and lost! Who are they, O Messenger of Allāh?" He said, "The one who lets his garment hang below his ankles (out of pride), the one who reminds others of his charity, and the one who sells his goods by false oaths."* Narrated by Muslim.

### **Boasting and Transgression**

Allāh, the Exalted, says: *{So do not claim yourselves to be pure; He is most knowing of who fears Him}* (Al-Najm: 32). And He, the Exalted, says: *{The cause is only against the ones who wrong the people and tyrannize upon the earth without right. Those will have a painful punishment}* (Al-Shūrā: 42).

It is narrated from ‘Iyād ibn Ḥimār, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Indeed, Allāh, the Exalted, revealed to me that you should be humble so that no one transgresses against another and no one boasts over another."* Narrated by Muslim. The linguists said: Transgression (al-baghy) means overstepping bounds and behaving arrogantly.

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"When a man says, 'The people are ruined,' then he is the most ruined among them."* Narrated by Muslim. The well-known narration has *ahlakuhum* with a *ḍammah* on the *kāf*, and it has also been narrated with a *fathah* (*ahlakahum*). This prohibition is for one who says it out of self-admiration, belittling people, and exalting himself above them; this is what is forbidden. As for one who says it because of the deficiency he sees in people regarding their religion, and says it out of sorrow for them and for the religion, then there is no harm in it. This is how the scholars have interpreted and detailed it.

### **Abandoning Muslims for More Than Three Days, Except for an Innovator, One Who Openly Commits Immorality, or the Like**

Allāh, the Exalted, says: *{The believers are but brothers, so make settlement between your brothers}* (Al-Ḥujurāt: 10). And He, the Exalted, says: *{And do not cooperate in sin and aggression}* (Al-Mā'idah: 2).

It is narrated from Anas, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Do not sever ties with one another, do not turn away from one another, do not hate one another, and do not envy one another. Be servants of Allāh, brothers. It is not permissible for a Muslim to abandon his brother for more than three days."* Agreed upon.

It is narrated from Abū Ayyūb, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"It is not permissible for a Muslim to abandon his brother for more than three nights, such that they meet and this one turns away and that one turns away. The better of the two is the one who initiates the greeting of peace."* Agreed upon.

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Deeds are presented every Monday and Thursday, and Allāh forgives every person who does not associate anything with Allāh, except for a person between whom and his brother there is animosity. He says, 'Leave these two until they reconcile.'"* Narrated by Muslim.

It is narrated from Jābir, may Allāh be pleased with him, that he heard the Messenger of Allāh, may Allāh bless him and grant him peace, say: *"Indeed, Satan has despaired of being worshipped by those who pray in the Arabian Peninsula, but [he strives] in instigating conflict among them."* Narrated by Muslim. Instigating conflict (al-taḥrīsh) means causing corruption, changing their hearts, and causing them to sever ties.

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"It is not permissible for a Muslim to abandon his brother for more than three days. Whoever abandons [him] for more than three days and dies, enters the Fire."* Narrated by Abū Dāwūd with a chain of narration according to the conditions of al-Bukhārī.

It is narrated from Abū Khirāsh Ḥadrad ibn Abī Ḥadrad al-Aslamī, also said to be al-Sulamī, the Companion, may Allāh be pleased with him, that he heard the Prophet, may Allāh bless him and grant him peace, say: *"Whoever abandons his brother for a year, it is like shedding his blood."* Narrated by Abū Dāwūd with an authentic chain of narration.

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"It is not permissible for a believer to abandon a believer for more than three days. If three days pass, he should meet him and greet him with peace. If he returns the greeting, they have both shared in the reward. If he does not return it, he has incurred the sin, and the Muslim is absolved of the abandonment."* Narrated by Abū Dāwūd with a good chain of narration. Abū Dāwūd said: If the abandonment is for the sake of Allāh, the Exalted, then this does not apply.

### **Heart-Softening Reminders, Asceticism, and Curing Diseases of the Heart: Remembering Death and Shortening Hopes**

It is mentioned in *Riyāḍ al-Ṣāliḥīn*:

Allāh, the Exalted, says: *{Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion}* (Āl ‘Imrān: 185).

And He, the Exalted, says: *{And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die}* (Luqmān: 34).

And He, the Exalted, says: *{And when their term has come, they will not remain behind an hour, nor will they precede [it]}* (Al-Naḥl: 61).

And He, the Exalted, says: *{O you who have believed, let not your wealth and your children divert you from remembrance of Allāh. And whoever does that – then those are the losers. And spend from what We have provided you before death comes to one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous." But never will Allāh delay a soul when its time has come. And Allāh is Acquainted with what you do}* (Al-Munāfiqūn: 9-11).

And He, the Exalted, says: *{Until, when death comes to one of them, he says, "My Lord, send me back, that I might do righteousness in that which I left behind." No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected. So when the Horn is blown, no relationship will there be among them that Day, nor will they ask about one another. And those whose scales are heavy [with good deeds] – it is they who are the successful. And those whose scales are light – those are the ones who will have lost their souls, abiding eternally in Hellfire. The Fire will sear their faces, and they therein will have taut lips. [It will be said], "Were not My verses recited to you, and you used to deny them?"...}* until His statement, the Exalted: *{[Allāh] will say, "How long did you remain on earth in number of years?" They will say, "We remained a day or part of a day; ask those who keep count." He will say, "You stayed not but a little – if only you had known. Then did you think that We created you uselessly and that to Us you would not be returned?"}* (Al-Mu'minūn: 99-105, 112-115). And He, the Exalted, says: *{Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allāh and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient}* (Al-Ḥadīd: 16). And the verses in this chapter are many and well-known.

It is narrated from Ibn 'Umar, may Allāh be pleased with them both, that he said: *"The Messenger of Allāh, may Allāh bless him and grant him peace, took me by the shoulder and said, 'Be in this world as if you were a stranger or a traveler.'" And Ibn 'Umar, may Allāh be pleased with them both, used to say, "When evening comes, do not expect [to live till] morning, and when morning comes, do not expect [to live till] evening. Take from your health for your illness, and from your life for your death."*

Narrated by al-Bukhārī.

It is narrated from him that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"It is not the right of a Muslim who has something to bequeath that he*



*should pass two nights without his will being written with him."* Agreed upon. This is the wording of al-Bukhārī. In a narration by Muslim: *"pass three nights."* Ibn 'Umar said, *"Not a night has passed for me since I heard the Messenger of Allāh, may Allāh bless him and grant him peace, say that, except that my will is with me."*

It is narrated from Ibn Mas'ūd, may Allāh be pleased with him, that he said: *"The Prophet, may Allāh bless him and grant him peace, drew a square, and drew a line in the middle extending out of it, and drew small lines towards this middle line from its side which was in the middle. He then said, 'This is man, and this is his lifespan, surrounding him, or it has surrounded him. And this which is outside is his hope, and these small lines are the afflictions. If this one misses him, that one bites him, and if that one misses him, this one bites him.'"* Narrated by al-Bukhārī.

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Hasten to do good deeds before seven things [befall you]: Are you waiting for anything but poverty that makes you forget, or wealth that makes you transgress, or illness that corrupts, or old age that makes you senile, or sudden death, or the Antichrist – an evil awaited absent one – or the Hour? And the Hour is more calamitous and more bitter."* Narrated by al-Tirmidhī, who said it is a good Ḥadīth.

It is narrated from him that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Frequently remember the destroyer of pleasures," meaning death.* Narrated by al-Tirmidhī, who said it is a good Ḥadīth.

### **Remembering the Resurrection, Gathering, Paradise, and Hellfire**

It is mentioned in the book *al-Targhīb wa al-Tarhīb* by Imām al-Mundhirī, may Allāh, the Exalted, have mercy on him:

It is narrated from Abū Sa'īd, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"How can I feel at ease when*

*the Blower of the Horn has put the Horn to his lips, bent his forehead, and inclined his ear, waiting to be commanded to blow?" It was as if this weighed heavily on his Companions, so they said, "What should we do, O Messenger of Allāh?" or "What should we say?" He said, "Say: Allāh is sufficient for us, and He is the best Disposer of affairs. Upon Allāh we rely." And perhaps he said, "We rely upon Allāh." Narrated by al-Tirmidhī, Ibn Ḥibbān, and Aḥmad.*

It is narrated from ‘Uqbah ibn ‘Āmir, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Before the Hour, a black cloud will appear upon you from the direction of the West, like a shield. It will continue to rise in the sky and spread until it fills the sky. Then a caller will call out, 'O people, the command of Allāh has come, so do not seek to hasten it.' The Messenger of Allāh, may Allāh bless him and grant him peace, said, 'By Him in Whose Hand is my soul, two men will be spreading a cloth and will never fold it, a man will be plastering his trough and will never water anything from it, and a man will be milking his she-camel and will never drink from it.'"* Narrated by al-Ṭabarānī with a good chain of narration; its narrators are trustworthy and well-known.

It is narrated from ‘Ā’ishah, may Allāh be pleased with her, that she said, I heard the Messenger of Allāh, may Allāh bless him and grant him peace, say: *"People will be gathered barefoot, naked, and uncircumcised."* ‘Ā’ishah said, *"I said, 'Men and women together, looking at one another?' He said, 'The matter will be too severe for them to be concerned with that.'"* In another narration: *"for them to look at one another."* Narrated by al-Bukhārī, Muslim, al-Nasā’ī, and Ibn Mājah.

It is narrated from ‘Amr ibn Shu‘ayb, from his father, from his grandfather, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"The arrogant will be gathered on the Day of Resurrection like tiny particles in the form of men, covered by humiliation from every side. They will be driven to a prison in Hellfire called Bu’las, and the Fire of fires will overwhelm them. They will be given to drink*

*from the pus and blood of the people of Hell, ṭīnat al-khabāl (the discharge of the people of Hell)." Narrated by al-Nasā'ī and al-Tirmidhī, who said it is a good Ḥadīth.*

It is narrated from al-Miqdād, may Allāh be pleased with him, that he said, I heard the Messenger of Allāh, may Allāh bless him and grant him peace, say: *"The sun will be brought near to creation on the Day of Resurrection until it is about a mile away from them."* Sulaym ibn 'Āmir said, *"By Allāh, I do not know what he means by the mile: the distance on land, or the stick with which kohl is applied to the eye."* He said, *"People will be in sweat according to their deeds. Some will be [in sweat] up to their ankles, some up to their knees, some up to their waists, and some will be bridled by sweat."* And the Messenger of Allāh, may Allāh bless him and grant him peace, gestured with his hand to his mouth. Narrated by Muslim.

It is narrated from Abū Sa'īd, may Allāh be pleased with him, from the Messenger of Allāh, may Allāh bless him and grant him peace, that he said: *"A day whose measure is fifty thousand years."* It was said, *"How long is this day!"* The Prophet, may Allāh bless him and grant him peace, said, *"By Him in Whose Hand is my soul, it will be lightened for the believer until it is lighter for him than an obligatory prayer."* Narrated by Aḥmad, Abū Ya'lā, and Ibn Ḥibbān.

It is narrated from 'Abdullāh ibn 'Amr, may Allāh be pleased with him, from the Prophet, may Allāh bless him and grant him peace, who said: *"You will be gathered on the Day of Resurrection, and it will be said, 'Where are the poor and destitute of this nation?' They will stand up, and it will be said to them, 'What did you do?' They will say, 'Our Lord, You tested us, and we were patient, and You entrusted wealth and authority to others.' Allāh, the Mighty and Majestic, will say, 'You have spoken the truth.' He said, 'So they will enter Paradise before other people, and the severity of the reckoning will remain for those with wealth and authority.' They asked, 'Where will the believers be on that day?' He said, 'Thrones of light will be placed for them, and*

*clouds will shade them. That day will be shorter for the believers than an hour of a day."* Narrated by al-Ṭabarānī and Ibn Ḥibbān in his *Ṣaḥīḥ*.

It is narrated from Abū Burdah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"The feet of a servant will not move on the Day of Resurrection until he is asked about four things: about his life, how he spent it; about his knowledge, what he did with it; about his wealth, from where he acquired it and on what he spent it; and about his body, how he used it."* Narrated by al-Tirmidhī, who said it is a good, authentic Ḥadīth.

It is narrated from ‘Ā’ishah, may Allāh be pleased with her, that the Prophet, may Allāh bless him and grant him peace, said: *"Whoever is meticulously questioned during the reckoning will be punished."* I said, *"Does Allāh not say, {Then as for he who is given his record in his right hand, he will be judged with an easy reckoning and return to his people in happiness} (Al-Inshiqāq: 7-9)?"* He said, *"That is only the presentation [of deeds]. No one will be [meticulously] reckoned on the Day of Resurrection but will perish."* Narrated by al-Bukhārī and Muslim.

It is narrated from ‘Ā’ishah, may Allāh be pleased with her, the wife of the Prophet, may Allāh bless him and grant him peace, that she used to say: *"The Messenger of Allāh, may Allāh bless him and grant him peace, said: 'Aim for what is right, do your best, and rejoice, for no one's deeds will admit him to Paradise.' They said, 'Not even you, O Messenger of Allāh?' He said, 'Not even I, unless Allāh envelops me with His mercy.'"* Narrated by al-Bukhārī.

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Everything will seek recompense on the Day of Resurrection, even two sheep for how they butted each other."* Narrated by Aḥmad.

It is narrated from ‘Abdullāh ibn Unays, may Allāh be pleased with him, that he heard the Prophet, may Allāh bless him and grant him peace, say: *"Allāh will gather*

*the servants on the Day of Resurrection," or he said, "the people, naked, uncircumcised, and buhman." He said, "We asked, 'What is buhman?' He said, 'They will have nothing with them.' Then He will call them with a voice that those far away will hear just as those near will hear, 'I am the Supreme Judge, I am the King. It is not fitting for anyone from the people of Hellfire to enter Hellfire while he has a right with anyone from the people of Paradise, until I exact it from him. Nor is it fitting for anyone from the people of Paradise to enter Paradise while anyone from the people of Hellfire has a right with him, until I exact it from him, even for a slap.' He said, 'We asked, 'How, when we come naked, uncircumcised, and buhman?' He said, '[With] good deeds and bad deeds.'"*

Narrated by Aḥmad with a good chain of narration.

It is narrated from Abū Umāmah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"The wrongdoer will come on the Day of Resurrection until, when he is on the bridge over Hellfire, between darkness and rough terrain, the wronged one will meet him, recognize him, and recognize how he wronged him. The wronged ones will not cease to exact retribution from the wrongdoers until they take what is in their hands of good deeds. If they have no good deeds, their bad deeds will be cast upon them until they are driven to the lowest depths of the Fire."* Narrated by al-Ṭabarānī.

And previously, in the section on backbiting, there was a Ḥadīth from Abū Hurayrah, may Allāh be pleased with him, from the Messenger of Allāh, may Allāh bless him and grant him peace, who said: *"The bankrupt one from my nation is he who comes on the Day of Resurrection with prayer, fasting, and obligatory charity, but he has insulted this one, slandered that one, consumed the wealth of this one, shed the blood of that one, and struck this one. So this one will be given from his good deeds, and that one from his good deeds. If his good deeds are exhausted before what is upon him is settled, some of their sins will be taken and cast upon him, then he will be thrown into the Fire."* Narrated by Muslim and others.

It is narrated from Anas ibn Mālik, may Allāh be pleased with him, that he said:  
*"While the Messenger of Allāh, may Allāh bless him and grant him peace, was sitting, we saw him laugh until his molars became visible. 'Umar said to him, 'What made you laugh, O Messenger of Allāh, may my father and mother be sacrificed for you?' He said, 'Two men from my nation knelt before the Lord of Might. One of them said, 'O Lord, take my right from my brother.' Allāh said, 'What will you do with your brother, when nothing remains of his good deeds?' He said, 'O Lord, let him bear some of my burdens.' The eyes of the Messenger of Allāh, may Allāh bless him and grant him peace, filled with tears. Then he said, 'Indeed, that is a momentous day when people will need others to bear their burdens for them.'"* He then mentioned the Ḥadīth. Narrated by al-Ḥākim, who said it is authentic.

It is narrated from him, may Allāh be pleased with him, concerning the Prophet's, may Allāh bless him and grant him peace, statement regarding His words: {*On the Day We will call every people with their leader*} (Al-Isrā': 71), he said: *"One of them will be called, given his book in his right hand, his body will be extended to sixty cubits, his face will be whitened, and a crown of radiant pearls will be placed on his head. He will go to his companions, and they will see him from afar and say, 'O Allāh, bless us in this,' until he comes to them and says, 'Rejoice, for every man among you will have the like of this.' As for the disbeliever, he will be given his book in his left hand, his face blackened, his body extended to sixty cubits in the form of Adam, and a crown of fire will be placed on his head. His companions will see him and say, 'O Allāh, disgrace him.' He will say, 'May Allāh cast you away, for every man among you will have the like of this.'"* Narrated by al-Tirmidhī and Ibn Ḥibbān in his Ṣaḥīḥ.

It is narrated from Abū Umāmah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Allāh has promised me that seventy thousand from my nation will enter Paradise without reckoning."* Yazīd ibn al-Akhnas said, *"By Allāh, those in your nation are but like the reddish fly among flies."* The Messenger of Allāh, may Allāh bless him and grant him peace, said, *"He has*

*promised me seventy thousand, with each thousand, seventy thousand, and He has given me three more handfuls." He asked, "What is the breadth of your Basin, O Prophet of Allāh?" He said, "Like [the distance] between Aden and Oman, and wider, and wider," gesturing with his hand. He said, "In it are two spouts of gold and silver." He asked, "And the water of your Basin, O Prophet of Allāh?" He said, "Whiter than milk, sweeter than honey, and more fragrant than musk. Whoever drinks a sip from it will never thirst thereafter, and his face will never be blackened." Narrated by Aḥmad, and its narrators are relied upon in the Ṣaḥīḥ, and Ibn Ḥibbān in his Ṣaḥīḥ.*

*It is narrated from Abū Umāmah al-Bāhilī, may Allāh be pleased with him, from the Prophet, may Allāh bless him and grant him peace, who said: "My Basin is like [the distance] between Aden and Oman. In it are cups as numerous as the stars in the sky. Whoever drinks from it will never thirst thereafter. Indeed, among those from my nation who will come to it are those with disheveled hair and soiled clothes, who do not marry the women of luxury nor attend the thresholds, meaning the doors of rulers." Narrated by al-Ṭabarānī, and its chain of narration is good.*

*It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: "While I am standing at the Basin, a group [will approach]. When I recognize them, a man will emerge from between me and them and say, 'Come!' I will say, 'Where to?' He will say, 'To the Fire, by Allāh!' I will say, 'What is their matter?' He will say, 'They apostatized, turning back on their heels.' Then another group [will approach]. When I recognize them, a man will emerge from between me and them and say to them, 'Come!' I will say, 'Where to?' He will say, 'To the Fire, by Allāh!' I will say, 'What is their matter?' He will say, 'They apostatized, turning back on their heels.' I do not think any will be saved from them except the like of stray camels." Narrated by al-Bukhārī.*

*It is narrated from Anas, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, told me, he said: "I will be standing,*

*waiting for my nation to cross, when Jesus, peace be upon him, will come. He said, 'He will say, "These are the Prophets who have come to you, O Muḥammad, asking," or he said, "gathering to you, supplicating to Allāh to disperse the gathering of nations to wherever He wills, due to the greatness of their state." The creation will be bridled in sweat. As for the believer, it will be like a cold for him, and as for the disbeliever, death will overwhelm him.' He said, 'O Jesus, wait until I return to you.' He said, 'The Prophet of Allāh, may Allāh bless him and grant him peace, went and stood beneath the Throne and received what no chosen angel nor sent prophet had received. Allāh revealed to Gabriel, peace be upon him, "Go to Muḥammad and say to him: Raise your head, ask and you will be given, intercede and your intercession will be accepted." He said, "So I interceded for my nation that one out of every ninety-nine people be brought out." He said, "I did not cease to go back and forth to my Lord, and I did not stand in any position except that I interceded, until Allāh gave me from that, saying: 'Admit from your nation whomever from Allāh's creation testified that there is no god but Allāh for one day, sincerely, and died upon that.'"* Narrated by Aḥmad, and its narrators are relied upon in the Ṣaḥīḥ.

It is narrated from Kulayb ibn Ḥazn, may Allāh be pleased with him, that he said, I heard the Messenger of Allāh, may Allāh bless him and grant him peace, say: *"Seek Paradise with all your effort, and flee from the Fire with all your effort. For the seeker of Paradise does not sleep, and the fleer from the Fire does not sleep. Indeed, the Hereafter today is surrounded by hardships, and the world is surrounded by pleasures and desires, so let them not distract you from the Hereafter."* Narrated by al-Ṭabarānī.

It is narrated from Anas, may Allāh be pleased with him, from the Messenger of Allāh, may Allāh bless him and grant him peace, that he said: *"By Him in Whose Hand is my soul, if you saw what I saw, you would laugh little and weep much."* They said, *"And what did you see, O Messenger of Allāh?"* He said, *"I saw Paradise and the Fire."* Narrated by Muslim and Abū Yaʿlā.



It is narrated from ‘Abdullāh ibn al-Zubayr, may Allāh be pleased with them both: *"That the Prophet, may Allāh bless him and grant him peace, passed by a group of people who were laughing. He said, 'You laugh while Paradise and the Fire are mentioned before you?' He said, 'So none of them was seen laughing until he died.' He said, 'And it was revealed concerning them: {"Inform My servants that it is I who am the Forgiving, the Merciful, And that My punishment is the painful punishment."} (Al-Ḥijr: 49-50)."* Narrated by al-Bazzār, and there is no one abandoned or accused in its chain of narration.

It is narrated from Ibn ‘Umar, may Allāh be pleased with them both, from the Prophet, may Allāh bless him and grant him peace, that he delivered a sermon and said: *"Do not forget the two great things: Paradise and the Fire."* Then he wept until his tears flowed down or wet the sides of his beard. Then he said, *"By Him in Whose Hand is the soul of Muḥammad, if you knew what I know about the matter of the Hereafter, you would walk to the highlands and pour dust upon your heads."* Narrated by Abū Ya‘lā.

It is narrated from Ibn Mas‘ūd, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"The Fire will be brought on the Day of Resurrection with seventy thousand reins, and with each rein, seventy thousand angels will be dragging it."* Narrated by Muslim and al-Tirmidhī.

It is narrated from Abū Hurayrah, may Allāh be pleased with him, from the Prophet, may Allāh bless him and grant him peace, who said: *"This fire of yours which the children of Adam kindle is one part out of seventy parts of the fire of Hellfire." They said, "By Allāh, it would have been sufficient." He said, "It surpasses it by sixty-nine parts, each of them like its heat."* Narrated by al-Bukhārī.

It is narrated from ‘Alī, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Seek refuge with Allāh from Jubb al-Ḥuzn (the Pit of Sorrow) or Wādī al-Ḥuzn (the Valley of Sorrow)."* It was said, "O

*Messenger of Allāh, what is Jubb al-Ḥuzn or Wādī al-Ḥuzn?" He said, "A valley in Hellfire from which Hellfire itself seeks refuge seventy times every day. Allāh has prepared it for the ostentatious reciters [of the Qur'ān]." Narrated by al-Bayhaqī with a good chain of narration.*

It is narrated from Abū Hurayrah, may Allāh be pleased with him, from the Prophet, may Allāh bless him and grant him peace, who said: *"Seek refuge with Allāh from Jubb al-Ḥuzn."* They said, *"O Messenger of Allāh, what is Jubb al-Ḥuzn?" He said, "A valley in Hellfire from which Hellfire itself seeks refuge four hundred times every day."* It was said, *"O Messenger of Allāh, who will enter it?" He said, "It is prepared for the reciters who are ostentatious with their deeds. And indeed, among the most detestable reciters to Allāh are those who visit oppressive rulers."* Narrated by Ibn Mājah, and the wording is his, and al-Tirmidhī.

It is narrated from ‘Abdullāh ibn al-Ḥārith ibn Jaz’ al-Zubaydī, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Indeed, in the Fire are snakes like the necks of Bactrian camels. One of them will sting a sting, and its heat will be felt for seventy autumns. And indeed, in the Fire are scorpions like saddled mules. One of them will sting a sting, and its venom will be felt for forty years."* Narrated by Aḥmad, al-Ṭabarānī, and al-Ḥākim.

It is narrated from Abū Hurayrah, may Allāh be pleased with him, from the Prophet, may Allāh bless him and grant him peace, who said: *"Indeed, scalding water will be poured over their heads, and the scalding water will penetrate until it reaches their insides, and it will melt what is in their insides until it passes out from their feet. This is al-ṣahr (melting). Then it will be restored as it was."* Narrated by al-Tirmidhī and al-Bayhaqī. However, he said: *"It will penetrate the skull until it reaches his insides."* They narrated it through the chain of Abū al-Samḥ, who is Darrāj, from Ibn Ḥujayrah. Al-Tirmidhī said it is a good, strange, authentic Ḥadīth.

Al-Ḥamīm (scalding water) is that which is mentioned in the Qur'ān in His statement, the Exalted: *{And they will be given to drink scalding water that will sever their intestines}* (Muḥammad: 15). It is narrated from Ibn 'Abbās and others that al-Ḥamīm is hot water that burns. Al-Ḍaḥḥāk said: Al-Ḥamīm has been boiling since Allāh created the heavens and the earth until the day they drink it, and it is poured on their heads. It is said that it is what collects from the tears of their eyes in the basins of the Fire, and they drink it. And other things have been said. And in His statement, the Exalted: *{And he is given to drink of purulent water. He will gulp it}* (Ibrāhīm: 16-17). He said: It will be brought near to his mouth, and he will detest it. When it is brought near to him, it will scald his face, and the skin of his head will fall off. When he drinks it, it will sever his intestines until it comes out from his rectum. Allāh, the Mighty and Majestic, says: *{And they will be given to drink scalding water that will sever their intestines}* and He says: *{And if they call for relief, they will be relieved with water like molten brass, which scalds [their] faces. Wretched is the drink}* (Al-Kahf: 29).

It is narrated from Abū Sa'īd, may Allāh be pleased with him, from the Prophet, may Allāh bless him and grant him peace, who said: *"If a bucket of ghassāq (a filthy, ice-cold liquid from Hell) were poured into the world, it would cause all the inhabitants of the world to stink."* Narrated by al-Tirmidhī.

It is narrated from Anas, may Allāh be pleased with him, from the Prophet, may Allāh bless him and grant him peace, who said: *"The most prosperous person of the world from among the people of the Fire will be brought and dipped once into the Fire. Then it will be said to him, 'O son of Adam, did you ever see any good? Did you ever experience any bliss?' He will say, 'No, by Allāh, O Lord.' And the most miserable person in the world from among the people of Paradise will be brought and dipped once into Paradise. Then it will be said to him, 'O son of Adam, did you ever see any misery? Did you ever experience any hardship?' He will say, 'No, by Allāh, O Lord, I never experienced any misery, nor did I ever see any hardship.'"* Narrated by Muslim.

It is narrated from Suwayd ibn Ghafalah, may Allāh be pleased with him, that he said: *"When Allāh intends for the people of the Fire to be forgotten, a chest of fire, proportioned to the man, will be made for him. Not a vein will throb in him but will have a nail of fire in it. Then the fire will be kindled in it, then it will be locked with a lock of fire. Then that chest will be placed in a chest of fire, then fire will be kindled between them, then it will be locked with a lock of fire. Then that chest will be placed in a chest of fire, then fire will be kindled between them, then it will be locked. Then it will be cast or thrown into the Fire. That is His statement: {'Over them will be layers of fire and beneath them layers. By that Allāh threatens His servants. O My servants, then fear Me!'} (Al-Zumar: 16). And that is His statement: {'For them therein is heavy sighing, and they therein will not hear.} (Al-Anbiyā': 100). He said, 'So he thinks that there is no one else in the Fire but him.'" Narrated by al-Bayhaqī with a good chain of narration, as a statement of Suwayd (mawquf).*

### **Remembering Paradise**

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Indeed, the first group to enter Paradise will be in the image of the moon on the night it is full. Those who follow them will be like the brightest shining star in the sky. They will not urinate, nor defecate, nor blow their noses, nor spit. Their combs will be of gold, their sweat will be musk, and their censers will be of aloeswood. Their spouses will be the ḥūr al-ʿīn (fair-skinned women with beautiful, large eyes). Their character will be that of a single man, in the form of their father Adam, sixty cubits tall in the sky."*

In a narration: *"...Each one of them will have two wives; the marrow of their shins will be visible from behind the flesh due to their beauty. There will be no disagreement among them, nor any animosity. Their hearts will be as one heart. They will glorify Allāh morning and evening."* Narrated by al-Bukhārī and Muslim (this wording is from both), al-Tirmidhī, and Ibn Mājah.

It is narrated from al-Mughīrah ibn Shu‘bah, may Allāh be pleased with him, from the Prophet, may Allāh bless him and grant him peace: *"That Moses, peace be upon him, asked his Lord about the lowest in rank among the people of Paradise. He said, 'A man who will come after the people of Paradise have entered Paradise, and it will be said to him, "Enter Paradise." He will say, "My Lord, how, when people have taken their places and received their portions?" It will be said to him, "Would you be pleased to have the like of the kingdom of one of the kings of the world?" He will say, "I am pleased, my Lord." He will say to him, "You will have that, and its like, and its like, and its like." He said on the fifth time, "I am pleased, my Lord." He will say, "This is for you, and ten times its like, and you will have whatever your soul desires and your eye delights in." He will say, "I am pleased, my Lord." He asked, "My Lord, and what about the highest among them in rank?" He said, "Those are the ones whom I intended. I planted their honor with My Own Hand and sealed it. No eye has seen, no ear has heard, and it has not occurred to the heart of any human.""* Narrated by Muslim.

It is narrated from ‘Alī, may Allāh be pleased with him, that he asked the Messenger of Allāh, may Allāh bless him and grant him peace, about this verse: {*On the Day We will gather the God-fearing to the Most Merciful as a delegation...*} (Maryam: 85). He said, "I said, 'O Messenger of Allāh, what is a delegation if not riders?' The Prophet, may Allāh bless him and grant him peace, said: *'By Him in Whose Hand is my soul, when they emerge from their graves, they will be met by white she-camels with wings, upon them saddles of gold. The straps of their sandals will be of radiant light. Each step of theirs will be like the extent of one's sight. They will reach the gate of Paradise, and there will be a ring of red ruby on plates of gold. And there will be a tree at the gate of Paradise from whose base two springs will flow. When they drink from one of them, the radiance of bliss will flow in their faces. And when they perform ablution from the other, their hair will never become disheveled. They will strike the ring with the plate. If you were to hear the ringing of the ring, O ‘Alī! It will reach every ḥūrī that her husband has arrived, and she will be overcome with eagerness. She will send her*

*attendant, who will open the gate for him. Were it not that Allāh, the Mighty and Majestic, had made him known to himself, he would have prostrated to him from the light and splendor he sees. He will say, "I am your attendant who was entrusted with your affair." He will follow him, and he will trace his footsteps. He will come to his wife, and she will be overcome with eagerness. She will emerge from the tent, embrace him, and say, "You are my beloved, and I am your beloved. I am the pleased one, and I will never be displeased. I am the blissful one, and I will never be wretched. I am the eternal one, and I will never depart." He will enter a house whose foundation to its roof is one hundred thousand cubits, built on a pavement of pearl and ruby, with green paths and yellow paths, no path resembling its counterpart. He will come to the couch, and upon it will be a bed, and on the bed seventy mattresses, and on each mattress seventy spouses, and each spouse will have seventy garments. The marrow of her shin will be visible from beneath the garments. He will consummate relations with them in the span of one night. Flowing beneath them will be rivers: rivers of water, pure, not altering, with no murkiness; rivers of purified honey, not from the bellies of bees; rivers of wine, a delight for the drinkers, not pressed by men with their feet; and rivers of milk whose taste does not change, not from the bellies of livestock. When they desire food, white birds will come to them, raise their wings, and they will eat from their sides whatever colors they wish. Then they will fly away. And in it are hanging fruits. When they desire them, the branch will bend towards them, and they will eat from whichever fruits they wish, whether standing or reclining. And that is His statement, "And the fruit of the two gardens is near." (Al-Raḥmān: 54). And before them are servants like scattered pearls.'" Narrated by Ibn Abī al-Dunyā in the book *Ṣifat al-Jannah* from al-Ḥārith, who is al-Aʿwar, from ʿAlī, as a narration traced back to the Prophet (marfūʿ) in this manner. It was also narrated by Ibn Abī al-Dunyā, al-Bayhaqī, and others from ʿĀṣim ibn Ḍamrah, from ʿAlī, as a statement of ʿAlī himself (mawqūf) with a similar meaning, and this version is more sound and more famous.*

The wording of Ibn Abī al-Dunyā is: *"He said, 'Those who feared their Lord will be driven to Paradise in groups. When they reach one of its gates, they will find a tree at it, from beneath whose trunk two springs flow. They will proceed to one of them, as if commanded to do so, and drink from it, and it will remove whatever harm, impurity, or affliction was in their stomachs. Then they will proceed to the other and purify themselves with it, and the radiance of bliss will flow upon them, and their complexions will never change thereafter, nor will their hair ever become disheveled, as if they were anointed with oil. Then they will reach the keepers of Paradise, who will say, "Peace be upon you; you have become pure; so enter it to abide eternally." (Al-Zumar: 73).' He said, 'Then the youths will meet them, or they will meet the youths, circling around them as the youths of the people of the world circle around a dear one who returns from absence, saying, "Rejoice in the honor Allāh has prepared for you." He said, 'Then a youth from among those youths will go to one of his wives from the ḥūr al-ʿīn and say, "So-and-so has come," by the name he was called in the world. She will say, "Did you see him?" He will say, "I saw him, and he is following me." One of them will be so overcome with joy that she will stand at the threshold of her door. When he reaches his dwelling, he will look at the foundation upon which it is built, and it will be a pavement of pearl, above which is a structure of green, yellow, red, and every color. Then he will raise his head and look at its ceiling, and it will be like lightning. Were it not that Allāh had decreed for him that pain should depart, his sight would have been lost. Then he will lower his head and look at his spouses, and cups placed, and cushions arranged, and carpets spread out. (Al-Ghāshiyah: 13-16). They will look at that bliss, then recline and say, "Praise to Allāh, who has guided us to this; and we would never have been guided if Allāh had not guided us." (Al-Aʿrāf: 43). Then a caller will call out, "You will live and never die; you will reside and never depart; you will be healthy," I think he said, "and never fall ill.""*

It is narrated from Abū Saʿīd al-Khudrī, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Indeed, the*

*people of Paradise will see the inhabitants of the chambers above them as you see a brilliant star remaining in the horizon from the east or the west, due to the difference in rank between them." They said, "O Messenger of Allāh, are those the dwellings of the Prophets, which no one else can reach?" He said, "Nay, by Him in Whose Hand is my soul, they are men who believed in Allāh and testified to the truthfulness of the Messengers." Narrated by al-Bukhārī and Muslim.*

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Indeed, in Paradise there are one hundred levels which Allāh has prepared for those who engage in Jihād in the way of Allāh. The distance between two levels is like the distance between the heaven and the earth."* Narrated by al-Bukhārī.

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that he said: *"We said, 'O Messenger of Allāh, tell us about Paradise, what is its structure?' He said, 'A brick of gold and a brick of silver, its mortar is musk, its pebbles are pearls and rubies, and its soil is saffron. Whoever enters it will be blissful and not wretched, and will abide eternally and not die. His clothes will not wear out, nor will his youth fade.'"* Narrated by Aḥmad and others.

It is narrated from Kurayb that he heard Usāmah ibn Zayd, may Allāh be pleased with him, say, The Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Is there anyone who will strive earnestly for Paradise? For Paradise has no prohibition. By the Lord of the Ka'bah, it is a radiant light, a swaying fragrant plant, a lofty palace, a flowing river, ripe fruit, a beautiful, fair wife, abundant garments, an eternal abode in a secure dwelling, fruit, greenery, joy, and bliss in a high, splendid place."* They said, *"Yes, O Messenger of Allāh, we are the ones who will strive earnestly for it."* He said, *"Say, 'If Allāh wills.'"* The people said, *"If Allāh wills."* Narrated by Ibn Mājah, Ibn Abī al-Dunyā, al-Bazzār, Ibn Ḥibbān in his *Ṣaḥīḥ*, and al-Bayhaqī.



It is narrated from Abū Mūsā al-Ash‘arī, may Allāh be pleased with him, from the Prophet, may Allāh bless him and grant him peace, who said: *"Indeed, for the believer in Paradise there is a tent of a single hollowed pearl, its height in the sky is sixty miles. The believer will have families therein; the believer will go around to them, and they will not see one another."* Narrated by al-Bukhārī, Muslim, and al-Tirmidhī.

It is narrated from ‘Abdullāh ibn Mas‘ūd, may Allāh be pleased with him, that he said: *"Every Muslim will have a chosen one (khīrah), and every chosen one will have a tent, and every tent will have four doors. From each door, a gift, a present, and an honor that was not there before will enter upon her. There will be no boisterousness, no foul odor, no mockery, and no longing gazes. They are ḥūr al-‘īn, as if they were well-protected eggs."* Narrated by Ibn Abī al-Dunyā.

It is narrated from Ibn ‘Abbās, may Allāh be pleased with them both: *"Ḥūr (fair-skinned women with beautiful eyes) confined in pavilions."* (Al-Raḥmān: 72). He said, *"The pavilion is of a hollowed pearl, its length is a parasang (league), and it has a thousand doors of gold. Around it is an enclosure whose circumference is fifty parasangs. A king with a gift from Allāh, the Mighty and Majestic, enters upon him from each of its doors."* Narrated by Ibn Abī al-Dunyā as a statement of Ibn ‘Abbās (mawqūf). In a narration by him and al-Bayhaqī: *"The pavilion is a hollowed pearl, a parasang by a parasang, with four thousand door-leaves of gold."* And the chain of narration for this one is more authentic.

It is narrated from ‘Abdullāh ibn ‘Umar, may Allāh be pleased with them both, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Al-Kawthar is a river in Paradise, its banks are of gold, and its course is over pearls and rubies. Its soil is more fragrant than musk, and its water is sweeter than honey and whiter than snow."* Narrated by Ibn Mājah and al-Tirmidhī, who said it is a good, authentic Ḥadīth.

It is narrated from Anas ibn Mālik, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Indeed, in Paradise there is a tree under whose shade a rider can travel for one hundred years without traversing it. If you wish, recite: {"And shade extended, And water poured out."} (Al-Wāqī'ah: 30-31)."* Narrated by al-Bukhārī and al-Tirmidhī.

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Allāh says, 'I have prepared for My righteous servants what no eye has seen, no ear has heard, and has not occurred to the heart of any human.' Recite if you wish: {"And shade extended."} (Al-Wāqī'ah: 30). And a space in Paradise the size of a whip is better than the world and what is in it. Recite if you wish: {"So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]."} (Āl 'Imrān: 185)."* Narrated by al-Tirmidhī, al-Nasā'ī, and Ibn Mājah. Al-Bukhārī and Muslim narrated part of it.

It is narrated from Jarīr ibn 'Abdullāh, may Allāh be pleased with him, that he said: *"We stopped at al-Şifāh, and there was a man sleeping under a tree, and the sun had almost reached him. He said, 'So I said to the boy, "Go with this leather mat and shade him." He said, 'So he went and shaded him. When he woke up, it was Salmān, may Allāh be pleased with him. I went to him to greet him with peace. He said, "O Jarīr, be humble before Allāh, for whoever is humble before Allāh in this world, Allāh will raise him on the Day of Resurrection. O Jarīr, do you know what the darknesses of the Day of Resurrection are?" I said, "I do not know." He said, "The injustices of people among themselves." Then he took a small twig that I could barely see between his fingers and said, "O Jarīr, if you were to seek the like of this in Paradise, you would not find it." I said, "O Abā 'Abdullāh, then where are the palm trees and trees?" He said, "Their roots are pearl and gold, and their tops are dates."'"* Narrated by al-Bayhaqī with a good chain of narration.

It is narrated from al-Barā' ibn 'Āzib, may Allāh be pleased with him, regarding His statement: *"And its clusters are hanging low."* (Al-Insān: 14). He said, "Indeed, the people of Paradise eat from the fruits of Paradise standing, sitting, and reclining." Narrated by al-Bayhaqī and others as a statement of al-Barā' (mawquf) with a good chain of narration.

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Indeed, in Paradise there is a tree whose trunks are of gold and whose branches are of chrysolite and pearl. A wind will blow upon it, and they will rustle, and no listeners have ever heard a sound more delightful than it."* Narrated by Abū Nu'aym in *Ṣifat al-Jannah*.

It is narrated from Ibn 'Abbās, may Allāh be pleased with them both, that he said: *"The palm trees of Paradise, their trunks are of green emerald, their spathes are of red gold, and their fronds are clothing for the people of Paradise, from which are their garments and robes. Their fruits are like large jars and buckets, whiter than milk, sweeter than honey, and softer than butter, with no pits in them."* Narrated by Ibn Abī al-Dunyā as a statement of Ibn 'Abbās (mawquf) with a good chain of narration, and al-Ḥākim, who said it is authentic according to the conditions of Muslim.

It is narrated from Anas ibn Mālik, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"A morning or an evening [spent] in the way of Allāh is better than the world and what is in it. And the space of the bow of one of you, or the place of his whip, in Paradise is better than the world and what is in it. And if a woman from the women of the people of Paradise were to look down upon the earth, she would fill what is between them with fragrance, and she would illuminate what is between them, and the scarf on her head is better than the world and what is in it."* Narrated by al-Bukhārī and Muslim.

It is narrated from Anas ibn Mālik, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, told me, he said:

*"Gabriel, peace be upon him, told me, he said, 'A man will enter upon a ḥūrī, and she will greet him with an embrace and a handshake.' The Messenger of Allāh, may Allāh bless him and grant him peace, said, 'With what fingertips does she touch him? If some of her fingertips were to appear, their light would overcome the light of the sun and the moon. And if a lock of her hair were to appear, it would fill what is between the East and the West with its sweet fragrance. While he is reclining with her on his couch, a light will shine upon him from above, and he will think that Allāh, the Mighty and Majestic, has looked upon His creation. Then a ḥūrī will call out to him, "O friend of Allāh, do we not have a turn with you?" He will say, "Who are you?" She will say, "I am from among those of whom Allāh, Blessed and Exalted is He, said: {"And with Us is more."} (Qāf: 35).' He will turn to her, and with her will be beauty and perfection that was not with the first one. While he is reclining with her on his couch, another ḥūrī will call out to him, "O friend of Allāh, do we not have a turn with you?" He will say, "Who are you?" She will say, "I am from among those of whom Allāh, the Mighty and Majestic, said: {"And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do."} (Al-Sajdah: 17).' And he will not cease to turn from one wife to another." Narrated by al-Ṭabarānī in Al-Awsaṭ.*

*It is narrated from Umm Salamah, the wife of the Prophet, may Allāh bless her and grant her peace, may Allāh be pleased with her, that she said: "I said, 'O Messenger of Allāh, tell me about the statement of Allāh, the Mighty and Majestic: {"Ḥūr īn."} (Al-Wāqī'ah: 22).' He said, 'Ḥūr are white, īn means large-eyed. The eyelashes of the ḥūrī are like the wing of an eagle.' I said, 'O Messenger of Allāh, then tell me about the statement of Allāh, the Mighty and Majestic: {"As if they were rubies and coral."} (Al-Raḥmān: 58).' He said, 'Their purity is like the purity of the pearl in the oyster shell, which no hands have touched.' I said, 'O Messenger of Allāh, then tell me about the statement of Allāh, the Mighty and Majestic: {"In them are women good and beautiful."} (Al-Raḥmān: 70).' He said, 'Good in character, beautiful in face.' I said, 'O Messenger of Allāh, then tell me about the statement of Allāh, the Mighty and Majestic:*

*{ "As if they were eggs well-protected." } (Al-Şāffāt: 49). ' He said, 'Their delicacy is like the delicacy of the membrane inside the egg, next to the shell.' I said, 'O Messenger of Allāh, then tell me about the statement of Allāh, the Mighty and Majestic: { "Loving [their husbands], of equal age." } (Al-Wāqī'ah: 37). ' He said, 'They are those who died in the worldly abode as old women, with rheumy eyes and white hair. Allāh created them after old age and made them virgins, loving, affectionate, of equal age, born at the same time.' I said, 'O Messenger of Allāh, are the women of this world better, or the ḥūr al-ʿīn?' He said, 'The women of this world are better than the ḥūr al-ʿīn, like the superiority of the outer garment over the lining.' I said, 'O Messenger of Allāh, and why is that?' He said, 'Because of their prayer, their fasting, and their worship of Allāh, the Mighty and Majestic. Allāh, the Mighty and Majestic, has clothed their faces with light and their bodies with silk. They are white in color, with green garments and yellow jewelry. Their censers are of pearl, and their combs are of gold. They say, "Indeed, we are the eternal ones, we will never die. Indeed, we are the blissful ones, we will never be wretched. Indeed, we are the residents, we will never depart. Indeed, we are the pleased ones, we will never be displeased. Glad tidings to him for whom we are and who is for us." ' I said, 'O Messenger of Allāh, a woman among us marries two, three, or four husbands in this world, then she dies and enters Paradise, and they enter with her. Who will be her husband among them?' He said, 'O Umm Salamah, she will choose, and she will choose the best of them in character. She will say, "O Lord, this one was the best of them in character with me in the worldly abode, so marry me to him." ' O Umm Salamah, good character has taken the best of this world and the Hereafter. ' "*

*Narrated by al-Ṭabarānī in Al-Kabīr and Al-Awsaṭ, and this is his wording.*

It is narrated from Abū Hurayrah, may Allāh be pleased with him, that he said, "Indeed, in Paradise there is a river the length of Paradise. On its banks are virgins, standing opposite each other, singing with the most beautiful voices the creation has ever heard, such that they do not think there is any pleasure in Paradise like it." We said, "O Abā Hurayrah, and what is that singing?" He said, "If Allāh wills:

glorification, praise, sanctification, and lauding the Lord, the Mighty and Majestic." Narrated by al-Bayhaqī as a statement of Abū Hurayrah (mawqūf).

### **Chapter on the Market of Paradise**

It is narrated from Anas ibn Mālik, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Indeed, in Paradise there is a market which they will visit every Friday. A north wind will blow and scatter [fragrance] on their faces and clothes, and they will increase in beauty and loveliness. They will return to their families, having increased in beauty and loveliness, and their families will say to them, 'By Allāh, you have increased in beauty and loveliness after us.' And they will say, 'And you too, by Allāh, have increased in beauty and loveliness after us.'"* Narrated by Muslim.

It is narrated from Saʿīd ibn al-Musayyib: *"That he met Abū Hurayrah, and Abū Hurayrah said, 'I ask Allāh to unite me and you in the market of Paradise.' Saʿīd said, 'Is there a market in it?' He said, 'Yes, the Messenger of Allāh, may Allāh bless him and grant him peace, informed me, he said, "Indeed, when the people of Paradise enter it, they will settle therein according to the merit of their deeds. Then permission will be given to them for the duration of a Friday of the days of the world, and they will visit Allāh. His Throne will be brought forth for them, and He will manifest Himself to them in a garden of Paradise. Pulpits of light, pulpits of pearl, pulpits of ruby, pulpits of chrysolite, pulpits of gold, and pulpits of silver will be placed for them. And the lowest among them – and there is no lowly one among them – will sit on mounds of musk and camphor. They will not see that the occupants of the chairs are better seated than them." Abū Hurayrah said, 'I said, "O Messenger of Allāh, will we see our Lord?" He said, "Yes. Do you doubt in seeing the sun and the moon on the night of a full moon?" We said, "No." He said, "Likewise, you will not doubt in seeing your Lord, the Mighty and Majestic. And no one will remain in that gathering but Allāh will speak to him directly, until He says to a man among you, 'Do you not remember, O so-and-so, the day*

*you did such-and-such?' reminding him of some of his treacheries in the world. He will say, 'O Lord, did You not forgive me?' He will say, 'Yes, and by the vastness of My forgiveness you have reached this rank of yours.' While they are thus, a cloud will cover them from above and rain upon them a fragrance, the like of whose scent they have never found. Then our Lord, Blessed and Exalted is He, will say, 'Arise to what I have prepared for you of honor, and take what you desire.' He said, 'So we will come to a market surrounded by angels, in which is what no eyes have seen, nor ears have heard, nor has occurred to the hearts [of men]. He said, 'And what we desire will be brought to us. Nothing is sold therein, nor bought. And in that market, the people of Paradise will meet one another.' He said, 'Then a man of high rank will approach and meet one below him – and there is no lowly one among them – and he will be amazed by the garments he sees on him. His speech will not end until a better one than it appears on him. That is because it is not fitting for anyone to grieve therein.' He said, 'Then we will depart to our dwellings, and our spouses will meet us and say, "Welcome and greetings! You have come, and there is more beauty and fragrance upon you than when you left us." He will say, "We sat today with our Lord, the Compeller, the Mighty and Majestic, and it is our right to return with the like of what we returned with."'"*

Narrated by al-Tirmidhī and Ibn Mājah.

It is narrated from 'Alī, may Allāh be pleased with him, that he said, I heard the Messenger of Allāh, may Allāh bless him and grant him peace, say: *"Indeed, in Paradise there is a tree from whose top garments emerge, and from its bottom, horses of gold, saddled and bridled with pearl and ruby. They do not drop dung nor urinate. They have wings, and their stride is the extent of one's sight. The people of Paradise will ride them, and they will fly with them wherever they wish. Those below them in rank will say, 'O Lord, by what means did Your servants attain all this honor?' He said, 'It will be said to them, "They used to pray at night while you were sleeping, they used to fast while you were eating, they used to spend while you were being miserly, and they used to fight while you were being cowardly."'"* Narrated by Ibn Abī al-Dunyā.

It is narrated from Abū Saʿīd al-Khudrī and Abū Hurayrah, may Allāh be pleased with them both, from the Prophet, may Allāh bless him and grant him peace, who said: *"When the people of Paradise enter Paradise, a caller will call out, 'Indeed, it is for you to be healthy and never fall ill; indeed, it is for you to live and never die; indeed, it is for you to be young and never grow old; and indeed, it is for you to be blissful and never be wretched.' And that is the statement of Allāh, the Mighty and Majestic: {\"And it will be announced to them, 'This is Paradise, which you have been made to inherit for what you used to do.'\"} (Al-Aʿrāf: 43).\"* Narrated by Muslim and al-Tirmidhī.

It is narrated from Abū Saʿīd al-Khudrī, may Allāh be pleased with him, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Death will be brought in the form of a salt-colored ram, and a caller will call out, 'O people of Paradise!' They will crane their necks and look. He will say, 'Do you recognize this?' They will say, 'Yes, this is Death.' And all of them will have seen it. Then a caller will call out, 'O people of the Fire!' They will crane their necks and look. He will say, 'Do you recognize this?' They will say, 'Yes, this is Death.' And all of them will have seen it. It will be slaughtered between Paradise and the Fire. Then he will say, 'O people of Paradise, eternity and no death! O people of the Fire, eternity and no death!' Then he recited: {\"And warn them of the Day of Regret, when the matter has been decided; and they are in heedlessness, and they do not believe.\"} (Maryam: 39). And he gestured with his hand towards the world.\"* Narrated by al-Bukhārī, Muslim, al-Nasāʿī, and al-Tirmidhī.

## **Vigilance and Self-Accountability**

Ibn al-Qayyim, may Allāh have mercy on him, said:

Allāh, the Exalted, says: *{And know that Allāh knows what is within yourselves, so beware of Him}* (Al-Baqarah: 235). And He, the Exalted, says: *{And ever is Allāh, over all things, an Observer}* (Al-Aḥzāb: 52). And He, the Exalted, says: *{And He is with you wherever you are}* (Al-Ḥadīd: 4). And He, the Exalted, says: *{Does he not know that*



*Allāh sees?}* (Al-‘Alaq: 14). And He, the Exalted, says: *{Indeed, you are under Our eyes}* (Al-Ṭūr: 48). And He, the Exalted, says: *{He knows that which deceives the eyes and what the breasts conceal}* (Ghāfir: 19). And other such verses.

In the Ḥadīth of Gabriel, peace be upon him, he asked the Prophet, may Allāh bless him and grant him peace, about excellence (iḥsān), and he told him: *"It is to worship Allāh as if you see Him, and if you do not see Him, then indeed He sees you."*

Vigilance (murāqabah) is the servant's constant knowledge and certainty of the True One's, Glorified and Exalted is He, awareness of his outward and inward state. His perpetuation of this knowledge and certainty is vigilance. It is the fruit of his knowledge that Allāh, Glorified is He, is watchful over him, looking at him, hearing his words, and He is aware of his actions at every time, every moment, every breath, and every blink of an eye. The one who is heedless of this is far removed from the state of the people of beginnings, so how much more so from the state of the aspirants, and how much more so from the state of the gnostics. Al-Jurayrī said: "Whoever does not establish piety and vigilance between himself and Allāh, the Exalted, will not reach unveiling and witnessing." It was said: "Whoever is vigilant of Allāh in his thoughts, He will protect him in the movements of his limbs." It was said to one of them: "When does the shepherd drive his flock with his staff away from a pasture of perdition?" He said: "When he knows that there is a watcher over him." Al-Junayd said: "One who is realized in vigilance fears missing a moment from his Lord, nothing else." Dhū al-Nūn said: "The sign of vigilance is preferring what Allāh has revealed, magnifying what Allāh has magnified, and belittling what Allāh has belittled."

It was said: "Hope incites to obedience, fear distances from disobedience, and vigilance leads you to the path of realities." It was said: "Vigilance is the heart's observance of the True One's awareness with every thought and step." Al-Jurayrī said: "This affair of ours is built on two principles: that you commit yourself to

vigilance of Allāh, and that knowledge is manifest in your outward conduct."

Ibrāhīm al-Khawwāṣ said: "Vigilance is the sincerity of the secret and the public for Allāh, the Mighty and Majestic." It was said: "The best thing a person can commit himself to on this path is self-accountability, vigilance, and managing his actions with knowledge." Abū Ḥafṣ said to Abū 'Uthmān al-Naysābūrī: "When you sit with people, be an admonisher to your heart and your self, and do not be deceived by their gathering around you, for they observe your outward, and Allāh observes your inward."

The masters of the spiritual path are unanimous that vigilance of Allāh, the Exalted, in one's thoughts is a cause for their protection in the movements of the outward actions. So, whoever is vigilant of Allāh in his secret, Allāh will protect him in his movements in his secret and his public. Vigilance is worshiping by His names: the Watchful (al-Raqīb), the Guardian (al-Ḥafīẓ), the All-Knowing (al-'Alīm), the All-Hearing (al-Samī'), the All-Seeing (al-Baṣīr). Whoever understands these names and worships according to their implications will attain vigilance, and Allāh knows best. I heard Shaykh al-Islām Ibn Taymiyah, may Allāh sanctify his soul, say: "If you do not find sweetness in your heart and expansiveness for an action, then suspect it, for the Lord, the Exalted, is Appreciative (Shakūr). Meaning, He must reward the doer for his action in this world with a sweetness he finds in his heart, strength of expansiveness, and comfort of the eye. So, where he does not find that, his action is flawed. The intent is that joy in Allāh, nearness to Him, and comfort of the eye in Him incite to an increase in His obedience and urge to diligence in the journey."

Imām al-Ghazālī, in the book *Al-Murāqabah wa al-Muḥāsabah* (Vigilance and Self-Accountability) from his book *Iḥyā' 'Ulūm al-Dīn* (The Revival of the Religious Sciences) (we will quote excerpts from it), said:

Allāh, the Exalted, said: *{And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [any deed even] the weight of a*

*mustard seed, We will bring it forth. And sufficient are We as accountant.}* (Al-Anbiyā': 47). And He, the Exalted, said: *{And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?" And they will find what they did present [before them]. And your Lord does injustice to no one.}* (Al-Kahf: 49). And He, the Exalted, said: *{On the Day when Allāh will resurrect them all and inform them of what they did. Allāh has enumerated it, while they have forgotten it. And Allāh is, over all things, Witness.}* (Al-Mujādilah: 6). And He, the Exalted, said: *{That Day, the people will depart separated [into categories] to be shown their deeds. So whoever does an atom's weight of good will see it, And whoever does an atom's weight of evil will see it.}* (Al-Zalzalah: 6-8). And He, the Exalted, said: *"Then every soul will be fully compensated for what it earned, and they will not be wronged."* And He, the Exalted, said: *{On the Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance. And Allāh warns you of Himself.}* (Āl 'Imrān: 30). And He, the Exalted, said: *{And know that Allāh knows what is within yourselves, so beware of Him.}* (Al-Baqarah: 235).

The people of insight among the servants knew that Allāh, the Exalted, was watching them, and that they would be meticulously questioned in the reckoning and held accountable for even an atom's weight of thoughts and glances. They realized that nothing would save them from these dangers except adhering to self-accountability, true vigilance, holding the self accountable for every breath and movement, and scrutinizing it for every thought and glance. Whoever takes himself to account before he is taken to account, his reckoning will be light on the Day of Resurrection, his answer will be ready at the time of questioning, and his outcome and destination will be good. And whoever does not take himself to account, his regrets will be prolonged, his standing in the plains of Resurrection will be lengthy, and his misdeeds will lead him to disgrace and wrath. When this became clear to them, they

knew that nothing would save them from it except obedience to Allāh. He commanded them to be patient and steadfast, saying, Mighty is the Speaker: *{O you who have believed, persevere and endure and remain stationed and fear Allāh that you may be successful.}* (Āl ‘Imrān: 200). So they first engaged in steadfastness with themselves through stipulation, then through vigilance, then through self-accountability, then through self-reproach, then through striving, then through admonishment. Thus, they had six stations in steadfastness. It is necessary to explain them, clarify their reality and virtue, and detail the actions therein. The basis of all this is self-accountability, but every accounting comes after stipulation and vigilance, and is followed, in case of loss, by admonishment and reproach. Let us explain these stations, and with Allāh is success:

### **The First Stage of Steadfastness: Stipulation**

Know that the demand of traders in partnerships over goods, at the time of accounting, is the soundness of the profit. Just as a merchant seeks the help of his partner, entrusts him with capital to trade, and then holds him accountable, so too is the intellect the merchant on the path to the Hereafter. Its demand and profit is the purification of the self, because therein lies its success. Allāh, the Exalted, said: *{He has succeeded who purifies it, And he has failed who instills it [with corruption].}* (Al-Shams: 9-10). Its success is only through righteous deeds. The intellect seeks the help of the self in this trade, as it employs it and utilizes it in what purifies it, just as a merchant seeks the help of his partner and his servant who trades with his capital. And just as the partner can become a disputing adversary who contends with him over the profit, requiring him first to stipulate conditions, secondly to be vigilant, thirdly to hold him accountable, and fourthly to reproach or admonish him, so too does the intellect need first to stipulate conditions with the self. It assigns it duties, imposes conditions upon it, guides it to the path of success, and firmly directs it to follow those paths. Then, it does not neglect to be vigilant over it for a moment, for if it were to neglect it, it would see nothing but treachery and the squandering of

capital, like a treacherous servant when the coast is clear and he is alone with the money. Then, after completion, it should hold it accountable and demand fulfillment of what was stipulated, for this is a trade whose profit is the highest Paradise and reaching the Lote-tree of the Farthest Boundary with the prophets and the martyrs. Therefore, meticulous accounting in this with the self is far more important than meticulous accounting for worldly profits, which are insignificant compared to the bliss of the Hereafter. Then, however they may be, their fate is to perish and end. There is no good in a good that does not last; rather, an evil that does not last is better than a good that does not last, because the evil that does not last, when it ceases, the joy of its cessation remains forever, and the evil has passed. And the good that does not last, regret over its cessation remains forever, and it has passed. So it is incumbent upon every resolute person who believes in Allāh and the Last Day not to neglect accounting with his self and being strict with it in its movements and stillness, its thoughts and steps. For every breath of life is a precious, irreplaceable jewel with which a treasure of inexhaustible, eternal bliss can be bought. So the loss of these breaths, wasted or spent on what brings perdition, is a tremendous, colossal loss that no rational mind would permit. When the servant wakes up and finishes the morning obligatory prayer, he should free his heart for an hour to stipulate conditions with the self, just as a merchant, when handing over goods to the working partner, clears the meeting for stipulation. He should say to the self: "I have no capital but life. When it is exhausted, the capital is gone, and hope for trade and seeking profit is lost. This new day, Allāh has granted me respite in it, extended my term, and blessed me with it. Had He taken my soul, I would have wished that He return me to the world for a single day to do righteous deeds. So consider yourself as having died and then been returned. Beware, beware of wasting this day, for every breath is a priceless jewel."

He should say to his self: "Strive today to fill your treasury and do not leave it empty of your treasures, which are the means of your dominion. Do not incline towards

laziness, comfort, and rest, lest you miss out on the high ranks that others attain, and you are left with a regret that never leaves you, even if you enter Paradise. The pain of deprivation and its regret is unbearable, even if it is less than the pain of the Fire." Some have said: "Suppose the sinner is forgiven; has he not missed the reward of the doers of good?" He was referring to deprivation and regret. Allāh, the Exalted, said: *{The Day He will gather you for the Day of Gathering – that is the Day of Deprivation.}* (Al-Taghābun: 9). This is his counsel to his self regarding its time. Then he should renew his counsel to it regarding its seven limbs: the eye, the ear, the tongue, the stomach, the private parts, the hand, and the foot, and entrusting them to it, for they are subjects serving the self in this trade, and through them the works of this trade are completed. Hellfire has seven gates; for each gate is an assigned portion. Those gates are only designated for those who disobey Allāh, the Exalted, with these limbs. So he should enjoin it to protect them from their sins. As for the eye, he should protect it from looking at the face of one who is not a maḥram (unmarriageable kin) to him, or at the private parts of a Muslim, or looking at a Muslim with contempt, but rather from every superfluous thing that can be dispensed with, for Allāh, the Exalted, will ask His servant about superfluous looking just as He will ask him about superfluous speech. Then, if he diverts it from this, he should not be content until he occupies it with what constitutes its trade and profit, which is what it was created for: looking at the wonders of Allāh's creation with a discerning eye, looking at good deeds to emulate, and looking into the Book of Allāh and the Sunnah of His Messenger, and studying books of wisdom for admonition and benefit. Thus, he should detail the matter for it, limb by limb, especially the tongue and the stomach. As for the tongue, it is naturally unrestrained, there is no effort in its movement, and its offense is great through backbiting, lying, slander, self-praise, condemnation of creation, [complaining about] foods, cursing, supplicating against enemies, argumentation in speech, and other things we mentioned in the book *Āfāt al-Lisān* (The Vices of the Tongue). It is prone to all of that, even though it was

created for remembrance and reminding, repeating knowledge and teaching, guiding the servants of Allāh to the path of Allāh, reconciling differences, and all other good deeds. So he should stipulate to himself not to move the tongue throughout the day except in remembrance.

The speech of the believer is remembrance, his gaze is a lesson, and his silence is reflection. *{He utters no word except that with him is an observer prepared [to record].}* (Qāf: 18). As for the stomach, he should task it with abandoning gluttony, reducing the consumption of lawful food, avoiding doubtful matters, restraining it from desires, limiting himself to the extent of necessity, and stipulating to himself that if it violates any of this, he will punish it by depriving it of the desires of the stomach, so that it misses out on more than it gained through its desires. Thus, he should stipulate for it regarding all limbs. A full account of this would be lengthy, and the sins and acts of obedience of the limbs are not hidden. Then he should renew his counsel to it regarding the duties of obedience that are repeated for him day and night, then the supererogatory acts he is capable of and can increase, and he should arrange their details and manner, and how to prepare for them with their means. These are conditions that are needed every day. But if a person accustoms himself to stipulating this to his self for some days, and his self obeys him in fulfilling all of them, he can dispense with stipulating them. If it obeys in some, the need remains to renew the stipulation for what remains. However, no day is free from a new important matter and a new occurrence that has a new ruling, and Allāh has a right upon him in that. This is frequent for one who is engaged in some worldly work, such as governance, trade, or teaching, as hardly a day passes without a new situation requiring him to fulfill Allāh's right in it. So he must stipulate to himself to be upright in it and to submit to the truth in its course, and warn it of the consequence of negligence, and admonish it as a runaway, rebellious slave is admonished. For the self is naturally rebellious against acts of obedience and recalcitrant against servitude, but admonition and discipline affect it. *{And remind,*

*for indeed, the reminder benefits the believers.*} (Al-Dhāriyāt: 55). This, and what is similar to it, is the first station of steadfastness with the self, which is accountability before action.

Accountability is sometimes after the action and sometimes before it, for warning. Allāh, the Exalted, said: *{And know that Allāh knows what is within yourselves, so beware of Him.}* (Al-Baqarah: 235). This is for the future. Every consideration of quantity and measure to know increase and decrease is called accountability. So, considering what is before the servant in his day to know his increase from his decrease is part of accountability. Allāh, the Exalted, has said: *{O you who have believed, when you go forth [to fight] in the cause of Allāh, investigate.}* (Al-Nisā': 94). And He, the Exalted, said: *{O you who have believed, if there comes to you a disobedient one with information, investigate.}* (Al-Hujurāt: 6). And He, the Exalted, said: *{And We have already created man and know what his soul whispers to him.}* (Qāf: 16). He mentioned that as a warning and an alert to be cautious of it in the future. 'Ubādah ibn al-Ṣāmit narrated that the Prophet, peace be upon him, said to a man who asked him to advise and admonish him: *"When you intend a matter, ponder its outcome. If it is right, then proceed with it, and if it is wrong, then refrain from it."* Some wise men said: *"If you want the intellect to overcome desire, do not act upon the dictates of passion until you consider the outcome, for the duration of regret in the heart is longer than the duration of the lightness of passion."* Luqmān said: *"Indeed, when the believer perceives the outcome, he is safe from regret."* Shaddād ibn Aws narrated from him, may Allāh bless him and grant him peace, that he said: *\*"The wise person is one who takes himself to account and works for what is after death, and the foolish person is one who follows his desires and wishes from Allāh [without effort]."* \*He took himself to account (dāna nafsahu) means he held it accountable. And the Day of Judgment (yawm al-dīn) is the Day of Reckoning. And His statement, *"Are we to be recompensed?"* (Al-Ṣāffāt: 53) means, are we to be held accountable? 'Umar, may Allāh be pleased with him, said: *"Take yourselves to*



account before you are taken to account, weigh yourselves before you are weighed, and prepare for the Great Presentation." He wrote to Abū Mūsā al-Ash'arī: "Take yourself to account in times of ease before the accounting of hardship." He said to Ka'b, "How do you find it in the Book of Allāh?" He said, "Woe to the judge of the earth from the Judge of Heaven." So he struck him with the whip and said, "Except for one who takes himself to account." Ka'b said, "O Commander of the Believers, it is next to it in the Torah, with not a letter between them: 'Except for one who takes himself to account.'" All of this is an indication of accountability for the future, as he said, "One who takes himself to account works for what is after death." Its meaning is to weigh matters first, assess them, consider them, and ponder them, then embark upon them and undertake them.

### **The Second Steadfastness: Vigilance**

If a person counsels his self and stipulates to it what we have mentioned, nothing remains but to be vigilant over it when engaging in actions and to observe it with a watchful eye, for if it is left, it will transgress and become corrupt. Let us mention the virtue of vigilance, then its degrees. As for its virtue, Gabriel, peace be upon him, asked about excellence (iḥsān), and he said: *"It is to worship Allāh as if you see Him."* This is an agreed-upon Ḥadīth. And he, peace be upon him, said: *"Worship Allāh as if you see Him, and if you do not see Him, then indeed He sees you."* Allāh, the Exalted, has said: {*Then is He who is Overseer over every soul, [knowing] all that it has earned?*} (Al-Ra'd: 33). And He, the Exalted, said: {*Does he not know that Allāh sees?*} (Al-ʿAlaq: 14). And Allāh, the Exalted, said: {*Indeed, Allāh was, over you, an Observer.*} (Al-Nisā': 1). And He, the Exalted, said: {*And they who are to their trusts and their promises attentive. And they who carefully maintain their testimonies.*} (Al-Mu'minūn: 8, Al-Ma'ārij: 32-33). Ibn al-Mubārak said to a man, "Be vigilant of Allāh, the Exalted." The man asked him for its interpretation, and he said, "Be always as if you see Allāh, the Mighty and Majestic." ʿAbd al-Wāḥid ibn Zayd said: "If my Master is watchful over me, then I do not care about anyone else." Abū ʿUthmān al-Maghribī

said: "The best thing a person can commit himself to on this path is self-accountability, vigilance, and managing his actions with knowledge." Ibn 'Aṭā' said: "The best of acts of obedience is vigilance of the True One at all times." Al-Jurayrī said: "This affair of ours is built on two foundations: that you commit yourself to vigilance of Allāh, the Mighty and Majestic, and that knowledge is manifest in your outward conduct." Abū 'Uthmān said: "Abū Ḥafṣ said to me, 'When you sit with people, be an admonisher to yourself and your heart, and do not be deceived by their gathering around you, for they observe your outward, and Allāh is watchful over your inward.'" A man said to al-Junayd, "How can I seek help in lowering my gaze?" He said, "By your knowledge that the Gazer's gaze upon you precedes your gaze upon the object gazed at." Al-Junayd said: "Only one who fears missing his share from his Lord, the Mighty and Majestic, truly realizes vigilance." Muḥammad ibn 'Alī al-Tirmidhī said: "Make your vigilance for One from Whose gaze upon you you are never absent. Make your gratitude to One Whose blessings upon you never cease. Make your obedience to One from Whom you can never be independent. And make your submission to One from Whose dominion and sovereignty you can never depart." Sahl said: "The heart has not been adorned with anything better or nobler than the servant's knowledge that Allāh is his witness wherever he may be."

Some were asked about the statement of Allāh, the Exalted: *{Allāh being pleased with them and they with Him. That is for whoever has feared his Lord.}* (Al-Bayyinah: 8). He said, "Its meaning is: that is for whoever has been vigilant of his Lord, the Mighty and Majestic, taken himself to account, and prepared for his return." Dhū al-Nūn was asked, "How does a servant attain Paradise?" He said: "With five things: steadfastness without deviation, striving without heedlessness, vigilance of Allāh, the Exalted, in secret and in public, awaiting death by preparing for it, and taking yourself to account before you are taken to account." Ḥumayd al-Ṭawīl said to Sulaymān ibn 'Alī, "Admonish me." He said, "If, when you disobey Allāh in private, you thought He sees you, you have indeed dared a grave matter. And if you thought

He does not see you, you have indeed disbelieved." Sufyān al-Thawrī said: "Upon you is vigilance of One from Whom no secret is hidden. Upon you is hope in One Who possesses fulfillment. And upon you is caution of One Who possesses punishment." Farqad al-Sinjī said: "Indeed, the hypocrite looks, and if he sees no one, he enters an evil place. He only watches people and does not watch Allāh, the Exalted." ‘Abdullāh ibn Dīnār said: "I went out with ‘Umar ibn al-Khaṭṭāb, may Allāh be pleased with him, to Makkah, and we rested on a part of the road. A shepherd came down from the mountain. He said to him, 'O shepherd, sell me a sheep from this flock.' He said, 'I am a slave.' He said, 'Tell your master the wolf ate it.' He said, 'Then where is Allāh?' ‘Umar, may Allāh be pleased with him, wept. Then he went to the slave in the morning, bought him from his master, and freed him, saying, 'This statement has freed you in this world, and I hope it will free you in the Hereafter.'"

### **Clarification of the Reality of Vigilance and Its Degrees**

Know that the reality of vigilance is the observation of the Watcher and the direction of concern towards Him. So, whoever refrains from a matter due to someone else is said to be vigilant of so-and-so and mindful of his side. What is meant by this vigilance is a state of the heart that is produced by a type of knowledge, and that state produces actions in the limbs and in the heart. As for the state, it is the heart's observance of the Watcher, its preoccupation with Him, its attention to Him, its observation of Him, and its turning towards Him. As for the knowledge that produces this state, it is the knowledge that Allāh is aware of the innermost thoughts, knowledgeable of secrets, watchful over the actions of servants, and Overseer of every soul with what it has earned, and that the secret of the heart is exposed to Him just as the outward skin is exposed to creation, rather even more so. This knowledge, when it becomes certainty – meaning it is free from doubt – and then subsequently overwhelms the heart, it subjugates it. For there may be knowledge in which there is no doubt that does not overwhelm the heart, like the knowledge of death. When it overwhelms the heart, it draws the heart to observe

the side of the Watcher and diverts its concern to Him. Those who are certain of this knowledge are the close ones (muqarrabūn), and they are divided into the truthful (ṣiddīqīn) and the companions of the right (aṣḥāb al-yamīn). So their vigilance is of two degrees:

**The First Degree:** The vigilance of the close ones among the truthful. It is the vigilance of magnification and glorification, which is when the heart becomes engrossed in observing that majesty and is broken under awe, so that no room remains in it for turning to anything else at all. This is a vigilance whose detailed actions we will not elaborate on, for it is confined to the heart. As for the limbs, they cease to turn to permissible things, let alone forbidden ones. And if they move in acts of obedience, they are as if employed by them, so they do not need management and affirmation to keep them on the path of righteousness. Rather, the subjects are guided aright by the one who possesses the entirety of the shepherd, and the heart is the shepherd. So when it becomes engrossed in the Worshipped One, the limbs become employed, proceeding on righteousness and uprightness without effort. This is the one whose concerns have become a single concern, so Allāh suffices him for all other concerns.

**The Second Degree:** The vigilance of the pious among the companions of the right. They are a people whose certainty of Allāh's awareness of their outward and inward states, and of their hearts, has overcome them, but the observation of majesty has not bewildered them. Rather, their hearts have remained in a state of moderation, with scope for turning to states and actions. While engaged in actions, they are not devoid of vigilance. Yes, shyness before Allāh has overcome them, so they do not proceed or hold back except after careful consideration, and they refrain from everything by which they would be disgraced on the Day of Resurrection. For they see Allāh in this world as aware of them, so they do not need to wait for the Resurrection. Whoever is in this degree needs to be vigilant of all his movements and stillness, his thoughts and glances, and in sum, all his choices. And he has two

considerations in them: a consideration before the action and a consideration during the action. As for before the action, he should consider whether what has appeared to him and his thought has moved him to do is for Allāh alone, or is it for the desire of the self and following Satan. So he should pause in it and be deliberate until that becomes clear to him by the light of truth. If it is for Allāh, the Exalted, he should proceed with it. If it is for other than Allāh, he should be shy before Allāh and refrain from it, then blame his self for its desire for it, its inclination towards it, and its leaning towards it. He should make it aware of its evil action and its pursuit of its own disgrace, and that it is its own enemy if Allāh does not rectify it with His protection. This pausing at the beginning of matters until clarification is a binding, unavoidable duty for everyone. Al-Ḥasan said: "One of them, when he wanted to give charity, would look and consider, and if it was for Allāh, he would proceed." Al-Ḥasan said: "May Allāh, the Exalted, have mercy on a servant who stops at his inclination; if it is for Allāh, he proceeds, and if it is for other than Him, he holds back."

Muḥammad ibn ‘Alī said: The believer is cautious and deliberate, pausing at his concerns, not like one who gathers firewood at night. This is the first consideration in this self-monitoring. One cannot be saved from this except through sound knowledge and true understanding of the secrets of deeds, the depths of the soul, and the snares of Satan. If one does not know himself, his Lord, and his enemy Iblīs, and does not know what aligns with his desires, nor distinguishes between it and what Allāh loves and is pleased with in his intention, resolve, thoughts, stillness, and movement, he will not be safe in this self-monitoring. Indeed, most people commit acts of ignorance in matters Allāh ta‘ālā dislikes, while they think they are doing good. Do not assume that the ignorant person who is capable of learning is excused. Far from it! Rather, seeking knowledge is an obligation upon every Muslim. For this reason, two units of prayer from a knowledgeable person are better than a thousand units from one who is not knowledgeable, because the knowledgeable person knows

the afflictions of the soul, the snares of Satan, and the points of delusion, so he guards against them. The ignorant person does not know them, so how can he be cautious? Thus, the ignorant person remains in hardship, and Satan rejoices and gloats over him. We seek refuge in Allāh from ignorance and heedlessness, for it is the head of all misery and the foundation of all loss. Allāh ta‘ālā has decreed that every servant should monitor himself when he intends to act and strives with his limbs. He should pause from the intention and the striving until it becomes clear to him, through the light of knowledge, whether it is for Allāh ta‘ālā, in which case he proceeds, or if it is for the desires of the soul, in which case he avoids it and restrains his heart from thinking about it or intending it. For the first step towards falsehood, if not repelled, gives rise to desire; desire gives rise to intention; intention gives rise to firm resolve; resolve gives rise to action; and action gives rise to ruin and abhorrence. Therefore, the root of evil should be cut off from its very source, which is the fleeting thought, for all that follows it stems from it. Whenever this becomes obscure to the servant and the situation darkens such that it is not clear to him, he should reflect upon it with the light of knowledge and seek refuge in Allāh from the deception of Satan through desire.

If he is incapable of independent reasoning and reflection, he should seek illumination from the light of religious scholars. He should flee from misleading scholars who are engrossed in worldly pursuits, fleeing from them as he would from Satan, or even more intensely. For Allāh ta‘ālā revealed to David (peace be upon him): "Do not ask about Me from a scholar intoxicated by the love of the world, lest he cut you off from My love. Such are highway robbers to My servants." Hearts darkened by the love of the world, intense greed, and covetousness for it are veiled from the light of Allāh ta‘ālā. The source of the heart's illumination is the Divine Presence. How then can one be illuminated by it who has turned his back on it, approached its enemy, and adored what it detests and abhors, namely, worldly desires? The primary concern of the aspirant should be, first, to master knowledge

or to seek a scholar who is averse to the world, or has little inclination towards it if one devoid of such inclination cannot be found. Whoever does not pause at ambiguities is a follower of his own desires, conceited in his opinion, and among those described by the Messenger of Allāh ﷺ when he said: *"When you see avarice obeyed, desire followed, and everyone pleased with his own opinion, then take care of your own self."* Anyone who delves into doubtful matters without verification has opposed the saying of Allāh ta'ālā: *{And do not pursue that of which you have no knowledge}* (Qur'ān 17:36). And his (peace be upon him) saying: *"Beware of conjecture, for conjecture is the falsest of speech."* He meant by this, conjecture without evidence, just as some common folk consult their hearts in matters that are unclear to them and follow their conjecture. Due to the difficulty and gravity of this matter, the supplication of al-Ṣiddīq (may Allāh ta'ālā be pleased with him) was: "O Allāh, show me the truth as truth and grant me the ability to follow it, and show me falsehood as falsehood and grant me the ability to avoid it, and do not make it ambiguous to me, lest I follow desire." Jesus (peace be upon him) said: "Matters are of three kinds: a matter whose right guidance is clear, so follow it; a matter whose misguidance is clear, so avoid it; and a matter that is ambiguous to you, so entrust it to one who knows it." The greatest blessing of Allāh upon His servants is knowledge and the unveiling of truth. Faith (īmān) is a type of unveiling and knowledge. Therefore, Allāh ta'ālā said, bestowing favor upon His servant: *{And ever great is the Grace of Allāh upon you}* (Qur'ān 4:113), and by this He meant knowledge. And Allāh ta'ālā said: *{So ask the people of remembrance if you do not know}* (Qur'ān 16:43). And Allāh ta'ālā said: *{Indeed, upon Us is guidance}* (Qur'ān 92:12). And He said: *{Then, indeed, upon Us is its clarification}* (Qur'ān 75:19). And He said: *{And upon Allāh is the direction of the right path}* (Qur'ān 16:9).

‘Alī (may Allāh ennoble his face) said: "Desire is a partner to blindness. Part of success is to pause when in doubt. Certainty is an excellent expeller of worry. The outcome of lying is regret, and in truthfulness lies safety. A distant person may be

closer than a near one, and a stranger is one who has no beloved. A true friend is one whose sincerity is proven in one's absence. You will not be without a beloved who harbors ill thoughts. Excellent character is generosity. Modesty is a cause for all that is beautiful. The firmest handhold is piety (taqwā). The firmest bond you can take hold of is the bond between you and Allāh ta'ālā. All you have from your worldly life is what you use to improve your eternal abode. Sustenance is of two kinds: sustenance you seek and sustenance that seeks you; if you do not go to it, it will come to you. If you are distressed by what you have lost from your possessions, do not grieve over what has not reached you. Infer what has not been from what has been, for matters are similar. A person is pleased by attaining what he was not meant to miss, and is displeased by missing what he was not meant to attain. So, whatever you gain from your worldly life, do not rejoice excessively in it, and whatever you miss from it, do not let your soul pursue it with regret. Let your joy be in what you have sent forth (for the Hereafter), your regret for what you have left behind, your preoccupation with your Hereafter, and your concern for what comes after death."

Our purpose in quoting these words is his statement, "Part of success is to pause when in doubt." Therefore, the first consideration for the one engaged in self-monitoring is to examine his intention and action: is it for Allāh or for desire? The Prophet ﷺ said: *"Three qualities, if found in a person, complete his faith: he does not fear the blame of any blamer in matters concerning Allāh, he does not perform any of his deeds for show, and if two matters are presented to him, one for this world and the other for the Hereafter, he chooses the Hereafter over this world."* Most often, what becomes clear to him in his actions is that they are permissible but do not concern him, so he leaves them, due to the saying of the Prophet ﷺ: *"Part of the excellence of a person's Islām is his leaving what does not concern him."*

The second consideration for self-monitoring is at the commencement of an action. This involves examining the manner of the action to fulfill Allāh's right therein, to



have a good intention in completing it, to perfect its form, and to undertake it in the most complete way possible. This is incumbent upon him in all his states, for he is never free from movement or stillness in all his states. If he monitors Allāh ta‘ālā in all of this, he will be able to worship Allāh ta‘ālā therein through intention, good action, and observance of etiquette. For instance, if he is sitting, he should sit facing the qiblah, due to the saying of the Prophet ﷺ: *"The best of gatherings are those in which the qiblah is faced."* He should not sit cross-legged, as kings are not sat with in that manner, and the King of kings is observing him. Ibrāhīm ibn Adham (may Allāh have mercy on him) said: "I once sat cross-legged and heard a voice say, 'Is this how you sit with kings?' I never sat cross-legged after that." If he sleeps, he should sleep on his right side, facing the qiblah, along with the other etiquettes we have mentioned in their place. All of this falls under self-monitoring. Indeed, even if he is relieving himself, his observance of its etiquettes is a fulfillment of self-monitoring. Therefore, the servant is either in a state of obedience, disobedience, or a permissible act. His self-monitoring in obedience is through sincerity, completion, observance of etiquette, and guarding it from defects. If he is in a state of disobedience, his self-monitoring is through repentance, regret, abstention, modesty, and preoccupation with reflection. If he is in a state of a permissible act, his self-monitoring is by observing etiquette, then by witnessing the Bestower in the blessing and by being grateful for it. The servant, in all his states, is not free from an affliction for which he must have patience, or a blessing for which he must be grateful. All of this is part of self-monitoring. Indeed, the servant is never, in any state, free from an obligation to Allāh ta‘ālā upon him: either an action he must perform, a prohibition he must avoid, a recommended act he is urged to hasten towards for Allāh's forgiveness and to compete with Allāh's servants, or a permissible act that benefits his body and heart and aids him in his obedience.

Each of these has limits that must be observed through constant self-monitoring. *{And whoever transgresses the limits of Allāh has certainly wronged himself}* (Qur’ān

65:1). The servant should examine himself at all times in these three categories. If he is free from obligatory duties and capable of performing supererogatory acts, he should seek the best of deeds to engage in, for whoever misses out on additional profit while being able to attain it is certainly at a loss. Profits are gained through the merits of virtuous deeds. Thus, the servant takes from his worldly life for his Hereafter, as Allāh ta‘ālā said: *{And do not forget your share of the world}* (Qur’ān 28:77). All of this is possible only with an hour's patience. For hours are three: an hour that has passed, in which there is no burden on the servant, however it passed, whether in hardship or ease; a future hour that has not yet come, and the servant does not know if he will live to see it or not, nor does he know what Allāh will decree in it; and the present hour, in which he should strive against his soul and monitor his Lord. If the second hour does not come to him, he will not regret missing this hour. If the second hour comes, he will take his due from it just as he took from the first. He should not extend his hope for fifty years, making the resolve for self-monitoring therein lengthy for him. Rather, he should be a son of his time, as if he is in his last breaths, for perhaps it is his last breath and he does not know. If it is possible that it is his last breath, he should be in a state such that he would not dislike death to overtake him while in that state. All his conditions should be confined to what Abū Dharr (may Allāh ta‘ālā be pleased with him) narrated from the Prophet ﷺ: *"A believer is only traveling for three purposes: provisioning for the Hereafter, mending his livelihood, or [seeking] pleasure in what is not forbidden."* And what was also narrated from him in the same meaning: *"A wise person should have four hours: an hour in which he privately converses with his Lord, an hour in which he calls himself to account, an hour in which he reflects on the creation of Allāh ta‘ālā, and an hour he sets aside for food and drink."*

For in this hour is an aid for him for the remaining hours. Then, these hours in which his limbs are occupied with food and drink should not be devoid of an act that is among the best of deeds, which is remembrance (dhikr) and reflection (fikr). For

example, the food he consumes contains wonders that, if he reflected upon them and understood them, it would be better than many deeds of the limbs. People are of different categories in this regard: A group looks at it with the eye of insight and consideration, reflecting on the wonders of its creation, how the sustenance of animals is linked to it, how Allāh has ordained its causes, created the desires that motivate towards it, and created the faculties subservient to desire for it, as we have detailed some of this in the book of gratitude. This is the station of people of understanding. A group looks at it with the eye of aversion and dislike, noticing the aspect of necessity in it, wishing they could do without it, but seeing themselves compelled in it, subservient to its desires. This is the station of the ascetics. A group sees the Maker in the made, and ascends from it to the attributes of the Creator, so witnessing that becomes a cause for remembering avenues of reflection that open up to them because of it. This is the highest of stations and one of the stations of the gnostics (‘ārifīn) and signs of the lovers (muḥibbīn), for when a lover sees the handiwork of his beloved, his writing, and his composition, he forgets the handiwork and his heart becomes preoccupied with the Maker. Everything the servant encounters is the handiwork of Allāh ta‘ālā, so he has ample scope in looking from it to the Maker if the gates of the spiritual realm (malakūt) are opened for him, and that is very rare.

A fourth group looks at it with the eye of desire and greed, lamenting what they missed of it and rejoicing in what they have of it. They disparage what does not suit their desires and find fault with it, and they blame its doer, so they blame the cooking and the cook, not knowing that the doer of the cooking and the cook, and of his power and knowledge, is Allāh ta‘ālā, and that whoever disparages anything of Allāh's creation without permission has disparaged Allāh. That is why the Prophet ﷺ said: *"Do not revile time, for Allāh is Time."*

### **The Third Garrison: Calling the Soul to Account After Action**

Let us mention the virtue of self-accounting, then its reality. As for its virtue, Allāh ta‘ālā has said: *{O you who have believed, fear Allāh. And let every soul look to what it has put forth for tomorrow}* (Qur’ān 59:18). This is an indication of accounting for past deeds. And Allāh ta‘ālā said: *{And turn to Allāh in repentance, all of you, O believers, that you might succeed}* (Qur’ān 24:31). Repentance is reflecting on an action after its completion with regret for it. The Prophet ﷺ said: *"Indeed, I seek Allāh's forgiveness and repent to Him one hundred times a day."* Allāh ta‘ālā said: *{Indeed, those who fear Allāh - when an impulse from Satan touches them, they remember [Him] and at once they have insight}* (Qur’ān 7:201). It is reported from ‘Umar (may Allāh be pleased with him) that when night fell, he would strike his feet with a whip and say to himself: "What did you do today?" Maimūn ibn Mihrān said: "A servant will not be among the pious (muttaqīn) until he calls his soul to account more severely than he would his partner." And partners call each other to account after work. It was narrated from ‘Ā’ishah (may Allāh ta‘ālā be pleased with her) that Abū Bakr (may Allāh be pleased with him) said to her at the time of his death: "No one among people is dearer to me than ‘Umar." Then he asked her, "What did I say?" She repeated what he had said. He then said, "No one is more precious to me than ‘Umar." Look how he reflected after uttering the word, deliberated on it, and replaced it with another word. And the Ḥadīth of Abū Ṭalḥah, when a bird distracted him in his prayer; he reflected on that and made his garden charity for Allāh ta‘ālā out of regret and hope for compensation for what he had missed. In the Ḥadīth of Ibn Salām, he carried a bundle of firewood and was told, "O Abū Yūsuf, your sons and servants could have spared you this." He replied, "I wanted to test my soul to see if it would disapprove." Al-Ḥasan said: "The believer is a vigilant guardian over his soul, calling it to account for Allāh. The reckoning was light for a people who called themselves to account in this world, and the reckoning on the Day of Resurrection will be severe for a people who took this matter without self-

accounting." Then he explained self-accounting, saying: "The believer is surprised by something he likes, and he says, 'By Allāh, you please me, and you are one of my needs, but alas, a barrier has been placed between me and you.' This is accounting before action." Then he said, "And if something slips from him, he returns to his soul and says: 'What did I intend by this? By Allāh, I have no excuse for this. By Allāh, I will never return to this again, if Allāh wills.'"

Anas ibn Mālik said: "I heard 'Umar ibn al-Khaṭṭāb (may Allāh ta'ālā be pleased with him) one day when he went out, and I went out with him until he entered an enclosure. I heard him say, while there was a wall between me and him and he was in the enclosure: 'Umar ibn al-Khaṭṭāb, Commander of the Faithful! Well, well! By Allāh, you will fear Allāh, or He will surely punish you.'" Al-Ḥasan said regarding the saying of Allāh ta'ālā: *{And I swear by the reproaching soul}* (Qur'ān 75:2), "The believer is always found reproaching himself: What did I intend with my word? What did I intend with my meal? What did I intend with my drink? Whereas the wicked person proceeds heedlessly, not reproaching himself."

Mālik ibn Dīnār (may Allāh ta'ālā have mercy on him) said: "May Allāh have mercy on a servant who said to his soul: 'Are you not the companion of such-and-such? Are you not the companion of such-and-such?' Then he condemned it, then bridled it, then committed it to the Book of Allāh ta'ālā, and it became his guide." Maimūn ibn Mihrān said: "The pious person is more severe in accounting with his soul than a tyrannical ruler and a greedy partner." Ibrāhīm al-Taymī said: "I imagined myself in Paradise, eating its fruits, drinking from its rivers, and embracing its virgins. Then I imagined myself in Hellfire, eating from its zaqqūm, drinking from its pus, and struggling with its chains and shackles. I said to my soul, 'O soul, what do you want?' It said, 'I want to return to the world and do righteous deeds.' I said, 'You are in the realm of wishes, so act.'" Mālik ibn Dīnār said: "I heard al-Ḥajjāj delivering a sermon, saying: 'May Allāh have mercy on a man who calls his soul to account before the accounting is passed to another. May Allāh have mercy on a man who takes the reins

of his actions and considers what he intends by them. May Allāh have mercy on a man who looks at his measure. May Allāh have mercy on a man who looks at his balance.' He continued saying this until he made me weep." A companion of al-Aḥnaf ibn Qays narrated: "I used to accompany him, and most of his prayer at night was supplication. He would come to the lamp, place his finger in it until he felt the fire, then say to himself, 'O Ḥunayf, what made you do what you did on such-and-such a day? What made you do what you did on such-and-such a day?'"

**Explanation of the Reality of Self-Accounting After Action:** Know that just as the servant has a time at the beginning of the day when he makes a pact with his soul, enjoining it to truth, he should also have an hour at the end of the day when he demands an account from his soul and scrutinizes all its movements and stillness, just as merchants do in worldly affairs with their partners at the end of every year, month, or day, out of their eagerness for the world and fear of missing out on something that, if they missed it, it would have been better for them to miss it. Even if they obtained it, it would only last for a few days. So how can a rational person not call his soul to account in matters related to the danger of eternal misery or happiness? This negligence stems only from heedlessness, abandonment, and lack of divine facilitation. We seek refuge in Allāh from that.

The meaning of accounting with a partner is to look at the capital, profit, and loss, to ascertain the increase or decrease. If there is a surplus, he collects it and is grateful for it. If there is a loss, he demands compensation for it and obliges him to make amends in the future. Similarly, the servant's capital in his religion is the obligatory duties, and his profit is the supererogatory acts and virtues.

His loss is disobedience. The season for this trade is the entire day, and his transaction is with his soul that incites to evil. He first calls it to account for the obligatory duties. If it performed them properly, he thanks Allāh ta'ālā for it and encourages it to do likewise. If it missed them entirely, he demands that it make

them up. If it performed them deficiently, he obliges it to compensate with supererogatory acts. If it committed a sin, he busies himself with punishing, chastising, and reproaching it, to exact from it what will rectify what he neglected, just as a merchant does with his partner. And just as he meticulously checks the worldly accounts for every tiny grain and carat, guarding the avenues of increase and decrease so that he is not cheated in any of it, he should guard against the deception and cunning of the soul, for it is deceitful, misleading, and crafty. He should first demand from it a correct account of everything he said throughout his day. He should take upon himself the accounting that others will undertake on the plain of Resurrection. And so on, regarding his gaze, and even his thoughts, ideas, standing, sitting, eating, drinking, and sleeping, even his silence – why he was silent, and his stillness – why he was still. When he knows the sum of what is obligatory upon the soul and it is clear to him the extent to which the obligation has been fulfilled, that amount will be counted for him. Then what remains due from the soul will become apparent to him. Let him record it against it and write it on the tablet of his heart, just as he writes what is due from his partner on his heart and in his ledger.

It is narrated from Wahb ibn Munabbih that a man worshipped for a long time, then a need arose for him from Allāh ta‘ālā. He stood [in prayer] for seventy weeks, eating eleven dates each week. Then he asked for his need, but it was not granted. He returned to himself and said, "It is from you that I have been afflicted; if there were any good in you, your need would have been granted." An angel descended to him and said, "O son of Adam, this hour of yours is better than your past worship, and Allāh has granted your need." ‘Abdullāh ibn Qays said: "We were on a military expedition, and the enemy appeared. A cry went up among the people, and they stood in ranks on a very windy day. Suddenly, a man in front of me was addressing his soul, saying, 'O my soul, did I not witness such-and-such a battle, and you said to me, "Your family and children," so I obeyed you and returned? Did I not witness

such-and-such battles, and you said to me, "Your family and children," so I obeyed you and returned? By Allāh, today I will present you to Allāh; He may take you or leave you.' I said to myself, 'I will watch him today.' I watched him. The people charged at their enemy, and he was among the foremost. Then the enemy charged at the people, and they were routed, but he remained in his position. This happened several times, with them being routed while he stood firm, fighting. By Allāh, that remained his way until I saw him slain. I counted on him and his mount sixty or more than sixty wounds."

It is narrated from Mujammi<sup>‘</sup> that he raised his head to the roof and his gaze fell upon a woman. He resolved upon himself not to raise his head to the sky as long as he lived in this world. Al-Aḥnaf ibn Qays was never without a lamp at night. He would place his finger on it and say to his soul, "What made you do such-and-such on that day?" Wuhayb ibn al-Ward disapproved of something in himself, so he plucked hairs from his chest until his pain became severe. Then he began to say to his soul, "Woe to you! I only intend good for you." Muḥammad ibn Bishr saw Dāwūd al-Ṭā’ī eating bread without salt at his ifṭār and said to him, "If only you ate it with salt." He replied, "My soul has been calling me to salt for a year, and Dāwūd has not tasted salt as long as he lives in this world." Such was the punishment of the resolute for their souls. It is strange that you punish your slave, your maidservant, your family, and your child for their bad behavior and shortcomings, fearing that if you overlooked them, they would get out of control and rebel against you. Then you neglect your own soul, which is your greatest enemy and more tyrannical towards you, and the harm from its tyranny is greater than the harm from the tyranny of your family. For their utmost harm is to disturb your worldly life. If you were rational, you would know that the true life is the life of the Hereafter, and in it is everlasting bliss that has no end. Your soul is what spoils your life in the Hereafter, so it is more deserving of punishment than others.



## **The Fourth Garrison: Striving (Mujāhadah)**

This is when, if he calls his soul to account and finds that it has committed a sin, he should punish it with the aforementioned punishments. And if he sees it becoming lax due to laziness in some virtue or a regular devotional practice (wird), he should discipline it by increasing the burden of devotional practices upon it and obliging it to perform various duties as compensation for what was missed and to rectify what was neglected. This is how the workers for Allāh ta‘ālā used to act. ‘Umar ibn al-Khaṭṭāb punished himself when he missed the ‘Aṣr prayer in congregation by giving in charity a piece of land he owned, valued at two hundred thousand dirhams. Ibn ‘Umar, if he missed a prayer in congregation, would revive that night in prayer. One night, he delayed the Maghrib prayer until two stars appeared, so he freed two slaves. Ibn Abī Rabī‘ah missed the two rak‘ahs of Fajr, so he freed a slave. Some of them would obligate themselves to fast for a year, or perform Ḥajj on foot, or give all their wealth in charity. All of this was to garrison the soul and hold it accountable for what leads to its salvation. If you say, "My soul does not obey me in striving and persevering in devotional practices, so what is the way to treat it?" I say, your way in this is to make it hear the narrations about the virtue of those who strive. One of the most beneficial means of treatment is to seek the companionship of a servant of Allāh who strives in worship, observe his words, and emulate him. One of them used to say, "Whenever a period of lethargy in worship overcame me, I would look at the state of Muḥammad ibn Wāsi‘ and his striving, and I would act upon that for a week." However, this treatment has become difficult, as in this age, those who strive in worship as the early generations did are lost. Therefore, one should turn from direct observation to hearing. Nothing is more beneficial than hearing about their states, reading their accounts, and the intense effort they were in. Their toil has ended, and their reward and bliss remain for eternity, uninterrupted. How great is their kingdom, and how severe is the regret of one who does not emulate them, enjoying himself for a few days with troubled desires, then death comes to him, and

a barrier is placed between him and all that he desires for eternity. We seek refuge in Allāh ta‘ālā from that. We will mention some of the descriptions and virtues of those who strive, which will stir the aspirant's desire to strive in emulation of them.

Al-Ḥasan said that worship exhausted them. Allāh ta‘ālā said: *{And they who give what they give while their hearts are fearful}* (Qur’ān 23:60). Al-Ḥasan said: "They performed whatever good deeds they did and feared that these would not save them from Allāh's punishment." The Messenger of Allāh ﷺ said: *"Glad tidings to him whose life is long and whose deeds are good."*

It is narrated that Allāh ta‘ālā says to His angels: *"What is wrong with My servants, striving so hard?" They say, "Our God, You have made them fear something, so they fear it, and You have made them long for something, so they long for it." Allāh, Blessed and Exalted, says, "How would it be if My servants saw Me? They would be even more diligent in their striving."*

Al-Ḥasan said: "I met people and accompanied groups of them who did not rejoice at any worldly gain that came to them, nor did they grieve over any worldly loss. The world was more insignificant in their eyes than this dust you tread upon with your feet. One of them would live his entire life without ever having a garment folded for him, nor did he ever order his family to prepare food, nor did he ever place anything between himself and the ground. I found them acting according to the Book of their Lord and the Sunnah of their Prophet. When night enveloped them, they would stand on their feet, their faces touching the ground, their tears flowing down their cheeks, supplicating to their Lord for the freeing of their necks. When they did a good deed, they rejoiced in it, persevered in gratitude for it, and asked Allāh to accept it. When they committed a bad deed, it saddened them, and they asked Allāh ta‘ālā to forgive them. By Allāh, they remained in that state, and by Allāh, they were not safe from sins, nor were they saved except by forgiveness."

It is narrated that a group of people visited ‘Umar ibn ‘Abd al-‘Azīz when he was ill. Among them was a young man with a frail body. ‘Umar said to him, "O young man, what has brought you to this state I see?" He replied, "O Commander of the Faithful, sicknesses and diseases." ‘Umar said, "I ask you by Allāh to tell me the truth." He said, "O Commander of the Faithful, I tasted the sweetness of the world and found it bitter. Its splendor and sweetness became insignificant to me, and its gold and stones became equal in my sight. It is as if I am looking at the Throne of my Lord and people being driven to Paradise and Hellfire. For this, I have made my days thirsty and my nights sleepless. All that I am in is little and insignificant compared to Allāh's reward and punishment." Abū Nu‘aym said that Dāwūd al-Ṭā’ī used to drink crumbled bread (fatīt) and not eat bread. When asked about it, he said, "Between chewing bread and drinking fatīt is the recitation of fifty verses."

A man once entered upon him and said, "There is a broken beam in the ceiling of your house." He replied, "O son of my brother, I have been in this house for twenty years and have not looked at the ceiling." They used to dislike superfluous looking just as they disliked superfluous talk. Muḥammad ibn ‘Abd al-‘Azīz said: "We sat with Aḥmad ibn Razīn from morning until afternoon, and he did not turn right or left. When asked about it, he said, 'Allāh, Mighty and Majestic, created the eyes for the servant to look at the greatness of Allāh ta‘ālā with them. Whoever looks without reflection, a sin is written against him.'" The wife of Masrūq said, "Masrūq was never found except with his legs swollen from prolonged prayer." She said, "By Allāh, I used to sit behind him and weep out of pity for him." Abū al-Dardā’ said, "Were it not for three things, I would not have loved to live for a single day: thirsting for Allāh during hot days (by fasting), prostrating to Allāh in the depths of the night, and sitting with people who select the choicest words just as one selects the choicest fruits." Al-Aswad ibn Yazīd used to exert himself in worship and fast in the heat until his body turned green and yellow. ‘Alqamah ibn Qays would say to him, "Why do you torment yourself?" He would reply, "I desire its honor." He used to fast until his

body turned green and pray until he collapsed. Anas ibn Mālik and al-Ḥasan visited him and said to him, "Allāh, Mighty and Majestic, has not commanded you to do all this." He replied, "I am merely a owned slave; I will not leave any form of humility without performing it." One of the diligent worshippers used to pray a thousand rak'ahs every day until his legs gave out, then he would pray a thousand rak'ahs sitting. When he prayed 'Aṣr, he would sit with his knees drawn up and then say, "I am amazed at creation, how it desired something other than You instead of You. I am amazed at creation, how it found intimacy with other than You. Nay, I am amazed at creation, how its heart found illumination in the remembrance of other than You." Thābit al-Bunānī loved prayer so much that he used to say, "O Allāh, if You have permitted anyone to pray to You in his grave, then permit me to pray in my grave." Al-Junayd said, "I have not seen anyone more devoted in worship than al-Sarī. Eighty-eight years passed over him, and he was never seen lying down except during his final illness."

It is narrated from Abū Muḥammad al-Maghāzilī who said: Abū Muḥammad al-Jarīrī stayed in Makkah for a year during which he did not sleep, speak, lean against a pillar or wall, nor stretch out his legs. Abū Bakr al-Kattānī passed by him, greeted him, and said, "O Abū Muḥammad, by what means were you able to maintain this retreat (i'tikāf)?" He replied, "He knew the sincerity of my inner self, so He aided my outer self." Al-Kattānī lowered his head and walked away, pondering. It was said to Dāwūd al-Ṭā'ī, "If only you combed your beard." He replied, "Then I would indeed be idle." Uways al-Qaranī used to say, "This is the night of bowing (rukū')," and he would spend the entire night in one bowing. When the next night came, he would say, "This is the night of prostration (sujūd)," and he would spend the entire night in one prostration. It was said that when 'Utbah al-Ghulām repented, he could not enjoy food or drink. His mother said to him, "If only you were gentle with yourself." He said, "It is gentleness I seek. Leave me to tire myself a little and enjoy bliss for a long time." Masrūq performed Ḥajj and never slept except in prostration. Sufyān al-

Thawrī used to say: "At dawn, the night-travelers are praised, and at death, the pious are praised." ‘Abdullāh ibn Dāwūd said: "When one of them reached forty years of age, he would fold his bedding," meaning he would not sleep throughout the night. Kahmas ibn al-Ḥasan used to pray a thousand rak‘ahs every day, then say to himself, "Arise, O abode of all evil!" When he weakened, he limited himself to five hundred, then he would weep and say, "Half of my deeds are gone."

It is narrated from a man from the companions of ‘Alī ibn Abī Ṭālib (may Allāh ta‘ālā be pleased with him) that he said: I prayed Fajr behind ‘Alī (may Allāh ta‘ālā be pleased with him). When he finished, he turned to his right, and sadness was upon him. He remained so until the sun rose, then he turned his hand and said: *"By Allāh, I have seen the companions of Muḥammad ﷺ, and I do not see anything today that resembles them. They used to wake up disheveled, dusty, and pale, having spent the night prostrating and standing for Allāh, reciting the Book of Allāh, alternating between their feet and their foreheads. When Allāh was mentioned, they would sway like trees on a windy day, and their eyes would overflow until their clothes were wet. It was as if the people [around him] had spent the night heedlessly."* Abū Muslim al-Khawlānī had hung a whip in the mosque of his house with which he would frighten himself. He used to say to himself, "Get up! By Allāh, I will drag you along until the weariness is from you, not from me." When a period of lethargy set in, he would take his whip and strike his leg with it, saying, "You are more deserving of being struck than my riding animal." He used to say, "Do the companions of Muḥammad ﷺ think they can have him exclusively to themselves, without us? No, by Allāh, we will crowd them for him intensely, until they know that they have left men behind them." Ṣafwān ibn Sulaym's legs had become knotted from prolonged standing. He reached such a level of exertion that if it were said to him, "The Resurrection is tomorrow," he would not have found anything more to do. When winter came, he would lie on the roof so that the cold would affect him, and in summer, he would lie inside the houses to feel the heat, so he would not sleep. He died while prostrating. He used to

say, "O Allāh, I love to meet You, so love to meet me." Al-Qāsim ibn Muḥammad said: "I went out early one day, and whenever I went out early, I would start by visiting ‘Ā’ishah (may Allāh be pleased with her) to greet her. So I went to her early one day, and she was praying the Ḍuḥā prayer, reciting: *{So Allāh conferred favor upon us and protected us from the punishment of the Scorching Fire}* (Qur’ān 52:27), weeping, supplicating, and repeating the verse. I stood until I grew weary, and she remained as she was. When I saw that, I went to the market, saying to myself, 'I will finish my errands and then return.' I finished my errands and then returned, and she was still as she was, repeating the verse, weeping, and supplicating." Muḥammad ibn Ishāq said: "When ‘Abd al-Raḥmān ibn al-Aswad came to us for Ḥajj, one of his feet became ill. He stood praying on one foot until he prayed Fajr with the ablution of ‘Ishā’."

Some of them said, "I do not fear death except in that it prevents me from standing in night prayer." ‘Alī ibn Abī Ṭālib (may Allāh ennoble his face) said: "The signs of the righteous are pale complexions from sleeplessness, bleary eyes from weeping, and withered lips from fasting. Upon them is the dust of the humble." It was said to al-Ḥasan, "Why do those who pray at night have the most beautiful faces?" He replied, "Because they secluded themselves with the Most Merciful, so He clothed them with a light from His light." ‘Āmir ibn ‘Abd Qays used to say: "My God, You created me without consulting me, You will cause me to die without informing me, You created an enemy with me and made him flow through me like blood, and made him see me while I do not see him. Then You said to me, 'Hold fast!' My God, how can I hold fast if You do not hold me? My God, in this world there are worries and sorrows, and in the Hereafter, punishment and reckoning. So where is rest and joy?" It is narrated from al-Qāsim ibn Rāshid al-Shaybānī who said: Zam‘ah was staying with us at al-Muḥaṣṣab. He had a family and daughters. He would stand and pray for a long part of the night. When it was pre-dawn (saḥar), he would call out in his loudest voice, "O resting caravan, do you sleep all this night? Will you not get up and depart?" They would then jump up, and you would hear from here one weeping,

from there one supplicating, from here one reciting, and from here one performing ablution. When dawn broke, he would call out in his loudest voice, "At morning, the night-travelers are praised." One of the wise men said: "Indeed, Allāh has servants upon whom He bestowed blessings, so they knew Him; He expanded their chests, so they obeyed Him; they relied on Him, so they entrusted creation and command to Him. Their hearts became mines of pure certainty, houses of wisdom, caskets of greatness, and treasuries of power. Among creation, they are receptive and guiding, while their hearts roam in the spiritual realm (malakūt) and seek refuge in the veiled clouds, then return with portions of subtle benefits and what no describer can describe. In their inner affairs, they are like brocade in beauty, while outwardly they are like accessible handkerchiefs for whoever wants them, out of humility." This is a path not reached by affectation; rather, it is the grace of Allāh, which He bestows upon whom He wills. So, if you are among those who garrison and monitor their souls, you must study the states of men and women who were diligent in worship, so that your activity may be aroused and your eagerness increased. Beware of looking at the people of your time, for *{if you were to obey most of those on earth, they would mislead you from the way of Allāh}* (Qur'ān 6:116). The accounts of the diligent are innumerable, and what we have mentioned is sufficient for one who reflects.

### **The Fifth Garrison: Reproaching and Admonishing the Soul**

Know that your worst enemy is your own soul, which is between your sides. It has been created prone to incite to evil, inclined towards shar (evil), and fleeing from khayr (good). You have been commanded to purify it, straighten it, lead it with the chains of coercion to the worship of its Lord and Creator, prevent it from its desires, and wean it from its pleasures. If you neglect it, it will bolt and run wild, and you will not be able to control it thereafter. If you constantly reproach, admonish, blame, and rebuke it, your soul will be the "reproaching soul" (al-nafs al-lawwāmah) by which Allāh swore, and you may hope that it will become the "soul at peace" (al-nafs al-

muṭma'innah), invited to enter among the ranks of Allāh's servants, pleased and well-pleasing. Do not be heedless for an hour from reminding and admonishing it, and do not busy yourself with exhorting others as long as you have not first busied yourself with exhorting your own soul. Allāh ta'ālā revealed to Jesus (peace be upon him): "O son of Mary, admonish yourself. If it takes heed, then admonish the people; otherwise, be ashamed before Me." And Allāh ta'ālā said: *{And remind, for indeed, the reminder benefits the believers}* (Qur'ān 51:55). Your way is to turn to it and establish with it its ignorance and foolishness, for it always boasts of its intelligence and guidance, and its pride and disdain intensify if it is attributed with folly.

These are the ways of the people in their intimate discourse with their Master and in admonishing their souls. Their aim in intimate discourse is to seek His pleasure, and their purpose in admonishment is to alert and draw attention. Whoever neglects admonishment and intimate discourse has not been mindful of his soul, and it is likely that Allāh ta'ālā will not be pleased with him. Peace, and praise be to Allāh alone, and His blessings and peace be upon our master Muḥammad, his family, and his companions.

### **Fear of Allāh Ta'ala**

Al-Nawawī (may Allāh have mercy on him) said in Riyāḍ al-Ṣāliḥīn:

Allāh ta'ālā said: *{and fear Me alone}* (Qur'ān 2:40). And Allāh ta'ālā said: *{Indeed, the vengeance of your Lord is severe}* (Qur'ān 85:12). And Allāh ta'ālā said: *{And such is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe. Indeed, in that is a sign for those who fear the punishment of the Hereafter. That is a Day for which the people will be gathered, and that is a Day witnessed. And We do not delay it except for a limited term. The Day it comes, no soul will speak except by His permission. And among them will be the wretched and the prosperous. As for those who were wretched, they will be in the Fire. For them therein is exhalation and inhalation}* (Qur'ān 11:102-106). And Allāh ta'ālā



said: *{And Allāh warns you of Himself}* (Qur'ān 3:28). And Allāh ta'ālā said: *{The Day when a man will flee from his brother, And his mother and his father, And his wife and his children. For every man, that Day, will be a matter adequate for him}* (Qur'ān 80:34-37). And Allāh ta'ālā said: *{O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing. On the Day you see it, every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allāh is severe}* (Qur'ān 22:1-2). And Allāh ta'ālā said: *{But for him who feared the position of his Lord are two gardens}* (Qur'ān 55:46). And Allāh ta'ālā said: *{And they will approach one another, inquiring of each other. They will say, "Indeed, we were previously among our people, fearful [of Allāh]. So Allāh conferred favor upon us and protected us from the punishment of the Scorching Fire. Indeed, we used to supplicate Him before. Indeed, it is He who is the Beneficent, the Merciful"} (Qur'ān 52:25-28). The verses on this subject are very numerous and well-known, and the purpose is to refer to some of them, which has been achieved.*

As for the Ḥadīth, they are also very numerous, so we will mention a selection of them, and with Allāh is success:

*"On the authority of Ibn Mas'ūd (may Allāh be pleased with him) who said: The Messenger of Allāh ﷺ, who is the truthful and the believed, told us: 'The creation of one of you is gathered in his mother's womb for forty days as a nutfah (drop of sperm), then he becomes an 'alaqah (clot) for a similar period, then he becomes a mudghah (piece of flesh) for a similar period. Then an angel is sent, and he breathes the soul into him and is commanded with four words: to write his provision, his lifespan, his deeds, and whether he will be wretched or happy. By Him, other than Whom there is no god, one of you may do the deeds of the people of Paradise until there is but a cubit between him and it, then the decree overtakes him, and he does the deeds of the people of*

*Hellfire and enters it. And one of you may do the deeds of the people of Hellfire until there is but a cubit between him and it, then the decree overtakes him, and he does the deeds of the people of Paradise and enters it.' (Agreed upon)."*

*"And on his authority, he said: The Messenger of Allāh ﷺ said: 'Hellfire will be brought on that Day with seventy thousand reins, and with each rein will be seventy thousand angels dragging it.' (Narrated by Muslim)."*

*"On the authority of al-Nu'mān ibn Bashīr (may Allāh be pleased with them both) who said: I heard the Messenger of Allāh ﷺ say: 'The least tormented of the people of Hellfire on the Day of Resurrection will be a man under the arches of whose feet two embers will be placed, from which his brain will boil. He will not think that anyone is more severely tormented than him, yet he will be the least of them in torment.' (Agreed upon)."*

We quote (in summary) some of what has been mentioned in this chapter from what Ibn al-Qayyim (may Allāh have mercy on him) said in his book *Madārij al-Sālikīn*:

### **The Station of Fear:**

It is one of the most significant and beneficial stations on the path for the heart. It is an obligation upon everyone. Allāh ta'ālā said: *{So fear them not, but fear Me, if you are [indeed] believers}* (Qur'ān 3:175). And Allāh ta'ālā said: *{So fear Me alone}* (Qur'ān 16:51, not Āl 'Imrān as stated in the source). And He said: *{So fear not the people but fear Me}* (Qur'ān 5:44). He praised its people in His Book and lauded them, saying: *{Indeed, they who are apprehensive from fear of their Lord... to His saying ... Those are the ones who hasten to good deeds, and they are foremost in them}* (Qur'ān 23:57-61). In the *Musnad* and *Tirmidhī*, on the authority of 'Ā'ishah (may Allāh be pleased with her), she said: ["I said, 'O Messenger of Allāh, concerning Allāh's saying *{And they who give what they give while their hearts are fearful}*

(Qur'ān 23:60), is it the one who commits adultery, drinks alcohol, and steals?' He said: 'No, O daughter of al-Ṣiddīq, but it is the man who fasts, prays, gives charity, and fears that it will not be accepted from him.'" Al-Ḥasan said: "By Allāh, they performed acts of obedience and strove in them, and they feared that they would be rejected. Indeed, the believer combines excellence (iḥsān) and fear (khashyah), while the hypocrite combines wrongdoing and a sense of security." Wajal (apprehension), khawf (fear), khashyah (awe/fear), and rahbah (dread) are similar but not synonymous terms. Abū al-Qāsim al-Junayd said: "Fear is anticipating punishment with every breath." It was said: "Fear is the heart's agitation and movement from remembering what is feared." It was said: "Fear is the strength of knowledge concerning the course of decrees." This is a cause of fear, not fear itself. It was said: "Fear is the heart's flight from the occurrence of what is disliked upon sensing it." Khashyah is more specific than khawf, for khashyah is for those who have knowledge of Allāh. Allāh ta'ālā said: *{Only those fear Allāh, from among His servants, who have knowledge}* (Qur'ān 35:28). So it is fear coupled with knowledge. The Prophet ﷺ said: *"Indeed, I am the most God-fearing among you and the most intense in my khashyah of Him."* Fear is movement, while khashyah is a gathering, contraction, and stillness. For one who sees an enemy, a flood, or the like, has two states: one is movement to escape from it, which is the state of fear. The second is his stillness and remaining in a place where it cannot reach him, which is khashyah. As for rahbah, it is persistence in fleeing from what is disliked, and it is the opposite of raghbah (desire), which is the heart's journey in seeking what is desired.

Between rahb (dread) and harab (flight) there is a similarity in lafẓ (wording) and ma'nā (meaning) which is brought together by the intermediate etymological derivation, which is the connection of the word's permutations to a comprehensive meaning. As for wajal, it is the trembling of the heart and its cracking at the mention of one whose authority and punishment are feared, or at seeing him. As for haybah (awe/reverence), it is fear coupled with glorification and veneration, and it mostly

occurs with love and knowledge. Ijlāl (veneration) is glorification coupled with love. So, khawf is for the generality of believers, khashyah for the knowledgeable Gnostics, haybah for the lovers, and ijlāl for those brought near. The degree of fear and khashyah is commensurate with the degree of knowledge and understanding, as the Prophet ﷺ said: *"Indeed, I am the most knowledgeable of you about Allāh and the most intense in my khashyah of Him."* In another narration, "khawfan" (fear). He also said: *"If you knew what I know, you would laugh little and weep much, and you would not enjoy women in beds, and you would go out to the open roads, crying out to Allāh ta'ālā."* So, the possessor of khawf resorts to flight and restraint, while the possessor of khashyah resorts to seeking refuge in knowledge. Their example is like that of one who has no knowledge of medicine and that of a skilled physician. The former resorts to diet and flight, while the physician resorts to his knowledge of medicines and diseases. Abū Ḥafṣ said: "Fear is Allāh's whip with which He disciplines those who stray from His door." He also said: "Fear is a lamp in the heart by which one sees the good and evil within it." Everyone you fear, you flee from, except Allāh, Mighty and Majestic; for when you fear Him, you flee to Him. So the fearful one is fleeing from his Lord to his Lord.

Abū Sulaymān said: "Fear has never departed a heart except that it became ruined." Ibrāhīm ibn Sufyān said: "When fear settles in hearts, it burns away the places of desires from them and expels the world from them." Dhū al-Nūn said: "People are on the path as long as fear does not depart from them. If fear departs from them, they stray from the path." Ḥātim al-Aṣamm said: "Do not be deceived by a righteous place, for no place is more righteous than Paradise, yet Adam encountered what he encountered there. Do not be deceived by abundant worship, for Iblīs, after lengthy worship, encountered what he encountered. Do not be deceived by abundant knowledge, for Bal'am ibn Bā'ūrā' encountered what he encountered, and he knew the Greatest Name. Do not be deceived by meeting the righteous and seeing them, for no person is more righteous than the Prophet ﷺ, yet his enemies and the

hypocrites did not benefit from meeting him." Fear is not an end in itself but a means to an end. This is why it ceases when the object of fear ceases, for the people of Paradise will have no fear upon them, nor will they grieve. Fear is related to actions, while love is related to the Essence and Attributes. This is why the love of believers for their Lord multiplies when they enter the Abode of Bliss, and no fear afflicts them there. This is why the station of love and its rank are higher and more elevated than the station of fear and its rank. Praiseworthy, sincere fear is that which comes between its possessor and the prohibitions of Allāh, Mighty and Majestic. If it exceeds that, despair and hopelessness are feared from it. Abū ‘Uthmān said: "Sincere fear is scrupulousness regarding sins, both outwardly and inwardly." I heard Shaykh al-Islām Ibn Taymiyyah (may Allāh sanctify his soul) say: "Praiseworthy fear is what restrains you from Allāh's prohibitions." The author of al-Manāzil said: "Fear is to be dislodged from the tranquility of security by contemplating the divine report," meaning, to depart from the stillness of security by bringing to mind what Allāh has reported of promise and threat.

### **Hope (Rajā’)**

Ibn al-Qayyim (may Allāh have mercy on him) said:

Allāh ta‘ālā said: *{Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment}* (Qur’ān 17:57). Seeking means of access to Him is seeking nearness to Him through servitude and love. Thus, He mentioned the three pillars of faith upon which it is built: love, fear, and hope. Allāh ta‘ālā said: *{Whoever should hope for the meeting with Allāh - indeed, the term decreed by Allāh is coming}* (Qur’ān 29:5). And He said: *{So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone}* (Qur’ān 18:110). And Allāh ta‘ālā said: *{Those are the ones who hope for the mercy of Allāh. And Allāh is Forgiving and Merciful}* (Qur’ān 2:218).

*"In Ṣaḥīḥ Muslim, it is narrated from Jābir (may Allāh be pleased with him) who said: 'I heard the Messenger of Allāh ﷺ say three days before his death: "Let none of you die except while he has good expectations of his Lord."'"*

*"And in the Ṣaḥīḥ from him: 'Allāh, Mighty and Majestic, says: "I am as My servant expects Me to be, so let him expect of Me what he wills."'"*

Hope is a driver that urges hearts towards the land of the Beloved, which is Allāh and the Hereafter, and it makes the journey pleasant for them. It is said that it is rejoicing in the generosity and grace of the Lord, Blessed and Exalted, and finding comfort in contemplating His nobility, Glorified is He. It is said: It is trust in the generosity of the Lord ta'ālā. The difference between it and wishful thinking (tamannī) is that wishful thinking occurs with laziness and does not lead its possessor on the path of seriousness and effort. Hope occurs with the exertion of effort and good reliance (tawakkul). The first is like the state of one who wishes he had land to sow and reap its harvest. The second is like the state of one who ploughs his land, cultivates it, sows it, and hopes for the crop to grow. This is why the Gnostics are unanimous that hope is not valid except with action. Shāh al-Kirmānī said: "The sign of sound hope is good obedience." Hope is of three types: two are praiseworthy, and one is blameworthy delusion. The first two are the hope of a man who acts in obedience to Allāh, guided by light from Allāh, so he hopes for His reward; and a man who committed sins then repented from them, so he hopes for Allāh's forgiveness ta'ālā, His pardon, His beneficence, His generosity, His forbearance, and His nobility. The third is a man who persists in negligence and sins, hoping for Allāh's mercy without action. This is delusion, wishful thinking, and false hope.

The wayfarer (sālik) has two perspectives: a perspective on himself, his faults, and the defects of his actions, which opens the door of fear for him. And a perspective on the vastness of his Lord's grace, His generosity, and His benevolence, which opens

the door of hope for him. This is why it was said in defining hope: "It is looking at the vastness of Allāh's mercy." Abū 'Alī al-Rūdhabārī said: "Fear and hope are like the two wings of a bird. If they are equal, the bird is balanced and its flight is complete. If one of them is deficient, deficiency occurs in it. If both are gone, the bird is on the verge of death." Aḥmad ibn 'Āṣim was asked: "What is the sign of hope in a servant?" He said: "It is that when beneficence surrounds him, he is inspired to gratitude, hoping for the completion of Allāh's favor upon him in this world and the Hereafter, and the completion of His pardon for him in the Hereafter." They differed as to which hope is more complete: the hope of the muḥsin (good-doer) for the reward of his good deeds, or the hope of the repentant sinner for the forgiveness and pardon of his Lord. One group favored the hope of the good-doer due to the strength of the reasons for hope with him. Another group favored the hope of the sinner because his hope is free from the defect of seeing his own deeds and is coupled with the humility of seeing his sin. Yaḥyā ibn Mu'ādh said: "My hope in You despite my sins almost overcomes my hope in You with my deeds, because I find myself relying on sincerity in my deeds, and how can I purify and preserve them when I am known for defects? And I find myself relying on Your pardon in my sins, and how can You not forgive them when You are described by generosity?" He also said: "My God, the sweetest of gifts in my heart is hope in You, the most delightful words on my tongue are Your praise, and the most beloved of times to me is the time when I meet You."

### **Repentance (Tawbah)**

Al-Nawawī said in Riyāḍ al-Ṣāliḥīn:

The scholars have said that repentance is obligatory from every sin. If the disobedience is between the servant and Allāh ta'ālā and does not pertain to the right of a human being, it has three conditions: first, that he desists from the

disobedience; second, that he regrets committing it; and third, that he resolves never to return to it. If one of these three is missing, his repentance is not valid.

If the disobedience pertains to a human being, its conditions are four: these three, and that he absolves himself from the right of its owner. If it was wealth or the like, he returns it to him. If it was a prescribed punishment for slander or the like, he enables him [to carry it out], or seeks his pardon. If it was backbiting, he seeks his forgiveness for it. It is obligatory to repent from all sins. If he repents from some of them, his repentance is valid according to the people of truth for that sin, and the rest remain upon him.

The evidences from the Qur'ān, the Sunnah, and the consensus of the Ummah have overwhelmingly established the obligation of repentance. Allāh ta'ālā said: *{And turn to Allāh in repentance, all of you, O believers, that you might succeed}* (Qur'ān 24:31). And Allāh ta'ālā said: *{Seek forgiveness of your Lord and then repent to Him}* (Qur'ān 11:3). And Allāh ta'ālā said: *{O you who have believed, repent to Allāh with sincere repentance}* (Qur'ān 66:8).

*"On the authority of Abū Hurayrah (may Allāh be pleased with him) who said: 'I heard the Messenger of Allāh ﷺ say: "By Allāh, I seek Allāh's forgiveness and repent to Him more than seventy times a day." (Narrated by al-Bukhārī)."*

*"On the authority of al-Agharr ibn Yasār al-Muzanī (may Allāh be pleased with him) who said: The Messenger of Allāh ﷺ said: "O people, repent to Allāh and seek His forgiveness, for I repent one hundred times a day." (Narrated by Muslim)."*

*"On the authority of Abū Ḥamzah Anas ibn Mālik al-Anṣārī, the servant of the Messenger of Allāh ﷺ (may Allāh be pleased with him), who said: The Messenger of Allāh ﷺ said: "Allāh is more pleased with the repentance of His servant than one of you who was upon his camel in a desert, and it escaped from him, carrying his food and drink. He despaired of it, came to a tree, and lay down in its shade, having despaired of*



*his camel. While he was in that state, behold, it was standing before him. He took hold of its rein and then said out of extreme joy, 'O Allāh, You are my servant and I am Your Lord,' making a mistake out of extreme joy." (Agreed upon). In a narration by Muslim: "Allāh is more intensely pleased with the repentance of His servant when he repents to Him than one of you who was on his mount in a desert, and it escaped from him, carrying his food and drink. He despaired of it, came to a tree, and lay down in its shade, having despaired of his mount. While he was in that state, behold, it was standing before him. He took hold of its rein and then said out of extreme joy, 'O Allāh, You are my servant and I am Your Lord,' making a mistake out of extreme joy.""*

*"On the authority of Abū Mūsā 'Abdullāh ibn Qays al-Ash'arī (may Allāh be pleased with him) from the Prophet ﷺ who said: "Indeed, Allāh ta'ālā extends His hand at night for the sinner of the day to repent, and extends His hand during the day for the sinner of the night to repent, until the sun rises from its place of setting." (Narrated by Muslim)."*

*"On the authority of Abū Hurayrah (may Allāh be pleased with him) who said: The Messenger of Allāh ﷺ said: "Whoever repents before the sun rises from its place of setting, Allāh will accept his repentance." (Narrated by Muslim)."*

*"On the authority of Abū 'Abd al-Raḥmān 'Abdullāh ibn 'Umar ibn al-Khaṭṭāb (may Allāh be pleased with them both) from the Prophet ﷺ who said: "Indeed, Allāh, Mighty and Majestic, accepts the repentance of a servant as long as the death rattle has not reached his throat." (Narrated by al-Tirmidhī)."*

It is mentioned in Madārij al-Sālikīn, from which we quote in summary:

We will mention some points related to the rulings of repentance, for which there is a pressing need, and it is not befitting for a servant to be ignorant of them, including:

That hastening to repent from a sin is an immediate obligation, and it is not permissible to delay it. Whenever one delays it, he sins by the delay. So, if he repents

from the sin, another repentance remains upon him, which is his repentance from delaying repentance. This rarely crosses the mind of the penitent; rather, he thinks that if he repents from the sin, nothing else remains upon him, whereas repentance from delaying repentance still remains upon him.

Nothing saves from this except a general repentance for the sins he knows and those he does not know. For the sins a servant does not know are more numerous than those he knows. His ignorance of them does not benefit him in avoiding accountability if he was able to acquire knowledge, for he is disobedient by abandoning knowledge and action, so the disobedience in his case is more severe.

In Ṣaḥīḥ Ibn Ḥibbān, it is narrated that the Prophet ﷺ said: *"Shirk in this Ummah is more hidden than the crawling of an ant."* Abū Bakr said, *"How can one be saved from it, O Messenger of Allāh?"* He said: *"By saying: 'O Allāh, I seek refuge in You from knowingly associating partners with You, and I seek Your forgiveness for what I do not know.'"* This is a request for forgiveness for what Allāh knows to be a sin but the servant does not know. And in the Ṣaḥīḥ from him ﷺ, he used to supplicate in his prayer: *"O Allāh, forgive me my sin, my ignorance, my extravagance in my affairs, and what You know better than I. O Allāh, forgive me my serious [sins] and my jests, my mistakes and my deliberate [sins], and all of that is with me. O Allāh, forgive me what I have sent forth and what I have left behind, what I have concealed and what I have declared, and what You know better than I. You are my God; there is no god but You."* In another Ḥadīth: *"O Allāh, forgive me all my sins, the minor and the major, the mistaken and the deliberate, the secret and the public, the first and the last."* This generalization and comprehensiveness is so that repentance covers the sins the servant knows and those he does not know.

This becomes clear by mentioning sincere repentance (tawbah naṣūḥ) and its reality. Allāh ta'ālā said: *{O you who have believed, repent to Allāh with sincere repentance. Perhaps your Lord will remove from you your misdeeds and admit you to*

*gardens beneath which rivers flow*} (Qur'ān 66:8). So He made the protection from the evil of misdeeds, which is their expiation by the removal of what the servant dislikes, and the entry into gardens, which is the attainment of what the servant loves, conditional upon achieving sincere repentance. The word "naṣūḥ" is on the pattern of "fa'ūl," which is altered from "fā'il" for the purpose of emphasis, like "shakūr" (very grateful) and "ṣabūr" (very patient). The root of the word "naṣūḥ" is the purification of something from adulteration and foreign impurities, and it is related in the broader etymology to "naṣaḥa" (to be pure, sincere). So, sincerity (naṣḥ) in repentance, worship, and consultation is to purify them from all adulteration, deficiency, and corruption, and to perform them in the most complete manner. "Naṣḥ" is the opposite of "ghish" (deceit). The Salaf differed in their expressions about it, but their meanings converge to one thing. 'Umar ibn al-Khaṭṭāb and Ubayy ibn Ka'b (may Allāh be pleased with them) said:

"Sincere repentance is to repent from a sin and then never return to it, just as milk never returns to the udder." Al-Ḥasan al-Baṣrī said: "It is for the servant to be remorseful for what has passed and to resolve not to return to it." Al-Kalbī said: "It is to seek forgiveness with the tongue, regret with the heart, and restrain the body."

### **Scrupulousness (Wara')**

Ibn al-Qayyim (may Allāh have mercy on him) said:

Allāh ta'ālā said: *{O messengers, eat from the good things and work righteousness. Indeed, I, of what you do, am Knowing}* (Qur'ān 23:51). And Allāh ta'ālā said: *{And your clothing purify}* (Qur'ān 74:4). Qatādah and Mujāhid said: "[It means] purify your soul from sin," so He used "clothing" as a metonym for the soul. This is the opinion of Ibrāhīm al-Nakha'ī, al-Ḍaḥḥāk, al-Sha'bī, al-Zuhrī, and the verifying scholars of tafsīr. Ibn 'Abbās said: "Do not wear it [your soul/self] in disobedience or treachery." Then he said, "Have you not heard the saying of Ghaylān ibn Salamah al-Thaqafi:

And I, by Allāh's praise, have not worn the garment of a traitor,  
Nor am I cloaked in treachery."

The Arabs, in describing a man with truthfulness and loyalty, say "ṭāhir al-thiyāb" (of pure garments), and they say of the treacherous and wicked, "danis al-thiyāb" (of soiled garments). Ubayy ibn Ka'b said: "Do not wear it in treachery, oppression, and sin, but wear it while you are righteous and pure." Al-Ḍaḥḥāk said: "Your deeds, so rectify them." The point is that scrupulousness purifies the filth and impurity of the heart, just as water purifies the filth and impurity of a garment. The Prophet ﷺ summarized all of scrupulousness in one phrase, saying: *"Part of the excellence of a person's Islām is his leaving what does not concern him."* This encompasses leaving what does not concern one in speech, sight, hearing, striking, walking, thinking, and all other outward and inward movements. This phrase is sufficient and healing in [defining] scrupulousness.

Ibrāhīm ibn Adham said: "Scrupulousness is leaving every doubtful matter, and leaving what does not concern you is leaving excesses." In al-Tirmidhī, it is narrated as marfū' (attributed to the Prophet ﷺ): *"O Abū Hurayrah, be scrupulous, and you will be the most devout of people."* Al-Shiblī said: "Scrupulousness is to be scrupulous about everything other than Allāh." Ishāq ibn Khalaf said: "Scrupulousness in speech is more severe than in gold and silver, and asceticism in leadership is more severe than in gold and silver, because they (gold and silver) are spent in seeking leadership." Abū Sulaymān al-Dārānī said: "Scrupulousness is the beginning of asceticism, just as contentment is the beginning of satisfaction." Yaḥyā ibn Mu'adh said: "Scrupulousness is adhering to the limit of knowledge without interpretation." He also said: "Scrupulousness is of two types: outward scrupulousness and inward scrupulousness. Outward scrupulousness is that one does not move except for Allāh, and inward scrupulousness is that nothing other than Him enters your heart." He also said: "Whoever does not scrutinize the minute details of scrupulousness will not reach the great 'aṭā' (gift/bounty)." It was said: "Scrupulousness is abandoning

desires and leaving evil deeds." It was said: "Whoever is meticulous in his scrupulousness or his insight in this world, his standing (khaṭar) will be great in the Hereafter." Yūnus ibn 'Ubayd said: "Scrupulousness is abandoning every doubtful matter and calling the soul to account at every blink of an eye." Sufyān al-Thawrī said: "I have not seen anything easier than scrupulousness: whatever troubles your conscience, leave it." Sahl said: "The ḥalāl is that in which Allāh is not disobeyed, and the pure (ṣāfi) of it is that in which Allāh is not forgotten." Al-Ḥasan asked a boy, "What is the foundation of religion?" He replied, "Scrupulousness." He asked, "And what is its bane?" He replied, "Greed." Al-Ḥasan was amazed by him. Al-Ḥasan said: "An atom's weight of scrupulousness is better than a thousand measures of fasting and prayer." Abū Hurayrah said: "The companions of Allāh tomorrow will be the people of scrupulousness and asceticism." One of the Salaf said: "A servant does not reach the reality of taqwā until he leaves what is unobjectionable out of caution for what is objectionable." Some of the Companions said: "We used to leave seventy doors of ḥalāl for fear of falling into one door of ḥarām."

Fear yields scrupulousness. Seeking help and shortening hope [yield results]. Strong faith in the meeting [with Allāh] yields asceticism. Knowledge yields love. Fear, hope, and contentment yield satisfaction. Remembrance yields life of the heart. Faith in predestination (qadar) yields reliance (tawakkul). Constant contemplation of the Names and Attributes yields knowledge. Scrupulousness also yields asceticism. Repentance also yields love. Constant remembrance yields it, and satisfaction yields gratitude. Resolution and patience yield all states and stations. Sincerity and truthfulness, each yields and necessitates the other. Knowledge yields good character, and reflection yields resolution. Self-monitoring yields the fruitful use of time and preservation of days. Modesty, awe, turning in repentance, mortification of the soul, humbling it, and breaking it lead to the life of the heart, its honor, and its mending. Knowing the self and despising it leads to modesty before Allāh, Mighty and Majestic. Considering one's [good deeds] from Him as abundant and one's [good

deeds] from oneself in obedience as insignificant, erasing the trace of claims from the heart and tongue, and soundness of insight yield certainty. Good contemplation of the witnessed and recited signs that you see and hear yields soundness of insight. The foundation of all this is two things: first, that you transfer your heart from the homeland of the world and settle it in the homeland of the Hereafter. Then, you turn with all of it to the meanings of the Qur'ān, seeking to clarify them, contemplate them, understand what is intended by them and for what purpose it was revealed, and take your share and portion from every verse of its verses, applying it to the ailment of your heart. This is a short, near, easy path leading to the Highest Companion, safe, such that its traveler is not afflicted by fear, destruction, hunger, or thirst, nor does it have any of the afflictions of other paths at all. And upon it from Allāh is a guardian and protector who looks after those who travel it, protects them, and defends them. No one knows the value of this path except one who knows the paths of people, their perils, their afflictions, and their highway robbers. And Allāh is the One whose help is sought.

### **Humility (Khushū')**

Allāh ta'ālā said: *{Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allāh and what has come down of the truth?}* (Qur'ān 57:16). Ibn Mas'ūd (may Allāh be pleased with him) said: "It was only four years between our acceptance of Islām and Allāh admonishing us with this verse." Ibn 'Abbās said: "Allāh found the hearts of the believers slow [to humble themselves], so He admonished them at the head of thirteen years after the revelation of the Qur'ān." And Allāh ta'ālā said: *{Certainly will the believers have succeeded: They who are during their prayer humbly submissive}* (Qur'ān 23:1-2). Khushū' in its original linguistic meaning is lowness, humility, and stillness. Allāh ta'ālā said: *{And [all] voices will be hushed for the Most Merciful}* (Qur'ān 20:108), meaning they will be still, humbled, and submissive.

From this is the description of the earth as having khushūʿ, which is its dryness, lowness, and lack of elevation with irrigation and vegetation. Allāh taʿālā said: *{And of His signs is that you see the earth barren and desolate, but when We send down upon it rain, it quivers and grows}* (Qurʾān 41:39).

Khushūʿ is the heart's standing before the Lord with submission, humility, and focus on Him. It is said that khushūʿ is submission to the truth. This is one of the requirements of khushūʿ, for among its signs is that when the servant is opposed and the truth is presented to him, he accepts it with acceptance and submission. It is said that khushūʿ is the extinguishing of the fires of desire, the calming of the smoke of the chests, and the shining of the light of glorification in the heart. Al-Junayd said: "Khushūʿ is the humbling of hearts to the Knower of the unseen." The Gnostics are unanimous that the place of khushūʿ is the heart, and its fruit is on the limbs, which manifest it. The Prophet ﷺ saw a man fidgeting with his beard in prayer and said: *"If his heart had khushūʿ, his limbs would have khushūʿ."* The Prophet ﷺ said: *"Taqwā is here," and he pointed to his chest three times.* One of the Gnostics said: "Good outward etiquette is an indication of inward etiquette." Some of them saw a man with stooped shoulders and body and said: "O so-and-so, khushūʿ is here," pointing to his chest, "not here," pointing to his shoulders. One of the Companions (may Allāh be pleased with them), Ḥudhayfah, used to say: "Beware of the khushūʿ of hypocrisy." He was asked, "What is the khushūʿ of hypocrisy?" He said: "That you see the body with khushūʿ, but the heart does not have khushūʿ." ʿUmar ibn al-Khaṭṭāb (may Allāh be pleased with him) saw a man lowering his neck in prayer and said: "O owner of the neck, raise your neck! Khushūʿ is not in the necks; khushūʿ is in the hearts." ʿĀʾishah (may Allāh be pleased with her) saw young men walking and feigning weakness in their gait and said to her companions: "Who are these?" They said, "Ascetics (nussāk)." She said: "'Umar ibn al-Khaṭṭāb, when he walked, he walked briskly; when he spoke, he made himself heard; when he struck, he caused pain; and when he fed, he satisfied. He was the true ascetic." Al-Fuḍayl ibn ʿIyād

said: "It was disliked for a man to show more khushū' than what was in his heart." Ḥudhayfah (may Allāh be pleased with him) said: "The first thing you will lose from your religion is khushū', and the last thing you will lose from your religion is prayer. And there may be one who prays in whom there is no good. Soon you will enter the congregational mosque and not see anyone with khushū' among them." Sahl said: "Whoever's heart has khushū', Satan will not come near him."

### **Asceticism (Zuhd)**

Imām Ibn al-Qayyim said in *Madārij al-Sālikīn* 2/8:

#### **Among the Stations of *{It is You we worship and You we ask for help}***

Allāh ta'ālā said: *{Whatever you have will end, but what Allāh has is lasting}* (Qur'ān 16:96). And Allāh ta'ālā said: *{Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children - like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes scattered debris. And in the Hereafter is severe punishment and forgiveness from Allāh and approval. And what is the worldly life except the enjoyment of delusion}* (Qur'ān 57:20).

The Qur'ān is full of discouragement from the world, informing of its baseness, its insignificance, its transience, and the speed of its passing, and encouragement towards the Hereafter, informing of its nobility and permanence. When Allāh wills good for a servant, He establishes in his heart a witness by which he perceives the reality of this world and the Hereafter, and he prefers from them what is more worthy of preference. People have spoken extensively on asceticism, and each has alluded to his own experience and spoken from his state and observation, for most of the expressions of the people are from their experiences and states. Speaking with the tongue of knowledge is more comprehensive than speaking with the tongue of experience and closer to proof and evidence. I heard Shaykh al-Islām Ibn Taymiyyah (may Allāh sanctify his soul) say: "Asceticism is leaving what does not



benefit in the Hereafter, and scrupulousness is leaving what you fear will harm in the Hereafter." This expression is one of the best and most comprehensive things said about asceticism and scrupulousness. Sufyān al-Thawrī said: "Asceticism in the world is shortening hope, not eating coarse food or wearing a cloak." Al-Junayd said: "I heard Sarī say: 'Indeed, Allāh, Mighty and Majestic, has withheld the world from His awliyā' (friends/saints), protected His chosen ones from it, and removed it from the hearts of the people of His love because He was not pleased with it for them.'" He said: "Asceticism is in His ta'ālā saying: {*...so that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allāh does not like every self-deluded and boastful person*} (Qur'ān 57:23). So the ascetic does not rejoice over any existing thing from the world, nor does he grieve over anything lost from it."

Yaḥyā ibn Mu'ādh said: "Asceticism begets generosity with possessions, and love begets generosity with the soul." Ibn al-Jallā' said: "Asceticism is looking at the world with the eye of transience, so it becomes insignificant in your eyes, and turning away from it becomes easy for you." Ibn Khafīf said: "Asceticism is finding comfort in departing from possessions." He also said: "Asceticism is the heart's detachment from means and shaking the hands free from ownership." It was said: "It is the heart's aversion to the world without affectation." Al-Junayd said: "Asceticism is the heart's emptiness of what the hand is empty of." Imām Aḥmad said: "Asceticism in the world is shortening hope." Another narration from him is that it is not rejoicing at its arrival nor grieving at its departure. He was asked about a man who has a thousand dinars, "Can he be an ascetic?" He replied, "Yes, on the condition that he does not rejoice if it increases nor grieve if it decreases." 'Abdullāh ibn al-Mubārak said: "It is trust in Allāh along with love of poverty." This is the saying of Shaqīq and Yūsuf ibn Asbāṭ. 'Abd al-Wāḥid ibn Zayd said: "Asceticism... asceticism is in the dinar and the dirham." Abū Sulaymān al-Dārānī said: "[It is] leaving what distracts from Allāh." This is the saying of al-Shiblī. Ruwaym asked al-

Junayd about asceticism, and he said: "Belittling the world and erasing its traces from the heart." He once said: "It is the hand's freedom from ownership and the heart's freedom from pursuit." Yaḥyā ibn Mu'ādh said: "No one reaches the reality of asceticism until he possesses three qualities: action without attachment, speech without greed, and honor without leadership." He also said: "The ascetic offers you vinegar and mustard, while the Gnostic perfumes you with musk and ambergris." It was said its reality "is asceticism in the self." This is the saying of Dhū al-Nūn al-Miṣrī. It was said: "Asceticism is preferring others when one is self-sufficient, and chivalry (futūwah) is preferring others when one is in need. Allāh ta'ālā said: *{And they give [them] preference over themselves, even though they are in privation}* (Qur'ān 59:9)."

A man said to Yaḥyā ibn Mu'ādh, "When can I enter the shop of reliance (tawakkul), wear the robe of the ascetics, and sit with them?" He replied, "When you reach a point in disciplining yourself such that if Allāh were to cut off your sustenance for three days, your soul would not weaken. As long as you have not reached this degree, your sitting on the carpet of the ascetics is ignorance, and then I would not feel secure for you from being disgraced." Imām Aḥmad ibn Ḥanbal said: "Asceticism is of three types: First, leaving the ḥarām, which is the asceticism of the common folk. Second, leaving superfluous ḥalāl, which is the asceticism of the elite. Third, leaving what distracts from Allāh, which is the asceticism of the Gnostics." This statement from Imām Aḥmad encompasses all the preceding statements of the Shaykhs, with the addition of detailing and clarifying its degrees. It is one of the most comprehensive statements and indicates that he (may Allāh be pleased with him) held the highest position in this knowledge. Al-Shāfi'ī (may Allāh have mercy on him) testified to his leadership in eight matters, one of which was asceticism. What the Gnostics have agreed upon is that asceticism is the heart's journey from the homeland of the world and its settling in the stations of the Hereafter. Based on this, the early scholars compiled books on asceticism, such as "Al-Zuhd" by

‘Abdullāh ibn al-Mubārak, Imām Aḥmad, Wakī‘, Hannād ibn al-Sarī, and others. It pertains to six things, and a servant does not deserve the name of ascetic until he is ascetic in them: wealth, images (or forms/appearances), leadership, people, the self, and everything other than Allāh.

The intention is not to reject them from ownership, for Solomon and David (peace be upon them both) were among the most ascetic people of their time, yet they had what they had of wealth, kingdom, and women. Our Prophet ﷺ was the most ascetic of mankind absolutely, and he had nine wives. ‘Alī ibn Abī Ṭālib, ‘Abd al-Raḥmān ibn ‘Awf, al-Zubayr, and ‘Uthmān (may Allāh be pleased with them) were among the ascetics, despite the wealth they possessed. Al-Ḥasan ibn ‘Alī (may Allāh be pleased with him) was among the ascetics, even though he was one of the Ummah who most loved women and married them, and was one of the wealthiest. ‘Abdullāh ibn al-Mubārak was one of the ascetic Imāms, despite having much wealth, as was al-Layth ibn Sa‘d, one of the Imāms of asceticism, who had capital and used to say, "Were it not for it, these people would have made us destitute (lit. wiped their hands on us)." One of the best things said about asceticism is the statement of al-Ḥasan or someone else: "Asceticism in the world is not forbidding the ḥalāl nor wasting wealth, but rather that you are more confident in what is in Allāh's hand than in what is in your hand, and that you are more desirous of the reward for a calamity if it befalls you than you would be of it if it had not befallen you." This is one of the most comprehensive and best statements on asceticism, and it has been narrated as marfū‘.

People have differed as to whether asceticism is possible in these times or not. Abū Ḥaṣṣ said: "Asceticism can only be in the ḥalāl, and there is no ḥalāl in the world, so there is no asceticism." People opposed him in this and said, "Rather, ḥalāl exists in it, and ḥarām is abundant in it. And even if we assume there is no ḥalāl in it, this is even more reason to be ascetic in it and to take from it what one in dire necessity takes, like taking from a dead animal, blood, and pork." Yūsuf ibn Asbāṭ said: "If it

reached me that a man reached the station of asceticism of Abū Dharr, Abū al-Dardā', Salmān, al-Miqdād, and their likes among the Companions (may Allāh be pleased with them), I would not call him an ascetic, because asceticism can only be in pure ḥalāl, and pure ḥalāl is not found in our time. As for ḥarām, if you commit it, Allāh, Mighty and Majestic, will punish you."

### **Degrees of Asceticism:**

**The First Degree:** "Asceticism in doubtful matters after abandoning the ḥarām, by being cautious of reproach, disdaining deficiency, and disliking to associate with the dissolute (fussāq)." As for asceticism in doubtful matters, it is leaving what is ambiguous to the servant as to whether it is ḥalāl or ḥarām, as in the Ḥadīth of al-Nu'mān ibn Bashīr (may Allāh be pleased with them both) from the Prophet ﷺ: *"The ḥalāl is clear and the ḥarām is clear, and between them are ambiguous matters which many people do not know. So whoever avoids ambiguous matters has protected [himself with regard to] the ḥarām, and whoever falls into ambiguous matters falls into the ḥarām, like a shepherd who grazes around a sanctuary, he is liable to graze in it. Verily, every king has a sanctuary, and verily, Allāh's sanctuary is His prohibitions. Verily, in the body there is a piece of flesh; if it is sound, the entire body is sound, and if it is corrupt, the entire body is corrupt. Verily, it is the heart."* So, ambiguous matters are a barrier between the ḥalāl and the ḥarām.

His statement "after abandoning the ḥarām" means that abandoning doubtful matters only occurs after abandoning the ḥarām. His statement "by being cautious of reproach" means that the reason for his abandoning doubtful matters is caution against Allāh's reproach being directed at him. His statement "and disdaining deficiency" means that he disdains for himself his deficiency before his Lord and his falling from His sight, not his disdain for his deficiency before people and his falling from their sight, although that is not blameworthy but also praiseworthy. However, what is blameworthy is for all his disdain to be from people while he does not

disdain [falling short] before Allāh. His statement "and disliking to associate with the dissolute" means that the dissolute crowd around places of desire in the world, and those situations are thronged with them. The ascetic disdains to share with them in those situations and elevates himself above them due to the baseness of his partners therein. As it was said to one of them, "What made you ascetic in the world?" He said, "Its lack of loyalty, its abundance of harshness, and the baseness of its partners." If I did not leave water out of piety, I would leave it due to the multitude of partners in it:

If a fly lands on food,  
I lift my hand, though my soul desires it.

And lions avoid approaching water  
If dogs are lapping in it.

### **The Second Degree:**

"Asceticism in superfluities, which is what exceeds the basic sustenance and provision for the journey, by seizing the opportunity of being free for the cultivation of time, calming the agitation of the heart, and adorning oneself with the adornment of the Prophets and the truthful ones (ṣiddīqīn)." Superfluities are what exceed the measure of need. Basic sustenance (al-muskah) is what sustains the soul in terms of food, drink, clothing, shelter, and marriage if needed. Provision for the journey (al-balāgh) is the sufficiency of that with which a traveler sustains himself in the stages of a journey. So, one is ascetic in what is beyond that, seizing the opportunity of being free for the cultivation of his time. Because when the asceticism of those in the first degree was out of fear of reproach and caution against deficiency, the asceticism of those in this degree is higher and more elevated, which is seizing the opportunity of leisure to cultivate their time with Allāh. For if one is occupied with worldly superfluities, he misses his share of seizing the opportunity of time. Time is a sword; if you do not cut it, it will cut you. Cultivating time is to be engaged in all its

moments in what brings one closer to Allāh or aids in that, such as food, drink, marriage, or sleep.

As for calming the agitation of the heart (ḥasm al-ja'sh), it is cutting off the heart's turmoil related to worldly causes – desire, fear, love, hatred, and striving. Asceticism is not sound for a servant until he cuts off this turmoil from his heart by not paying attention to them nor being attached to them, both when he is directly involved with them and when he leaves them. For asceticism is the asceticism of the heart, not the asceticism of abandoning with the hand and other limbs; it is the heart's detachment from them, not the hand's emptiness of them. As for adorning oneself with the adornment of the Prophets and the truthful ones, they are truly the people of asceticism in the world, as they are striving towards a standard that has been raised for them, other than it [the world]. So they are ascetics even if they are directly involved with it.

**The Third Degree:** "Asceticism in asceticism, which is through three things: belittling what you were ascetic in, the equality of states regarding it in your view, and departing from witnessing the acquisition [of merit], looking towards the valley of realities." The Shaykh has explained his meaning of "asceticism in asceticism" with three things. First, belittling what one was ascetic in. For one whose heart is filled with the love and glorification of Allāh does not see that what he left for His sake from the world deserves to be made an offering, because the entire world, in its entirety, is not equal to the wing of a gnat in Allāh's sight. So the Gnostic does not see his asceticism in it as a great matter to be considered and celebrated. Thus, one for whom asceticism is sound becomes ashamed to assign any value to what he left for Allāh, by noticing his asceticism in it. Rather, he becomes oblivious to his asceticism in it, just as he became oblivious to it [the world itself], and he is ashamed to mention it with his tongue or witness it with his heart. As for the equality of states regarding it in his view, it is that he sees leaving what he was ascetic in and taking it as equal in his view, as it has no value for him. This is one of the subtleties

of the jurisprudence of asceticism. So he is ascetic when taking it just as he is ascetic when leaving it, as his aspiration is too high to notice it, whether taking or leaving, due to its insignificance in his eyes. As for departing from witnessing the acquisition [of merit], its meaning is that whoever belittles the world in his heart and the states of taking it and leaving it are equal in his view, does not see that he has acquired any degree with Allāh by leaving it at all, because it is too insignificant in his eyes for him to see that he acquired degrees by leaving it. There is another meaning, which is to witness Allāh's, Mighty and Majestic, sole agency in giving and withholding, so he does not see that he left anything or took anything, but Allāh alone is the Giver and Withholder. So what he took, it is Allāh's bestowal upon him flowing, like the flow of water in a river. And what he left for Allāh, it is Allāh, Glorified and Exalted, who withheld it from him. Thus, by witnessing the sole Doer, he departs from witnessing his own acquisition and abandonment. When he looks at things with the eye of unification (jamʿ) and treads the valley of reality (ḥaqīqah), he becomes absent from witnessing his acquisition. This is the meaning of his statement "looking towards the valley of realities." This is the more fitting of the two meanings to his words. This is the asceticism of the elite. The poet said:

If fear of ruin made me ascetic in desire,  
It revealed to me a face that makes one ascetic in asceticism.

### **The Virtue of Asceticism in the World, Encouragement to Take Little from It, and the Virtue of Poverty:**

It is stated in Riyāḍ al-Ṣāliḥīn:

- *"On the authority of Anas (may Allāh be pleased with him) that the Prophet ﷺ said: "O Allāh, there is no life except the life of the Hereafter." (Agreed upon)."*
- *"And on his authority, from the Messenger of Allāh ﷺ who said: "Three things follow the deceased: his family, his wealth, and his deeds. Two return, and one*

*remains. His family and wealth return, and his deeds remain." (Agreed upon)."*

And on his authority, he said: The Messenger of Allāh (peace and blessings be upon him) said: *"On the Day of Resurrection, the most affluent person of this world from among the people of Hellfire will be brought and dipped once into the Fire. Then it will be said: O son of Adam, did you ever see any good? Did you ever experience any pleasure? He will say: No, by Allāh, O Lord. And the most miserable person of this world from among the people of Paradise will be brought and dipped once into Paradise. Then it will be said to him: O son of Adam, did you ever see any misery? Did you ever experience any hardship? He will say: No, by Allāh, I never experienced any misery, nor did I ever see any hardship."* Narrated by Muslim.

Abū Hurayrah (may Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings be upon him) said: *"Look at those who are beneath you and do not look at those who are above you, for that is more likely to prevent you from belittling the blessings of Allāh upon you."* Agreed upon. This is Muslim's wording. In al-Bukhārī's narration: *"When one of you looks at someone who has been favored over him in wealth and appearance, let him look at someone who is beneath him."*

And on his authority, the Prophet (peace and blessings be upon him) said: *"Wretched is the slave of the dīnār and the dirham, of velvet and silk brocade. If he is given, he is pleased, and if he is not given, he is not pleased."* Narrated by al-Bukhārī.

And on his authority (may Allāh be pleased with him), he said: *"I saw seventy of the People of the Bench (Ahl al-Ṣuffah), not one of whom had a cloak; either a lower garment (izār) or a single piece of cloth (kisā') which they had tied around their necks. Some of these garments reached halfway down their shins, and some reached their ankles, and they would gather it with their hands for fear that their private parts might be exposed."* Narrated by al-Bukhārī.



And on his authority, he said: The Messenger of Allāh (peace and blessings be upon him) said: *“The world is a prison for the believer and a paradise for the disbeliever.”* Narrated by Muslim.

Ibn ‘Umar (may Allāh be pleased with them both) said: The Messenger of Allāh (peace and blessings be upon him) took me by the shoulder and said: *“Be in this world as if you were a stranger or a wayfarer.”* And Ibn ‘Umar (may Allāh be pleased with them both) used to say: “When evening comes, do not expect to see the morning, and when morning comes, do not expect to see the evening. Take from your health for your illness, and from your life for your death.” Narrated by al-Bukhārī.

In explaining this Ḥadīth, scholars have said its meaning is: do not incline towards the world, nor take it as a permanent home, nor tell yourself you will remain in it for long, nor be preoccupied with it. Do not attach yourself to anything from it except what a stranger attaches himself to in a land other than his own. Do not busy yourself in it with what a stranger, who intends to return to his family, would not busy himself. And with Allāh is the granting of success.

Abū al-‘Abbās Sahl ibn Sa‘d al-Sā‘idī (may Allāh be pleased with him) said: A man came to the Prophet (peace and blessings be upon him) and said: “O Messenger of Allāh, direct me to an action which, if I do it, Allāh will love me and people will love me.” He said: *“Be abstemious in the world, Allāh will love you; and be abstemious in what people possess, people will love you.”* A good (ḥasan) Ḥadīth, narrated by Ibn Mājah and others with good chains of narration.

Al-Nu‘mān ibn Bashīr (may Allāh be pleased with them both) said: ‘Umar ibn al-Khaṭṭāb (may Allāh be pleased with him) mentioned what people had acquired of worldly possessions and said: *“I saw the Messenger of Allāh (peace and blessings be upon him) spend a whole day twisting and turning, not finding even inferior dates*

*(daqḷ) with which to fill his stomach.*" Narrated by Muslim. Al-Daql means inferior quality dates.

Khabbāb ibn al-Aratt (may Allāh be pleased with him) said: *"We emigrated with the Messenger of Allāh (peace and blessings be upon him) seeking the countenance of Allāh the Exalted, so our reward became due from Allāh. Among us were those who died without having consumed any of their reward, such as Muṣ'ab ibn 'Umayr (may Allāh be pleased with him). He was killed on the day of Uḥud and left only a striped woolen garment (namirah). When we covered his head with it, his feet were exposed, and when we covered his feet with it, his head was exposed. So the Messenger of Allāh (peace and blessings be upon him) ordered us to cover his head and put some idhkhīr (a type of fragrant grass) over his feet. And among us are those whose fruits have ripened, and they are harvesting them."* Agreed upon.

Sahl ibn Sa'd al-Sā'idī (may Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings be upon him) said: *"If the world were equivalent to a mosquito's wing in the sight of Allāh, He would not have given a disbeliever a sip of water from it."* Narrated by al-Tirmidhī.

Abū Hurayrah (may Allāh be pleased with him) said he heard the Messenger of Allāh (peace and blessings be upon him) say: *"Indeed, the world is cursed, and what is in it is cursed, except for the remembrance of Allāh the Exalted, what is beloved to Him, a scholar, or a learner."* Narrated by al-Tirmidhī, who said it is a good Ḥadīth.

‘Abdullāh ibn al-Shikhhīr (may Allāh be pleased with him) said: *"I came to the Prophet (peace and blessings be upon him) while he was reciting: {Competition in worldly increase diverts you}. He said: 'The son of Adam says: My wealth, my wealth! But do you have, O son of Adam, any of your wealth except what you ate and consumed, or what you wore and wore out, or what you gave in charity and thus sent forward (for yourself)?'"* Narrated by Muslim.

‘Abdullāh ibn Mughaffal (may Allāh be pleased with him) said: A man said to the Prophet (peace and blessings be upon him): “O Messenger of Allāh, by Allāh, I truly love you.” He said: *“Consider what you are saying.”* The man said: “By Allāh, I truly love you,” three times. The Prophet (peace and blessings be upon him) then said: *“If you truly love me, then prepare a shield for poverty, for poverty comes faster to one who loves me than a flood to its destination.”* Narrated by al-Tirmidhī, who said it is a good Ḥadīth.

‘Abdullāh ibn Mas‘ūd (may Allāh be pleased with him) said: *“The Messenger of Allāh (peace and blessings be upon him) slept on a reed mat, and when he stood up, it had left marks on his side. We said: O Messenger of Allāh, if only we had made a soft bedding for you. He said: ‘What have I to do with the world? I am in the world only like a rider who seeks shade under a tree, then departs and leaves it behind.’”* Narrated by al-Tirmidhī, who said it is a good and sound (ḥasan ṣaḥīḥ) Ḥadīth.

Abū Hurayrah (may Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings be upon him) said: *“The poor will enter Paradise five hundred years before the rich.”* Narrated by al-Tirmidhī, who said it is a sound Ḥadīth.

Ibn ‘Abbās and ‘Imrān ibn al-Ḥuṣayn (may Allāh be pleased with them) narrated from the Prophet (peace and blessings be upon him) who said: *“I looked into Paradise and saw that most of its inhabitants were the poor. And I looked into Hellfire and saw that most of its inhabitants were women.”* Agreed upon.

Usāmah ibn Zayd (may Allāh be pleased with them both) narrated from the Prophet (peace and blessings be upon him) who said: *“I stood at the gate of Paradise, and most of those who entered it were the destitute. The people of wealth were detained, except for the people of Hellfire, who had already been ordered to the Fire.”* Agreed upon.

**The Virtue of Hunger, Coarse Living, Limiting Oneself to Little Food, Drink, Clothing, and Other Pleasures of the Self, and Abandoning Desires**

Allāh the Exalted said: *{Then, there has succeeded them a posterity who have neglected ṣalāh (prayer) and have followed lusts. So they will be thrown in Hell. Except those who repent and believe (in the Oneness of Allāh and His Messenger, Muḥammad), and work righteousness. Such will enter Paradise and they will not be wronged in aught.}* (Sūrah Maryam, 19:59-60). And He the Exalted said: *{So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qārūn (Korah) has been given! Verily! He is the owner of a great fortune." And those who had been given knowledge said: "Woe to you! The Reward of Allāh (in the Hereafter) is better for those who believe and do righteous good deeds}* (Sūrah al-Qaṣaṣ, 28:79-80). And He the Exalted said: *{Then, on that Day, you shall be asked about the delights (you indulged in, in this world)!}* (Sūrah al-Takāthur, 102:8). And He the Exalted said: *{Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected.}* (Sūrah al-Isrā', 17:18). The verses on this topic are numerous and well-known.

‘Urwah narrated from ‘Ā’ishah (may Allāh be pleased with her) that she used to say: *"By Allāh, O son of my sister, we would see the new moon, then the new moon, then the new moon – three new moons in two months – and no fire would be lit in the houses of the Messenger of Allāh (peace and blessings be upon him)."* I said: *"O aunt, what sustained you?"* She said: *"The two black ones: dates and water. However, the Messenger of Allāh (peace and blessings be upon him) had some neighbors from the Anṣār who had milch animals, and they used to send some of their milk to the Messenger of Allāh (peace and blessings be upon him), and he would give it to us to drink."* Agreed upon.

Abū Hurayrah (may Allāh be pleased with him) said: *"The Messenger of Allāh (peace and blessings be upon him) went out one day or one night, and he came across Abū Bakr and ‘Umar (may Allāh be pleased with them both). He said: 'What has brought*

*you out of your houses at this hour?’ They said: ‘Hunger, O Messenger of Allāh.’ He said: ‘And I, by Him in Whose Hand is my soul, what brought you out is what brought me out. Get up!’ So they got up with him, and he came to a man from the Anṣār, but he was not in his house. When the man’s wife saw him, she said: ‘Welcome and greetings!’ The Messenger of Allāh (peace and blessings be upon him) said to her: ‘Where is so-and-so?’ She said: ‘He has gone to fetch fresh water for us.’ Just then, the Anṣārī man came, looked at the Messenger of Allāh (peace and blessings be upon him) and his two companions, then said: ‘Praise be to Allāh, no one today has more honorable guests than I!’ He went and brought them a cluster of dates containing unripe, ripe, and fresh dates, and said: ‘Eat.’ He then took a knife. The Messenger of Allāh (peace and blessings be upon him) said to him: ‘Beware of (slaughtering) a milch animal.’ So he slaughtered a sheep for them. They ate from the sheep and from that cluster of dates, and drank. When they had eaten their fill and quenched their thirst, the Messenger of Allāh (peace and blessings be upon him) said to Abū Bakr and ‘Umar (may Allāh be pleased with them both): ‘By Him in Whose Hand is my soul, you will surely be questioned about this blessing on the Day of Resurrection. Hunger brought you out of your homes, and you did not return until this blessing befell you.’” Narrated by Muslim.*

*Khālīd ibn ‘Umar al-‘Adawī said: “‘Utbah ibn Ghazwān, who was the governor of Baṣrah, delivered a sermon to us. He praised Allāh and lauded Him, then said: ‘To proceed: Indeed, the world has announced its departure and has turned away swiftly. Nothing remains of it except a dreg, like the dreg in a vessel that its owner sips. You are moving from it to an abode that has no end, so move with the best of what you have. It has been mentioned to us that a stone is thrown from the brink of Hellfire and falls into it for seventy years without reaching its bottom. By Allāh, it will be filled. Are you astonished? And it has been mentioned to us that the distance between two panels of the gates of Paradise is a journey of forty years, and a day will come when it will be crowded with throngs. I saw myself as the seventh of seven with the Messenger of Allāh (peace and blessings be upon him); we had no food except the leaves of trees until our*

*mouths became sore. I picked up a cloak, tore it between myself and Sa'd ibn Mālik; I used half of it as a lower garment, and Sa'd used the other half. Today, not one of us has become anything less than a governor of one of the provinces. And I seek refuge in Allāh from being great in my own estimation but small in the sight of Allāh."* Narrated by Muslim.

Ibn Mas'ūd (may Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings be upon him) said: *"Whoever is afflicted with poverty and refers it to people, his poverty will not be alleviated. And whoever refers it to Allāh, Allāh will soon grant him provision, sooner or later."* Narrated by Abū Dāwūd and al-Tirmidhī, who said it is a good Ḥadīth.

## **Diseases of the Heart and Their Cure**

Shaykh al-Islām Ibn Taymiyyah said in his book "Amrāḍ al-Qulūb" (Diseases of the Hearts):

Allāh the Exalted says about the hypocrites in Sūrah al-Baqarah: *{In their hearts is a disease (of doubt and hypocrisy) and Allāh has increased their disease}* (Sūrah al-Baqarah, 2:10). And He the Exalted says in Sūrah al-Ḥajj: *{That He (Allāh) may make what is thrown in by Shayṭān (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened.}* (Sūrah al-Ḥajj, 22:53). And He says in Sūrah al-Aḥzāb: *{If the hypocrites, and those in whose hearts is a disease (evil desire for adultery, etc.), and those who spread false news in the city, cease not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbours but a little while.}* (Sūrah al-Aḥzāb, 33:60). And He says in Sūrah al-Muddaththir: *{And that those who were given the Scripture (Jews and Christians) and the believers may not doubt, and that those in whose hearts is a disease (hypocrisy) and the disbelievers may say: "What Allāh intends by this example?"}* (Sūrah al-Muddaththir, 74:31). And Allāh the Exalted says in Sūrah Yūnus: *{O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ān, ordering all that is good*

*and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breasts, - a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers.}* (Sūrah Yūnus, 10:57). And He says in Sūrah al-Isrā': *{And We send down from the Qur'ān that which is a healing and a mercy to those who believe (in Islāmic Monotheism and act on it), and it increases the Zālimūn (polytheists and wrong-doers) nothing but loss.}* (Sūrah al-Isrā', 17:82). And He says in Sūrah al-Tawbah: *{And heal the breasts of a believing people, And remove the anger of their (believers') hearts.}* (Sūrah al-Tawbah, 9:14-15).

Physical illness is a disruption of its health and soundness; it is a corruption within it that impairs its perception and natural movement. Its perception may either be lost, like blindness and deafness, or it may perceive things contrary to their reality, as when one perceives sweetness as bitterness, or imagines things that have no external reality. As for the corruption of its natural movement, it is like when its digestive strength weakens, or when it loathes foods it needs and loves things that harm it, and suffers pain accordingly. Yet, despite this illness, it has not died nor perished, but still possesses some strength for general volitional movement and perception. This generates pain in the body, either due to a quantitative or qualitative imbalance. The first is either due to a deficiency of substance, requiring nourishment, or due to its excess, requiring evacuation. The second is like an imbalance of heat or cold beyond moderation, which is then treated. Similarly, the disease of the heart is a type of corruption that befalls it, impairing its perception and will. Its perception is impaired by specious arguments (shubuhāt) that present themselves to it, so that it either does not see the truth or sees it contrary to its reality. Its will is impaired such that it loathes beneficial truth and loves harmful falsehood. This is why disease is sometimes interpreted as doubt and uncertainty, as Mujāhid and Qatādah interpreted His saying in Sūrah al-Baqarah *{In their hearts is a disease}* as doubt. And it is interpreted as the desire for illicit relations, as His saying

in Sūrah al-Aḥzāb *{lest he in whose heart is a disease should be moved with desire}* (Sūrah al-Aḥzāb, 33:32) has been interpreted.

Disease is less than death. The heart dies from absolute ignorance and becomes diseased from a type of ignorance. So it has death, disease, life, and cure. Its life, death, disease, and cure are greater than the life, death, disease, and cure of the body. Therefore, when a doubt or desire afflicts a diseased heart, its disease intensifies. If wisdom and admonition reach it, they become causes for its soundness and cure. Allāh the Exalted says in Sūrah al-Ḥajj: *{That He (Allāh) may make what is thrown in by Shayṭān (Satan) a trial for those in whose hearts is a disease}* because that engendered doubt in them, *{and whose hearts are hardened}* due to their rigidity. The hearts of the former were weak due to disease, so what Satan cast became a trial for them. The hearts of the latter were hardened against faith, so it became a trial for them. And He says in Sūrah al-Aḥzāb: *{If the hypocrites, and those in whose hearts is a disease, and those who spread false news in the city, cease not}*, just as He said in Sūrah al-Muddaththir: *{And that those in whose hearts is a disease may say}*. Their hearts have not died like the hearts of the disbelievers and hypocrites, nor are they sound and righteous like the sound hearts of the believers; rather, they contain a disease of doubt and desires. Likewise, in Sūrah al-Aḥzāb: *{lest he in whose heart is a disease should be moved with desire}*, which is the disease of desire. For a sound heart, if a woman were to present herself to it, would not pay her any attention, unlike the heart diseased with desire, which, due to its weakness, inclines towards what is presented to it according to the strength or weakness of the disease. So if they (women) speak softly, he in whose heart is a disease is moved with desire. The Qurʾān is a healing for what is in the breasts. Whoever has in his heart diseases of doubts and desires, will find in it clear proofs that distinguish truth from falsehood, thereby removing the diseases of doubt that corrupt knowledge, perception, and understanding, so that he sees things as they are. And in it is wisdom and good admonition through encouragement and warning, and stories that



contain lessons, which bring about the soundness of the heart. So the heart desires what benefits it and is averse to what harms it. Thus, the heart remains loving guidance and hating misguidance, after having desired misguidance and hated guidance. The Qur'ān removes the diseases that cause corrupt intentions, until the heart becomes sound, its will becomes sound, and it returns to the natural disposition (fiṭrah) upon which it was created, just as the body returns to its natural state. The heart is nourished by faith and the Qur'ān with what purifies and strengthens it, just as the body is nourished by what makes it grow and strengthens it. For the purification (zakāh) of the heart is like the growth of the body, and zakāh in language means growth and increase in soundness.

It is said that something has "zakā" (purified/grown) when it grows in soundness. The heart needs to be nurtured so that it grows and increases until it is perfected and sound, just as the body needs to be nurtured with beneficial foods. Along with that, harmful things must be prevented. The body does not grow except by being given what benefits it and being prevented from what harms it. Likewise, the heart does not purify itself, grow, and achieve complete soundness except by obtaining what benefits it and repelling what harms it. Similarly, crops do not flourish except by this. Since charity (ṣadaqah) extinguishes sin as water extinguishes fire, the heart is purified by it. Its purification is a meaning additional to its cleansing from sin. Allāh the Exalted says in Sūrah al-Tawbah: *{Take ṣadaqah (alms) from their wealth in order to purify them and sanctify them with it}* (Sūrah al-Tawbah, 9:103). Likewise, abandoning immoral acts purifies the heart, as does abandoning sins, for they are like harmful substances in the body and like weeds in crops. When the body is cleansed of harmful substances, such as by removing excess blood, the natural strength is liberated and refreshed, and the body grows. Similarly, when the heart repents from sins, it is a cleansing from its adulterations, where it mixed a righteous deed with something else. When it repents from sins, the heart's strength and its will for righteous deeds are liberated, and the heart finds rest from those corrupting

occurrences that were in it. So, the purification of the heart means that it grows and is perfected. Allāh the Exalted says: *{And had it not been for the Grace of Allāh and His Mercy on you, not one of you would ever have been pure from sins.}* (Sūrah al-Nūr, 24:21). And He the Exalted says: *{And if you are asked to go back, go back, for it is purer for you.}* (Sūrah al-Nūr, 24:28). And He says: *{Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allāh is All-Aware of what they do.}* (Sūrah al-Nūr, 24:30). And He the Exalted says: *{Indeed whosoever purifies himself (by avoiding polytheism and accepting Islāmic Monotheism) shall achieve success, And remembers (glorifies) the Name of his Lord (worships none but Allāh), and prays (five compulsory prayers and nawāfil - additional prayers).}* (Sūrah al-A'lā, 87:14-15). And He the Exalted says: *{Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allāh ordered, by following the true Faith of Islāmic Monotheism and by doing righteous good deeds). And indeed he fails who corrupts his ownself (i.e. disobeys what Allāh has ordered by rejecting the true Faith of Islāmic Monotheism or by following polytheism, or by doing every kind of evil wicked deeds).}* (Sūrah al-Shams, 91:9-10).

Purification (al-tazkiyah), although its origin is growth, blessing, and increase in goodness, is only achieved by removing evil. Therefore, purification encompasses both aspects. And He said: *{And woe to Al-Mushrikūn (the disbelievers in the Oneness of Allāh, polytheists, idolaters, etc.). Those who give not the Zakāt}* (Sūrah Fuṣṣilat, 41:6-7), which is Tawhīd and faith, by which the heart is purified. For it entails negating the divinity of anything other than the Truth from the heart, and affirming the divinity of the Truth in the heart, which is the reality of "Lā ilāha illā Allāh" (There is no god but Allāh). This is the foundation by which hearts are purified.

Allāh the Exalted says: *{And those who disbelieved in Our Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.) are deaf and dumb in darkness.}* (Sūrah al-An'ām, 6:39). And He (Glory be to Him) mentioned the verse of light and the verse of

darkness, saying: *{Allāh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp, the lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light!}* (Sūrah al-Nūr, 24:35). This is the parable of the light of faith in the hearts of the believers. Then He said: *{As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing, but he finds Allāh with him, Who will pay him his due (Hell). And Allāh is Swift in taking account. Or [the state of a disbeliever] is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allāh has not appointed light, for him there is no light.}* (Sūrah al-Nūr, 24:39-40). The first is a parable for corrupt beliefs and the actions that follow them; their possessor thinks them to be something beneficial, but when he comes to them, he finds them to be of no benefit. So Allāh pays him his account for those deeds. The second is a parable for simple ignorance and the absence of faith and knowledge. Its possessor is in darkness, layer upon layer, unable to see anything. For sight is only by the light of faith and knowledge. Allāh the Exalted says: *{Verily, those who are Al-Muttaqūn (the pious), when an evil thought comes to them from Shayṭān (Satan), they remember (Allāh), and (indeed) they then see (aright).}* (Sūrah al-Aʿrāf, 7:201). And He the Exalted says: *{And indeed she did desire him and he would have inclined to her desire, had he not seen the evidence of his Lord.}* (Sūrah Yūsuf, 12:24). This is the evidence of faith that was in his heart, by which Allāh averted from him what he had intended, and a full good deed was recorded for him, and no sin was recorded against him, as he did good and did not do evil.

Those whom Allāh has guided from this nation, until they became from among the pious allies of Allāh, one of the greatest reasons for that was their supplication to Allāh with this prayer in every ṣalāh, along with their knowledge of their constant need and dependence on Allāh to guide them to the Straight Path. Through the persistence of this supplication and dependence, they became from among the pious allies of Allāh. Sahl ibn ‘Abdullāh al-Tustarī said: "There is no path for the servant to his Lord closer to Him than dependence." Whatever guidance was obtained in the past, he needs to obtain guidance in it in the future. This is the reality of the statement of one who says: "Establish us and guide us to adhere to the Path," and the statement of one who says: "Increase us in guidance," which encompasses what has preceded. But all of this is guidance from Him in the future to the Straight Path. For acting in the future according to knowledge has not yet occurred, and one is not guided until one acts in the future according to knowledge. Knowledge may not be obtained in the future, but rather may depart from the heart. And if it is obtained, action may not occur. So all people are compelled to make this supplication. That is why Allāh enjoined it upon them in every ṣalāh. They are not in greater need of any supplication than this one. If guidance to the Straight Path is obtained, victory, provision, and all other forms of happiness that souls seek will be obtained. And Allāh knows best.

Imām Abū Ḥāmid al-Ghazālī discussed the issue of hearts, their diseases, and their treatment in his book "Iḥyā’ ‘Ulūm al-Dīn" (The Revival of the Religious Sciences), from which we will quote – in summary –:

### **The Status of the Heart**

The honor of man and his virtue, by which he surpasses many kinds of creation, is his preparedness for the knowledge of Allāh (Glory be to Him), which in this world is his beauty, his perfection, and his pride, and in the Hereafter, his provision and his treasure. He is prepared for knowledge only through his heart, not through any of

his limbs. The heart is the knower of Allāh, the one that draws near to Allāh, the one that acts for Allāh, the one that strives towards Allāh, and the one to whom is revealed what is with Allāh and in His presence. The limbs are merely followers, servants, and tools that the heart uses and employs, like a master uses a slave, a shepherd uses his flock, or an artisan uses a tool. The heart is the one accepted by Allāh if it is free from other than Allāh, and it is veiled from Allāh if it becomes engrossed in other than Allāh. It is the one addressed, the one called to account, and the one reproached. It is the one that finds happiness in nearness to Allāh and prospers if he purifies it, and it is the one that is disappointed and becomes wretched if he corrupts and debases it. It is the one that truly obeys Allāh the Exalted, and the acts of worship that spread to the limbs are but its lights. It is the one that disobeys and rebels against Allāh the Exalted, and the immoralities that spread to the organs are but its effects. Through its darkness and its illumination, the beauties and ugliness of the outward manifest, for every vessel exudes what it contains. It is that which, if a person knows it, he has known himself, and if he knows himself, he has known his Lord. It is that which, if a person is ignorant of it, he has been ignorant of himself, and if he is ignorant of himself, he has been ignorant of his Lord. And whoever is ignorant of his heart is more ignorant of other things. Indeed, most of creation is ignorant of their hearts and themselves, and a barrier has been placed between them and themselves. For Allāh comes between a man and his heart. His coming between them is by preventing him from observing it, monitoring it, knowing its attributes, and how it turns between two of the Fingers of the Most Merciful, and how it sometimes plummets to the lowest of the low, descending to the horizon of devils, and how at other times it rises to the highest of the high, ascending to the world of the angels brought near. Whoever does not know his heart to monitor it, tend to it, and watch for what appears upon it and in it from the treasures of the spiritual kingdom (malakūt), is among those about whom Allāh the Exalted said: *{They forgot Allāh, so He made them forget themselves. Those are the*

*Fāsiqūn (rebellious, disobedient to Allāh).}* (Sūrah al-Ḥashr, 59:19). So, knowledge of the heart and the reality of its attributes is the foundation of religion and the basis of the path of the wayfarers (sālikīn).

### **The White Heart and the Black Heart**

If the king is good, his soldiers will be good. She said: Thus I heard the Messenger of Allāh (peace and blessings be upon him) say. And ‘Alī (may Allāh be pleased with him) said, in describing hearts: "Indeed, Allāh the Exalted has vessels on His earth, and they are the hearts. The most beloved of them to Him the Exalted are the most tender, the purest, and the firmest." Then he explained it, saying: "The firmest in religion, the purest in certainty (yaqīn), and the most tender towards brethren." This is an allusion to His saying, the Exalted: *{severe against disbelievers, merciful among themselves}* (Sūrah al-Faṭḥ, 48:29), and His saying, the Exalted: *{The parable of His Light is as (if there were) a niche and within it a lamp}* (Sūrah al-Nūr, 24:35). Ubayy ibn Ka‘b (may Allāh be pleased with him) said its meaning is the likeness of the light of the believer and his heart. And His saying, the Exalted: *{Or [the state of a disbeliever] is like the darkness in a vast deep sea}* (Sūrah al-Nūr, 24:40) is the likeness of the hypocrite's heart. Zayd ibn Aslam said regarding His saying, the Exalted: *{In Lawḥin Maḥfūẓ (a Preserved Tablet)}* (Sūrah al-Burūj, 85:22) that it is the heart of the believer. Sahl said the likeness of the heart and the breast is like the Throne and the Footstool. These are parables of the heart.

If the matter were reversed and all (all attributes and instincts in man) were subjugated under the governance of the lordly attribute, then lordly attributes such as knowledge, wisdom, certainty, comprehension of the realities of things, knowledge of matters as they are, and dominance over all through the power of knowledge and insight would be established in the heart. It would deserve precedence over creation due to the perfection and majesty of its knowledge. It would become independent of the servitude to desire and anger. From the control of

the "pig of desire" and its restriction to the bounds of moderation, noble attributes such as chastity, contentment, asceticism (zuhd), scrupulousness (wara'), piety (taqwā), cheerfulness, good appearance, modesty (ḥayā'), refinement, and helpfulness, and their likes, would spread to it. And from the control of the power of anger, its subjugation, and its restriction to the bounds of what is obligatory, attributes such as courage, generosity, valor, self-control, patience, forbearance, endurance, forgiveness, steadfastness, nobility, magnanimity, dignity, and others would be attained in it. The heart is like a mirror surrounded by these things that affect it. These effects continuously reach the heart. As for the praiseworthy effects we mentioned, they increase the mirror of the heart in clarity, radiance, light, and brilliance, until the manifest truth shines in it and the reality of the matter sought in religion is unveiled therein.

This heart is where remembrance (dhikr) settles. Allāh the Exalted said: *{Verily, in the remembrance of Allāh do hearts find rest.}* (Sūrah al-Ra'd, 13:28). As for the blameworthy effects, they are like dark smoke ascending to the mirror of the heart, and it continues to accumulate on it time after time until it becomes black and dark, and entirely veiled from Allāh the Exalted. This is the "ṭab'" (sealing) and the "rān" (rust). Allāh the Exalted said: *{Nay! But on their hearts is the Rān (covering of sins and evil deeds) which they used to earn.}* (Sūrah al-Muṭaffifin, 83:14). And He, the Mighty and Majestic, said: *{And if We had willed, We would have seized them for their sins, and We would have set a seal on their hearts so they would not hear.}* (Sūrah al-A'rāf, 7:100). So He linked the lack of hearing to the sealing due to sins, just as He linked hearing to piety (taqwā), saying: *{And fear Allāh; and hear}* (Sūrah al-Mā'idah, 5:108), and *{So fear Allāh; and Allāh teaches you.}* (Sūrah al-Baqarah, 2:282).

Whenever sins accumulate, a seal is placed on the hearts. At that point, the heart becomes blind to perceiving the truth and the soundness of religion, and it belittles the matter of the Hereafter and magnifies the matter of this world, becoming solely focused on it. If the matter of the Hereafter and its dangers reach its ears, it enters

one ear and exits the other, not settling in the heart nor moving it to repentance and rectification. *{Those have despaired of the Hereafter, just as the disbelievers have despaired of those (buried) in graves.}* (Sūrah al-Mumtaḥanah, 60:13). This is the meaning of the blackening of the heart by sins, as stated in the Qur'ān and Sunnah. Maymūn ibn Mihrān said: "When a servant commits a sin, a black spot is made on his heart. If he desists and repents, it is polished. If he returns (to sin), it is increased until it covers his heart, and that is the rān." The Prophet (peace and blessings be upon him) said: *"The heart of the believer is polished, and in it is a shining lamp. The heart of the disbeliever is black and inverted."* The Ḥadīth *"The heart of the believer is polished, and in it is a shining lamp"* was reported by Aḥmad and al-Ṭabarānī in al-Ṣaghīr from Abū Sa'īd, and it is part of the Ḥadīth that follows it. Obedience to Allāh (Glory be to Him) by opposing desires polishes the heart, and His disobedience blackens it. So whoever turns to disobedience, his heart becomes black. Whoever follows a bad deed with a good deed and erases its trace, his heart will not become dark, but its light will diminish, like a mirror that is breathed upon then wiped, then breathed upon then wiped; it will not be free from some dullness. The Prophet (peace and blessings be upon him) said: *"Hearts are of four types: a polished heart in which is a shining lamp – that is the heart of the believer; a black, inverted heart – that is the heart of the disbeliever; a covered heart, tied over its covering – that is the heart of the hypocrite; and a layered heart in which there is both faith and hypocrisy."* The Ḥadīth *"Hearts are four: a polished heart in which is a shining lamp..."* was reported by Aḥmad and al-Ṭabarānī in al-Ṣaghīr from Abū Sa'īd al-Khudrī, as mentioned previously. The likeness of faith in it is like a plant nourished by good water, and the likeness of hypocrisy in it is like an ulcer nourished by pus and festering matter. Whichever of the two substances overcomes it, it is judged by it. In another narration: "it is taken by it." Allāh the Exalted said: *{Verily, those who are Al-Muttaqūn (the pious), when an evil thought comes to them from Shayṭān (Satan), they remember (Allāh), and (indeed) they then see (aright).}* (Sūrah al-A'rāf, 7:201). So He



informed that the clarity and vision of the heart are attained through remembrance, and that only those who are pious (muttaqūn) can achieve it. Thus, piety is the door to remembrance, remembrance is the door to unveiling (kashf), and unveiling is the door to the greatest success, which is the success of meeting Allāh the Exalted.

### **A Detailed Explanation of Satan's Entrances to the Heart and Their Impact**

Know that the heart is like a fortress, and Satan is an enemy who wants to enter the fortress, possess it, and take control of it. The fortress cannot be protected from the enemy except by guarding its gates, entrances, and breaches. One who does not know the gates cannot guard them. Therefore, protecting the heart from Satan's whispers is obligatory; it is an individual obligation (farḍ 'ayn) on every accountable servant. That without which an obligation cannot be fulfilled is also obligatory. Satan cannot be repelled except by knowing his entrances. Thus, knowing his entrances has become obligatory. Satan's entrances and gates are the servant's attributes, and they are many. However, we will point to the major gates that are like thoroughfares, not too narrow for Satan's numerous troops. Among his major gates are anger and desire. Anger is the ghou of the intellect, and when the army of the intellect weakens, the army of Satan attacks. Whenever a person becomes angry, Satan plays with him as a child plays with a ball. It is narrated that Iblīs met Moses (peace be upon him) and said to him: "O Moses, you are the one whom Allāh chose for His message and spoke to directly. I am a creature from Allāh's creation; I have sinned and I want to repent, so intercede for me with my Lord that He may accept my repentance." Moses said: "Yes." When Moses ascended the mountain and spoke to his Lord, the Mighty and Majestic, and was about to descend, his Lord said to him: "Fulfill the trust." Moses said: "O Lord, Your servant Iblīs wants You to accept his repentance." Allāh the Exalted revealed to Moses: "O Moses, I have granted your request. Order him to prostrate to Adam's grave so that his repentance may be accepted." Moses met Iblīs and said to him: "Your request has been granted. You are ordered to prostrate to Adam's grave so that your repentance may be accepted."

Iblīs became angry and arrogant and said: "I did not prostrate to him when he was alive, shall I prostrate to him when he is dead?" Then he said to him: "O Moses, you have a claim upon me for interceding for me with your Lord. So remember me in three situations, and I will not destroy you in them: Remember me when you are angry, for my spirit is in your heart, my eye is in your eye, and I flow through you like blood. Remember me when you are angry, for when a person is angry, I inflate his nose, and he does not know what he is doing. Remember me when you meet the advancing enemy, for I come to the son of Adam when he meets the advancing enemy and remind him of his wife, his child, and his family until he flees. And beware of sitting with a woman who is not a maḥram (a relative one is forbidden to marry), for I am her messenger to you and your messenger to her. I will not cease until I tempt you with her and tempt her with you." With this, he pointed to desire, anger, and greed, for fleeing from the advancing enemy is greed for this world, and his refusal to prostrate to Adam when he was dead is envy. This is one of his greatest entrances. It is mentioned that one of the awliyā' (saints) said to Iblīs: "Show me how you overcome the son of Adam." He said: "I take him during anger and during passion." It is narrated that Iblīs appeared to a monk, and the monk said to him: "Which of the characteristics of the sons of Adam is most helpful to you?" He said: "Sharpness (ḥiddah). For if a servant is sharp-tempered, we turn him over as boys turn over a ball." It is said that Satan says: "How can the son of Adam overcome me? When he is pleased, I come until I am in his heart, and when he is angry, I fly until I am in his head." Among his major gates are envy and greed. Whenever a servant is greedy for anything, his greed blinds him and deafens him, as the Prophet (peace and blessings be upon him) said: *"Your love for a thing blinds and deafens."* The Ḥadīth *"Your love for a thing blinds and deafens"* was reported by Abū Dāwūd from Abū al-Dardā' with a weak chain. The light of insight is what recognizes Satan's entrances. If envy and greed cover it, he will not see. Then Satan finds an opportunity and makes attractive to the greedy person everything that leads him to

his desire, even if it is reprehensible and outrageous. It is narrated that when Noah (peace be upon him) boarded the Ark, he took on board a pair of every species, as Allāh the Exalted had commanded him. He saw an old man in the Ark whom he did not recognize. Noah said to him: "What brought you in?" He said: "I entered to afflict the hearts of your companions, so their hearts will be with me and their bodies with you." Noah said to him: "Get out of here, O enemy of Allāh, for you are accursed." Iblīs said to him: "I have five things with which I destroy people, and I will tell you about three of them, but not about two." Allāh the Exalted revealed to Noah: "You have no need for the three; let him tell you about the two." Noah said to him: "What are the two?" He said: "They are the two that do not belie me, they are the two that do not fail me; with them I destroy people: greed and envy. Through envy, I was cursed and made a rejected Satan. As for greed, Paradise was permitted to Adam entirely except for the tree, and I achieved my need from him through greed." Among his major gates is satiety from food, even if it is lawful and pure. For satiety strengthens desires, and desires are Satan's weapons. It is narrated that Iblīs appeared to Yaḥyā ibn Zakariyyā (peace be upon them both), and he saw on him hooks of every kind. Yaḥyā said to him: "O Iblīs, what are these hooks?" He said: "These are the desires with which I afflict the son of Adam." Yaḥyā asked: "Is there anything for me in them?" He said: "Perhaps you eat your fill, and we make you heavy for prayer and remembrance." Yaḥyā asked: "Is there anything else?" He said: "No." Yaḥyā said: "By Allāh, I will never fill my stomach with food again." Iblīs said to him: "And by Allāh, I will never advise a Muslim again."

It is said that in excessive eating there are six blameworthy traits: first, the fear of Allāh departs from his heart; second, mercy for creation departs from his heart because he thinks they are all satiated; third, he becomes heavy for acts of obedience; fourth, when he hears words of wisdom, he does not find any tenderness in them; fifth, when he speaks with admonition and wisdom, it does not fall into people's hearts; and sixth, diseases are stirred up in him. Among his gates is the love

of adornment in furniture, clothes, and housing. For if Satan sees this dominating a person's heart, he lays his eggs and hatches his young in it. He continuously calls him to build up the house, adorn its ceilings and walls, and expand its buildings. He calls him to adorn himself with clothes and mounts, and enslaves him in this throughout his life. If he causes him to fall into this, he has no need to return to him a second time, for some of that leads to more, and he continues to lead him from one thing to another until his appointed time comes to him, and he dies while on the path of Satan and following his whims. From this, a bad end with disbelief is feared, we seek refuge in Allāh from it. Among his major gates is coveting what people possess. For when covetousness dominates the heart, Satan does not cease to make attractive to him affectation and adornment for the one he covets, with various types of ostentation (riyāʾ) and deception, until the one coveted is like his idol. He constantly thinks of ways to endear himself and gain affection from him, and enters every entrance to achieve that. The least of his states is praising him for what is not in him and flattering him by abandoning enjoining good and forbidding evil. It is narrated that Ṣafwān ibn Sulaym said that Iblīs appeared to ʿAbdullāh ibn Ḥanḏalah and said to him: "O Ibn Ḥanḏalah, memorize something from me that I will teach you." He said: "I have no need for it." Iblīs said: "Consider it; if it is good, take it, and if it is evil, reject it. O Ibn Ḥanḏalah, do not ask anyone other than Allāh with a question of desire. And watch how you are when you are angry, for I possess you when you are angry." Among his major gates is haste and abandoning deliberation in matters. The Prophet (peace and blessings be upon him) said: *"Haste is from Satan, and deliberation is from Allāh the Exalted."* The Ḥadīth *"Haste is from Satan, and deliberation is from Allāh"* was reported by al-Tirmidhī from Sahl ibn Saʿd with the wording "deliberation" and he said it is good (ḥasan). Allāh the Mighty and Majestic said: {*Man is created of haste.*} (Sūrah al-Anbiyāʾ, 21:37). And He the Exalted said: {*And man is ever hasty.*} (Sūrah al-Isrāʾ, 17:11). And He said to His Prophet (peace and blessings be upon him): {*And be not in haste with the Qurʾān*

*before its revelation is completed to you.*} (Sūrah Ṭā Hā, 20:114). This is because actions should be after insight and knowledge, and insight requires reflection and deliberation, and haste prevents that. During haste, Satan promotes his evil to man from where he does not perceive. It is narrated that when Jesus son of Mary (peace be upon him) was born, the devils came to Iblīs and said: "The idols have been overturned." He said: "This is an event, stay in your places." He flew until he reached the two horizons of the earth but found nothing. Then he found Jesus (peace be upon him) had been born, and the angels were surrounding him. He returned to them and said: "A prophet was born last night. No female has ever conceived or given birth except that I was present, except for this one. So despair of idols being worshipped after this night. But approach the sons of Adam through haste and levity." Among his major gates are dirhams and dīnārs, and all other kinds of wealth, such as goods, animals, and property. For everything that exceeds the amount of sustenance and need is a stronghold for Satan. For whoever has his sustenance is free-hearted. If he were to find a hundred dīnārs, for example, on the road, desires would arise from his heart, each of which would require another hundred dīnārs, so what he found would not suffice him; rather, he would need another nine hundred. Before finding the hundred, he was self-sufficient. Now that he has found a hundred, he thinks he has become rich by it, but he has become in need of nine hundred to buy a house to build, to buy a slave girl, to buy household furniture, and to buy luxurious clothes. Each of these things necessitates something else appropriate to it, and there is no end to that. So he falls into an abyss whose end is the depth of Hellfire, for there is no end to it other than that. Thābit al-Bunānī said: "When the Messenger of Allāh (peace and blessings be upon him) was sent, Iblīs said to his devils: 'An event has occurred, go and see what it is.' They went until they were exhausted, then they came back and said: 'We do not know.' He said: 'I will bring you the news.' He went, then came back and said: 'Allāh has sent Muḥammad (peace and blessings be upon him).' He said: So he began sending his devils to the companions

of the Prophet (peace and blessings be upon him), but they would return disappointed, saying: 'We have never accompanied a people like these. We afflict them, then they stand for their prayers, and that is erased.' Iblīs said to them: 'Go easy on them. Perhaps Allāh will open the world for them, and we will achieve our need from them.'" The Ḥadīth of Thābit, "When (peace and blessings be upon him) was sent, Iblīs said to his devils: 'An event has occurred...'" was reported by Ibn Abī al-Dunyā in "Makāyid al-Shayṭān" (Satan's Plots) as mursal (a Ḥadīth where a successor narrates directly from the Prophet without mentioning the companion). It is narrated that Jesus (peace be upon him) once used a stone as a pillow. Iblīs passed by him and said: "O Jesus, you have desired the world." Jesus (peace and blessings be upon him) took it and threw it from under his head, saying: "This is for you, along with the world." In reality, whoever owns a stone to use as a pillow when sleeping has possessed from the world what can be a tool for Satan against him. For one who stands at night for prayer, for example, if there is a stone near him that he can use as a pillow, Satan will continuously call him to sleep and to use it as a pillow. If that were not there, it would not cross his mind, nor would his desire to sleep be stirred. This is regarding a stone, so how about one who owns soft cushions, comfortable beds, and pleasant resorts? When will he be active for the worship of Allāh the Exalted? Among his major gates is miserliness and fear of poverty. For that is what prevents spending and giving charity, and calls to hoarding and treasuring, and the painful torment, which is promised to those who amass wealth, as stated in the Noble Qur'ān. Khaythamah ibn 'Abd al-Raḥmān said: "Satan says: 'The son of Adam has not overcome me in anything, but he will not overcome me in three things: that I command him to take wealth from other than its rightful source, to spend it in other than its rightful purpose, and to withhold it from its rightful due.'" Sufyān said: "Satan has no weapon like the fear of poverty. If he accepts that from him, he engages in falsehood, is prevented from the truth, speaks out of whim, and thinks ill

of his Lord." Among the afflictions of miserliness is the eagerness to frequent markets to accumulate wealth, and markets are the nests of devils.

Among his major gates is partisanship for schools of thought (madhāhib) and whims, harboring hatred for opponents, and looking at them with an eye of disdain and contempt. This is what destroys both the pious and the impious. For slandering people and busying oneself with mentioning their faults is an attribute ingrained in the natural disposition from the predatory attributes. If Satan deludes him that this is the truth, and it aligns with his disposition, its sweetness overcomes his heart, and he occupies himself with it with all his determination, being joyful and pleased with it, thinking that he is striving in religion while he is striving in following devils. So you see one of them being fanatical for Abū Bakr al-Ṣiddīq (may Allāh be pleased with him), while he consumes unlawful things, lets his tongue loose with idle talk and lies, and engages in various kinds of corruption. If Abū Bakr were to see him, he would be his foremost enemy, since the allies of Abū Bakr are those who take his path, follow his way, and guard what is between their jaws. It was from his way (may Allāh be pleased with him) that he would place a pebble in his mouth to restrain his tongue from speaking about what did not concern him. So how can this meddler claim loyalty and love for him while not following his way? And you see another meddler being fanatical for ‘Alī (may Allāh be pleased with him). Part of ‘Alī's asceticism and way was that during his caliphate, he wore a garment he bought for three dirhams and cut the ends of the sleeves to the wrist. Yet we see the impious person wearing silk garments and adorning himself with wealth acquired from unlawful means, while he professes love for ‘Alī (may Allāh be pleased with him) and claims it, though ‘Alī will be his foremost adversary on the Day of Resurrection. Would that I knew, if someone took a beloved child of a person, who is the apple of his eye and the life of his heart, and began to beat him, tear him apart, pluck his hair, and cut him with scissors, while at the same time claiming love and loyalty for his father, what would be his father's state towards him? It is known that

religion and Sharī'ah were more beloved to Abū Bakr, 'Umar, 'Uthmān, 'Alī, and all the Companions (may Allāh be pleased with them) than their families and children, indeed, than their own selves. Those who plunge into transgressions of the Sharī'ah are the ones who tear apart the Sharī'ah and cut it with the scissors of desires, and thereby endear themselves to the enemy of Allāh, Iblīs, and the enemy of His allies. So consider what their state will be on the Day of Resurrection before the Companions and before the allies of Allāh. Nay, if the veil were lifted and these people knew what the Companions loved for the nation of the Messenger of Allāh (peace and blessings be upon him), they would be ashamed to even mention their names on their tongues with the ugliness of their actions. Then Satan deludes them into thinking that whoever dies loving Abū Bakr and 'Umar, the Fire will not come near him. And he deludes another into thinking that if he dies loving 'Alī, he will have no fear. Yet this is the Messenger of Allāh (peace and blessings be upon him) saying to Fāṭimah (may Allāh be pleased with her), who is a part of him – the Ḥadīth *"Fāṭimah is a part of me"* is agreed upon from the Ḥadīth of al-Miswar ibn Makhramah – *"Work, for I cannot avail you anything against Allāh."* The Ḥadīth *"I cannot avail you anything against Allāh"* which he said to Fāṭimah, is agreed upon from the Ḥadīth of Abū Hurayrah. This is an example we have cited from among the whims. Such is the case of those fanatical for al-Shāfi'ī, Abū Ḥanīfah, Mālik, Aḥmad, and other Imāms. Everyone who claims the madhhab of an Imām while not following his way, that Imām will be his adversary on the Day of Resurrection, as he will say to him: "My madhhab was action, not mere talk with the tongue. Talk with the tongue was for the sake of action, not for the sake of idle chatter. So why did you oppose me in action and way, which is my madhhab and my path that I followed and trod towards Allāh the Exalted, and then falsely claim my madhhab?" This is a major entrance for Satan by which he has destroyed most of the world. The schools have been handed over to people whose fear of Allāh is little, whose insight in religion is weak, whose desire for the world is strong, and whose eagerness for followership is



intense. They could not achieve followership and establish prestige except through fanaticism. So they harbored this in their breasts and did not alert them to Satan's plots in it. Rather, they acted on behalf of Satan in executing his plot. So people continued upon it and forgot the fundamentals of their religion. They have perished and caused others to perish. May Allāh the Exalted grant repentance to us and to them. Al-Ḥasan said: "It has reached us that Iblīs said: 'I tempted the nation of Muḥammad (peace and blessings be upon him) with sins, but they broke my back with seeking forgiveness (istighfār). So I tempted them with sins for which they do not seek Allāh's forgiveness, and these are the whims (ahwā').'" The accursed one spoke the truth, for they do not know that these are among the causes that lead to sins, so how can they seek forgiveness for them? Among Satan's great plots is to busy a person from himself with the differences that occur among people in madhhabs and disputes. ʿAbdullāh ibn Masʿūd said: "A group of people sat remembering Allāh the Exalted. Satan came to them to remove them from their gathering and to separate them, but he could not. So he went to another group who were talking about worldly matters and corrupted their relations, so they stood up fighting each other, though he did not intend them. Then those who were remembering Allāh stood up and busied themselves with them, separating them. Thus, they dispersed from their gathering, and that was Satan's aim from them." Among his gates is to lead the common folk, who have not practiced knowledge nor delved deeply into it, to reflect on the essence of Allāh the Exalted and His attributes, and on matters that their intellects cannot reach, until he casts doubt in them about the foundation of religion or makes them imagine things about Allāh the Exalted from which Allāh is far exalted, by which one of them becomes a disbeliever or an innovator, while he is joyful, pleased, and delighted with what has occurred in his breast, thinking that it is knowledge and insight, and that it was unveiled to him due to his intelligence and increased intellect. The most foolish of people are those strongest in their belief in their own intellect, and the most sound-minded of people

are those most critical of themselves and most frequent in asking scholars. ‘Ā’ishah (may Allāh be pleased with her) said: The Messenger of Allāh (peace and blessings be upon him) said: *“Indeed, Satan comes to one of you and says: Who created you? He says: Allāh, the Blessed and Exalted. He then says: So who created Allāh? If any of you finds that, let him say: I believe in Allāh and His Messenger, for that will make it go away from him.”* Reported by Aḥmad, al-Bazzār, and Abū Ya‘lā in their Musnads, and its narrators are trustworthy. It is agreed upon from the Ḥadīth of Abū Hurayrah. The Prophet (peace and blessings be upon him) did not command research into treating this whisper, for this is a whisper that common people experience, not scholars. The duty of the common folk is to believe, submit, busy themselves with their worship and livelihoods, and leave knowledge to the scholars. If a common person were to commit adultery and steal, it would be better for him than to speak about knowledge, for whoever speaks about Allāh and His religion without mastering knowledge falls into disbelief from where he does not perceive, like one who rides into the depths of the sea without knowing how to swim. Satan's plots related to beliefs and madhhabs are innumerable. We only intended by what we cited to give an example. Among his gates is having a bad opinion of Muslims. Allāh the Exalted said: *{O you who believe! Avoid much suspicion, indeed some suspicions are sins.}* (Sūrah al-Ḥujurāt, 49:12). So whoever judges another with evil based on suspicion, Satan incites him to lengthen his tongue with backbiting about him, thereby perishing, or to fall short in fulfilling his rights, or to be lax in honoring him, and to look at him with an eye of contempt, seeing himself as better than him. All of these are destructive. For this reason, the Sharī‘ah forbade exposing oneself to accusations. It is narrated from ‘Alī ibn Ḥusayn that Ṣafiyyah bint Ḥuyayy ibn Akḥṭab informed him that the Prophet (peace and blessings be upon him) was in i‘tikāf (seclusion for worship) in the mosque. She said: "I came to him and spoke with him. When evening came, I departed, and he stood up to walk with me. Two men from the Anṣār passed by, greeted him, and then departed. He called them and said: *‘She is*

*Şafiyyah bint Huyayy.* They said: 'O Messenger of Allāh, we do not think anything of you but good.' He said: *'Indeed, Satan flows through the son of Adam like blood through the body, and I feared that he might instill something into you.'*" Agreed upon. Look how he (peace and blessings be upon him) was concerned for their religion and guarded them, and how he was concerned for his nation and taught them the way to guard against accusation, so that a pious scholar known for his religion does not become complacent in his affairs, saying, "Someone like me is not suspected of anything but good," out of self-admiration. For the most pious, God-fearing, and knowledgeable of people are not viewed by all people with a single eye, but with an eye of approval by some and an eye of disapproval by others. That is why the poet said:

"The eye of contentment is blind to every fault,  
But the eye of discontent reveals the flaws."

So one must guard against ill suspicion and against the accusation of evil people, for evil people do not think of all people except evil. Whenever you see a person who thinks ill of people, seeking out faults, know that he is corrupt inwardly, and that this corruption seeps out from him. He only sees others from his own perspective. For the believer seeks excuses, and the hypocrite seeks faults. The believer has a sound heart towards all creation. These are some of Satan's entrances to the heart. If I wanted to enumerate all of them, I would not be able to. In this amount, there is enough to alert to others. There is no blameworthy attribute in a human being except that it is a weapon for Satan and one of his entrances. If you say: What is the treatment for repelling Satan? Is the remembrance of Allāh the Exalted and a person saying "Lā ḥawla wa lā quwwata illā billāh" (There is no might nor power except with Allāh) sufficient for that? Know that the treatment for the heart in this regard is to block these entrances by purifying the heart from these blameworthy attributes. This is something whose discussion would be lengthy, and our purpose in this quarter of the book is to explain the treatment of destructive attributes, and each

attribute requires a separate book, as will be explained. Yes, if the roots of these attributes are cut off from the heart, Satan will have passages and fleeting thoughts in the heart, but he will not have a permanent hold. The remembrance of Allāh the Exalted prevents him from passing through, because the reality of remembrance cannot be established in the heart except after the heart is cultivated with piety (taqwā) and purified from blameworthy attributes. Otherwise, remembrance will be mere thoughts of the self, having no authority over the heart, and thus it will not repel Satan's authority. That is why Allāh the Exalted said: *{Verily, those who are Al-Muttaqūn (the pious), when an evil thought comes to them from Shayṭān (Satan), they remember (Allāh), and (indeed) they then see (aright).}* (Sūrah al-A'rāf, 7:201). He specified this for the pious. The likeness of Satan is like that of a hungry dog approaching you. If you do not have bread or meat in front of you, it will be deterred by you saying "Begone!" to it; the mere sound repels it. But if you have meat in front of you and it is hungry, it will pounce on the meat and will not be deterred by mere words. The heart that is empty of Satan's sustenance is deterred from him by mere remembrance. As for desire, if it overcomes the heart, it pushes the reality of remembrance to the peripheries of the heart, so it cannot establish itself in its core, and Satan settles in the core of the heart. As for the hearts of the pious, which are free from whims and blameworthy attributes, Satan approaches them not due to desires but due to their being empty of remembrance through heedlessness. When remembrance returns, Satan retreats. The evidence for this is His saying, the Exalted: *{So seek refuge in Allāh from Shayṭān (Satan), the outcast (the cursed one).}* (Sūrah al-Naḥl, 16:98), and all other narrations and verses regarding remembrance. Abū Hurayrah said: "The Satan of a believer met the Satan of a disbeliever. The Satan of the disbeliever was sleek, fat, and well-dressed, while the Satan of the believer was emaciated, disheveled, dusty, and naked. The Satan of the disbeliever said to the Satan of the believer: 'What is wrong with you, so emaciated?' He replied: 'I am with a man who, when he eats, says "Bismillāh" (In the Name of Allāh), so I

remain hungry. When he drinks, he says "Bismillāh," so I remain thirsty. When he dresses, he says "Bismillāh," so I remain naked. And when he anoints himself, he says "Bismillāh," so I remain disheveled.' The other said: 'But I am with a man who does none of that, so I share in his food, his drink, and his clothing.'" Muḥammad ibn Wāsi' used to say every day after the dawn prayer: "O Allāh, You have set over us an enemy who is perceptive of our faults, he and his tribe see us from where we do not see them. O Allāh, make him despair of us as You made him despair of Your mercy, and make him lose hope in us as You made him lose hope in Your pardon, and distance us from him as You distanced him from Your mercy. Indeed, You are capable of all things." It is said that Iblīs appeared to him one day on the way to the mosque and said to him: "O Ibn Wāsi', do you know me?" He said: "And who are you?" He said: "I am Iblīs." He asked: "And what do you want?" He said: "I want you not to teach anyone this incantation (ruqyah)."

So, if you hope that Satan will be repelled from you by mere remembrance, as he was repelled from 'Umar (may Allāh be pleased with him), it would be impossible. You would be like one who hopes to drink medicine before abstaining (from harmful foods), while the stomach is occupied with coarse foods, and hopes that it will benefit him as it benefited the one who drank it after abstaining and emptying the stomach. Remembrance is the medicine, and piety (taqwā) is abstinence, which is emptying the heart of desires. When remembrance descends upon a heart empty of other than remembrance, Satan is repelled, just as illness is repelled by the descent of medicine into a stomach empty of food. Allāh the Exalted said: *{Verily, therein is indeed a reminder for him who has a heart}* (Sūrah Qāf, 50:37). And He the Exalted said: *{It is written upon him (Satan) that whoever takes him as an ally, then surely, he will mislead him and will guide him to the torment of the Fire.}* (Sūrah al-Ḥajj, 22:4). Whoever assists Satan with his actions is his ally, even if he remembers Allāh with his tongue. If you say that the Ḥadīth has come in general terms that remembrance expels Satan – the Ḥadīth that states remembrance, O 'Umar, expels

Satan has been mentioned – and you do not understand that most general statements in the Shari‘ah are specified by conditions transmitted by the scholars of religion, then look at yourself, for hearing is not like seeing. Reflect that the culmination of your remembrance and worship is ṣalāh. Observe your heart when you are in your ṣalāh, how Satan pulls it towards the markets, the accounts of the worlds, and the responses to adversaries. And how he makes you pass through the valleys of the world and its perils, to the extent that you do not remember what you have forgotten of worldly superfluities except in your ṣalāh, and Satan does not crowd upon your heart except when you pray. So ṣalāh is the touchstone of hearts; by it, their beauties and flaws are revealed. Prayer is not accepted from hearts laden with worldly desires. Therefore, it is no surprise that Satan is not repelled from you; rather, the whispers may even increase upon you, just as medicine before abstinence may increase your harm. If you want salvation from Satan, then first practice abstinence through piety, then follow it with the medicine of remembrance; Satan will flee from you as he fled from ‘Umar (may Allāh be pleased with him).

Therefore, Wahb ibn Munabbih said: "Fear Allāh and do not curse Satan publicly while you are his friend in secret," meaning you obey him. Some of them said: "How wondrous is he who disobeys the Beneficent after knowing His beneficence, and obeys the accursed one after knowing his tyranny." And just as Allāh the Exalted said: *{Call upon Me; I will respond to you.}* (Sūrah Ghāfir, 40:60), and you call upon Him but He does not respond to you, so too you remember Allāh but Satan does not flee from you due to the absence of the conditions of remembrance and supplication. It was said to Ibrāhīm ibn Adham: "What is wrong with us that we supplicate but are not answered, though Allāh the Exalted has said: *{Call upon Me; I will respond to you.}*?" He said: "Because your hearts are dead." It was asked: "And what killed them?" He said: "Eight traits: You knew the right of Allāh but did not fulfill His right. You read the Qur’ān but did not act according to its limits. You said, 'We love the Messenger of Allāh (peace and blessings be upon him),' but did not act according to

his Sunnah. You said, 'We fear death,' but did not prepare for it. Allāh the Exalted said: *{Surely, Shayṭān (Satan) is an enemy to you, so take him as an enemy.}* (Sūrah Fāṭir, 35:6), but you colluded with him in disobedience. You said, 'We fear the Fire,' but you exhausted your bodies in it. You said, 'We love Paradise,' but did not work for it. And when you rise from your beds, you cast your faults behind your backs and spread the faults of people before you. So you angered your Lord; how then can He respond to you?"

### **The Swift Fluctuation of the Heart and the Division of Hearts Regarding Change and Steadfastness**

Know that the heart, as we have mentioned, is surrounded by the attributes we described, and effects and states pour into it from the gates we depicted. It is as if it were a target constantly being hit from every side. If something afflicts it and it is affected by it, something opposing it afflicts it from another side, and its state changes. If Satan descends upon it and calls it to whims, an angel descends upon it and diverts it. If one devil pulls it towards evil, another devil pulls it towards something else. If one angel pulls it towards good, another pulls it towards something else. So sometimes it is contested between two angels, sometimes between two devils, and sometimes between an angel and a devil; it is never neglected. This is alluded to in His saying, the Exalted: *{And We shall turn their hearts and their eyes away (from guidance)}* (Sūrah al-An'ām, 6:110). Due to the Messenger of Allāh's (peace and blessings be upon him) awareness of the wondrous creation of Allāh the Exalted in the wonders of the heart and its fluctuations, he used to swear by it, saying: *"No, by the Turner of hearts."* Reported by al-Bukhārī. He would often say: *"O Turner of hearts, make my heart firm upon Your religion."* They said: *"Do you fear, O Messenger of Allāh?"* He said: *"And what would make me feel secure when the heart is between two of the Fingers of the Most Merciful, He turns it however He wills?"* Reported by al-Tirmidhī and al-Ḥākim. Muslim has from the Ḥadīth of 'Abdullāh ibn 'Amr: *"O Allāh, Director of hearts, direct our hearts to Your*

*obedience.*” Al-Nasā’ī, Ibn Mājah, and al-Ḥākim have from the Ḥadīth of al-Nawwās ibn Sam‘ān: *“There is no heart except that it is between two of the Fingers of the Most Merciful; if He wills, He makes it upright, and if He wills, He makes it deviate.”*

These fluctuations and the wonders of Allāh the Exalted's creation in their turning, from where knowledge cannot guide, are known only by those who monitor and observe their states with Allāh the Exalted. Hearts, in terms of steadfastness in good and evil and wavering between them, are of three types:

A heart cultivated with piety (taqwā), purified through spiritual discipline (riyāḍah), and cleansed from vile morals. Thoughts of good flash into it from the treasures of the unseen and the entrances of the spiritual kingdom (malakūt). The intellect then turns to reflect on what has occurred to it to understand the subtleties of good therein and to perceive the secrets of its benefits. Its aspect is unveiled to it by the light of insight, and it judges that it must be done. So it urges it and calls it to act upon it. The angel looks at the heart and finds it good in its essence, pure through its piety, illuminated by the light of the intellect, and cultivated with the lights of knowledge. He sees it fit to be a dwelling and a landing place for him. At that point, he supports it with unseen armies and guides it to other good deeds, so that good leads to good. This continues perpetually, and his support by encouraging good, facilitating matters for it, is endless. This is alluded to in His saying, the Exalted: *{As for him who gives (in charity) and keeps his duty to Allāh and fears Him, And believes in Al-Ḥusnā. We will make smooth for him the path of ease (goodness).}* (Sūrah al-Layl, 92:5-7). In such a heart, the light of the lamp shines from the niche of Lordship, so that even hidden polytheism (shirk), which is more hidden than the crawling of a black ant on a dark night, is not concealed. No hidden matter is concealed from this light, and none of Satan's plots deceive it. Rather, Satan stands by and inspires specious words as a delusion, but it pays no attention. This heart, after its purification from destructive things, becomes, in nearness, cultivated with salvific things, which we will mention, such as gratitude, patience, fear, hope, poverty,



asceticism, love, contentment, longing, reliance, reflection, self-accountability, and others. It is the heart towards which Allāh the Mighty and Majestic has turned His countenance. It is the tranquil heart intended in His saying, the Exalted: *{Verily, in the remembrance of Allāh do hearts find rest}* (Sūrah al-Ra'd, 13:28), and in His saying, the Mighty and Majestic: *{O (you) the one in (complete) rest and satisfaction!}* (Sūrah al-Fajr, 89:27).

The second heart is the forsaken heart, filled with whims, defiled by blameworthy morals and vile things, in which the gates of devils are opened and the gates of angels are closed. The beginning of evil in it is that a thought of whim flashes into it and whispers within it. The heart looks to the judge, the intellect, to seek its ruling and to discover the right course. The intellect, however, has become accustomed to serving whims, is familiar with them, and has persisted in devising stratagems for them and assisting whims. So the self (nafs) gains dominance and supports it. The breast then expands with whims, and its darkness spreads due to the restraint of the intellect's forces from repelling it. The authority of Satan strengthens due to the expansion of his domain through the spread of whims. He then approaches it with adornment, delusion, and false hopes, and inspires thereby specious words as a delusion. The authority of faith in the promise and the threat weakens, and the light of certainty in the fear of the Hereafter dims, as dark smoke rises from whims to the heart, filling its sides until its lights are extinguished. The intellect becomes like an eye whose eyelids are filled with smoke, unable to see. This is what the dominance of desire does to the heart, until the heart has no capacity for pause and insight. Even if an admonisher were to enlighten it and make it hear what is true, it becomes blind to understanding and deaf to hearing. Desire rages within it, Satan assaults, and the limbs move according to whims. Thus, disobedience appears in the realm of the manifest from the realm of the unseen, by the decree and predestination of Allāh the Exalted. Such a heart is alluded to in His saying, the Exalted: *{Have you (O Muḥammad) seen him who has taken as his ilāh (god) his own desire? Would you then*

*be a Wakīl (a disposer of his affairs or a watcher) over him? Or do you think that most of them hear or understand? They are only like cattle; nay, they are even farther astray from the Path. (i.e. even worse than cattle).}* (Sūrah al-Furqān, 25:43-44), and in His saying, the Mighty and Majestic: *{Indeed the Word (of punishment) has proved true against most of them, so they will not believe.}* (Sūrah Yā-Sīn, 36:7), and in His saying: *{Whether you warn them or do not warn them, they will not believe.}* (Sūrah al-Baqarah, 2:6). And many a heart is in this state with regard to some desires, like one who refrains from some things but, if he sees a beautiful face, cannot control his eye or his heart, his intellect becomes reckless, and the control of his heart collapses. Or like one who cannot control himself in matters of prestige, leadership, and pride, and no restraint remains with him to be firm when their causes appear. Or like one who cannot control himself when angry, whenever he is belittled or a fault of his is mentioned. Or like one who cannot control himself when able to take a dirham or a dīnār, but rather rushes for it like a mad, infatuated person, forgetting in it manliness and piety. All of this is due to the rising of the smoke of whims to the heart until it darkens and its lights are extinguished, so the light of modesty, manliness, and faith is extinguished, and he strives to achieve Satan's desires.

The third heart is one in which thoughts of whim appear, calling it to evil, then a thought of faith follows, calling it to good. The self (nafs) with its desire rises to support the thought of evil, so desire strengthens and beautifies enjoyment and pleasure. Then the intellect rises to support the thought of good, pushes back against desire, decries its action, attributes it to ignorance, and likens it to an animal or a beast in its rush towards evil and its lack of concern for consequences. The self then inclines towards the counsel of the intellect. Satan then launches an attack on the intellect, strengthening the call of whim, saying: "What is this cold restraint? Why do you refrain from your whim and thus harm yourself? Do you see anyone from your era opposing his whim or abandoning his purpose? Will you leave them the pleasures of the world to enjoy, and confine yourself until you remain deprived,

wretched, and weary, laughed at by the people of the time? Do you want your position to exceed that of so-and-so and so-and-so, who have done what you desired and did not refrain? Do you not see that so-and-so scholar does not guard against such things? If that were evil, he would have refrained." The self then inclines towards Satan and turns to him. The angel then launches an attack on Satan, saying: "Is there anyone for you but he who follows the pleasure of the moment and forgets the consequence? Are you content with a fleeting pleasure and abandon the pleasure of Paradise and its bliss for ever and ever? Or do you find heavy the pain of patience from your desire, but do not find heavy the pain of the Fire? Are you deceived by people's heedlessness of themselves, their following of their whims, and their assistance to Satan, even though the torment of the Fire will not be lightened for you by the disobedience of others? Suppose you were on a severely hot summer day, and all the people stood in the sun, and you had a cool house; would you assist the people or seek salvation for yourself? So how can you oppose people for fear of the sun's heat but not oppose them for fear of the Fire's heat?" At that, the self complies with the angel's word. It continues to waver between the two armies, pulled between the two parties, until what is more fitting for the heart prevails. If the dominant attributes in the heart are the satanic attributes we mentioned, Satan prevails, and the heart inclines towards its kind from Satan's party, turning away from Allāh's party and His allies, and assisting Satan's party and his enemies. What is a cause for its distance from Allāh the Exalted then flows through its limbs by prior decree. If the dominant attributes in the heart are angelic, the heart does not listen to Satan's enticement and his incitement of it towards the transient, and his belittling of the matter of the Hereafter. Rather, it inclines towards Allāh's party, and obedience appears through its limbs according to what was predestined. The heart of a believer is between two Fingers of the Most Merciful, meaning between the pulling of these two armies. Fluctuation and transition from one party to another is what is dominant. As for permanent steadfastness with the party of angels or with

the party of Satan, it is rare on both sides. These acts of obedience and disobedience emerge from the treasures of the unseen into the realm of the manifest through the treasury of the heart, for it is one of the treasures of the spiritual kingdom (malakūt). They, too, when they appear, are signs by which the people of hearts know the prior decree. Whoever is created for Paradise, the means of obedience are facilitated for him. Whoever is created for Hellfire, the means of disobedience are facilitated for him, evil companions are set upon him, and Satan's judgment is cast into his heart. For by various judgments, he deceives fools, saying: "Allāh is Merciful, so do not worry," and "All people do not fear Allāh, so do not oppose them," and "Life is long, so be patient until you repent tomorrow." *{He (Satan) makes promises to them, and arouses in them false desires; and Shayṭān's (Satan) promises are nothing but deceptions.}* (Sūrah al-Nisā', 4:120). He promises them repentance and arouses in them false hopes of forgiveness, thereby destroying them by Allāh's permission with these tricks and what resembles them. He expands their hearts to accept delusion and constricts them from accepting the truth. All of this is by the decree and predestination of Allāh. *{And whomsoever Allāh wills to guide, He opens his breast to Islām, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky.}* (Sūrah al-An'ām, 6:125). *{If Allāh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you?}* (Sūrah Āl 'Imrān, 3:160).

He is the Guide and the Misguider; He does what He wills and judges what He desires. There is no repeller of His judgment and no averter of His decree. He created Paradise and created inhabitants for it, so He employed them in obedience. He created Hellfire and created inhabitants for it, so He employed them in disobedience. He informed creation of the sign of the people of Paradise and the people of Hellfire, saying: *{Verily, the Abrār (pious, who fear Allāh and avoid evil) will be in delight (Paradise); And verily, the Fujjār (the wicked, disbelievers, sinners and evil-doers) will be in the blazing Fire (Hell).}* (Sūrah al-Infīṭār, 82:13-14). Then He the

Exalted said, as narrated from His Prophet (peace and blessings be upon him):  
“*These are for Paradise, and I do not care, and these are for Hellfire, and I do not care.*”  
Reported by Aḥmad and Ibn Ḥibbān. Exalted is Allāh, the True King. {*He cannot be questioned as to what He does, while they will be questioned.*} (Sūrah al-Anbiyā’, 21:23).

### **Disciplining the Self, Refining Morals, and Treating Diseases of the Heart**

Good character is the attribute of the Master of Messengers and the best of deeds of the truthful ones (ṣiddīqīn). It is, in truth, half of religion, the fruit of the struggle of the pious (muttaqīn), and the spiritual discipline of the worshippers (muta‘abbidīn). Bad morals are lethal poisons, overwhelming destroyers, scandalous disgraces, blatant vices, and vile traits that distance one from the vicinity of the Lord of the Worlds and enroll their possessor in the ranks of devils. They are the open gates to the Fire of Allāh, kindled, which leaps up to the hearts. Just as beautiful morals are the open gates from the heart to the bliss of Paradise and the vicinity of the Most Merciful. Vile morals are diseases of the hearts and ailments of the souls, but it is a disease that forfeits eternal life. How far from it is the disease that only forfeits the life of the body! However much physicians intensify their care in regulating the laws of treatment for bodies, while their illness only involves the loss of a transient life, then care in regulating the laws of treatment for diseases of the heart, whose illness involves the loss of an eternal life, is more deserving. Learning this type of medicine is obligatory for every person of intellect, as no heart is free from ailments which, if neglected, accumulate, and illnesses become successive and manifest together. The servant needs meticulousness in knowing their science and causes, then diligence in their treatment and reform. Treating them is what is intended by His saying, the Exalted: {*Indeed he succeeds who purifies his ownself*} (Sūrah al-Shams, 91:9), and neglecting them is what is intended by His saying: {*And indeed he fails who corrupts his ownself*} (Sūrah al-Shams, 91:10).

## **An Explanation of the Means by Which Good Character is Generally Attained**

You have known that good character returns to the moderation of the power of intellect and the perfection of wisdom, and to the moderation of the power of anger and desire, and their being obedient to the intellect and also to the Shari‘ah. This moderation is achieved in one of two ways. The first is by divine bestowal and innate perfection, such that a person is created and born with a perfect intellect and good character, having been spared the dominance of desire and anger; rather, they are created moderate, submissive to the intellect and the Shari‘ah. Thus, he becomes knowledgeable without teaching and well-mannered without discipline, like Jesus son of Mary and Yaḥyā son of Zakariyyā (peace be upon them both), and likewise all the Prophets (peace and blessings of Allāh be upon them all). It is not far-fetched that there may be in one's nature and innate disposition what can be attained through acquisition. Perhaps a child is created truthful, generous, and courageous, and perhaps he is created otherwise, and this is then achieved in him through habituation and associating with those who possess these morals. Perhaps it is achieved through learning. The second way is the acquisition of these morals through struggle (mujāhadah) and spiritual discipline (riyāḍah). By this, I mean compelling the self to perform the actions required by the desired character. For example, whoever wants to acquire the character of generosity for himself, his path is to make an effort to perform the act of the generous, which is spending wealth. He continues to demand this of himself and perseveres in it with effort, struggling against himself, until it becomes a natural trait for him and becomes easy for him, thereby becoming generous. Likewise, whoever wants to acquire the character of humility for himself, while pride has overcome him, his path is to persevere in the actions of the humble for an extended period, during which he struggles against himself and makes an effort, until it becomes a character trait and a natural disposition for him, and it becomes easy for him. All praiseworthy morals according to the Shari‘ah are attained through this path. Its ultimate goal is that the action

emanating from him becomes delightful. The generous person is one who finds pleasure in spending the wealth he gives, not one who gives it reluctantly. The humble person is one who finds pleasure in humility. Religious morals will not be firmly rooted in the self unless the self becomes accustomed to all good habits, abandons all bad actions, and perseveres in it with the perseverance of one who yearns for beautiful actions and finds pleasure in them, and dislikes ugly actions and feels pain from them, as the Prophet (peace and blessings be upon him) said: *"And the delight of my eye was made in ṣalāh."* The Ḥadīth *"And the delight of my eye was made in ṣalāh"* was reported by al-Nasā'ī from Anas, as mentioned previously. As long as acts of worship and abandoning prohibitions are done with reluctance and a feeling of burden, it is a deficiency, and perfect happiness is not attained by it. Yes, persevering in them through struggle is good, but in comparison to abandoning them, not in comparison to performing them willingly. That is why Allāh the Exalted said: *{And indeed it is\_ a\_ burdensome (thing) except for Al-Khāshī'īn (the truly submissive to Allāh).}* (Sūrah al-Baqarah, 2:45). And the Prophet (peace and blessings be upon him) said: *"Worship Allāh in contentment; if you cannot, then in patience with what you dislike there is much good."* The Ḥadīth *"Worship Allāh in contentment; if you cannot, then in patience with what you dislike there is much good"* was reported by al-Ṭabarānī. Then, for the attainment of the promised happiness through good character, there should not be finding pleasure in obedience and disliking disobedience at one time but not another; rather, this should be constant and throughout life. The longer the life, the more firmly rooted and complete the virtue. That is why when the Prophet (peace and blessings be upon him) was asked about happiness, he said: *"A long life in obedience to Allāh the Exalted."* The Ḥadīth *"He was asked about happiness, and he said: A long life in the worship of Allāh"* was reported by al-Quḍā'ī in Musnad al-Shihāb and Abū Maṣ'ūr al-Daylamī in Musnad al-Firdaws from Ibn 'Umar with a weak chain. Al-Tirmidhī has from Abū Bakrah, and he authenticated it: *"Who among people is best?" He said: "He whose life is long and*

*whose deeds are good.*" That is why the Prophets and the awliyā' disliked death, for the world is the farm of the Hereafter. The more acts of worship there are due to a long life, the greater the reward, the purer and cleaner the self, and the stronger and more firmly rooted the morals. The purpose of acts of worship is their effect on the heart, and their effect is confirmed only by abundant perseverance in acts of worship. The ultimate goal of these morals is that the love of the world is cut off from the self, and the love of Allāh the Exalted is firmly rooted in it, so that nothing is more beloved to him than meeting Allāh the Mighty and Majestic. He then uses all his wealth only in the way that leads him to Him, and his anger and desire are subjugated to him, so he uses them only in the way that leads him to Allāh the Exalted. This is by being weighed by the scale of the Sharī'ah and the intellect. Then, after that, he is joyful with it and finds pleasure in it. It should not be considered far-fetched that ṣalāh can reach a point where it becomes the delight of the eye, and acts of worship become delightful. For habit creates in the self wonders more strange than that. We may see kings and the affluent in constant sorrow, and we see the gambler overcome by joy and pleasure in his gambling and what he is in, to the extent that he finds the joy of people in other than gambling burdensome, even though gambling may rob him of his wealth, ruin his home, and leave him bankrupt. Yet, he loves it and finds pleasure in it. That is due to his long familiarity with it and his devotion to it for a period. Likewise, one who plays with pigeons may stand all day in the heat of the sun on his feet, yet he does not feel its pain due to his joy with the birds, their movements, their flight, and their soaring in the sky. Indeed, we see the profligate rogue boasting of the beatings, cuttings, and endurance of lashes he receives, and of being brought forward for crucifixion, while he is exultant in himself and his strength in enduring that, until he sees it as a source of pride for himself. One of them may be cut piece by piece to make him confess to what he or another did, yet he insists on denial and does not care about the punishments, joyful in what he believes to be perfection, courage, and manliness. So his states, despite the



exemplary punishment in them, have become the delight of his eye and a cause for his boasting. Indeed, there is no state meaner or uglier than the state of the effeminate man in his imitation of females by plucking hair, tattooing the face, and mingling with women. Yet you see the effeminate man joyful in his state and proud of his perfection in his effeminacy, boasting of it among other effeminate men, to the extent that boasting and vainglory occur between barbers and sweepers just as it occurs between kings and scholars. All of that is the result of habit and perseverance in one pattern constantly for an extended period, and observing that in associates and acquaintances. If the self, through habit, finds pleasure in falsehood and inclines towards it and towards ugliness, then how can it not find pleasure in truth if it were returned to it for a period and committed to persevering in it? Rather, the inclination of the self to these shameful matters is unnatural and resembles the inclination to eat clay, which may overcome some people through habit. As for its inclination to wisdom, the love of Allāh the Exalted, His knowledge, and His worship, it is like the inclination to food and drink, for it is a requirement of the heart's nature, as it is a lordly matter. Its inclination to the requirements of desire is foreign to its essence and incidental to its nature. The nourishment of the heart is wisdom, knowledge, and the love of Allāh the Mighty and Majestic. However, it has turned away from the requirement of its nature due to an illness that has befallen it, just as illness may befall the stomach, so it does not desire food and drink, though they are the causes of its life. Every heart that inclines to the love of anything other than Allāh the Exalted is not free from a disease proportionate to its inclination, unless it loved that thing because it assists it in the love of Allāh the Exalted and in His religion. In that case, it does not indicate illness.

So, you have definitely known by this that these beautiful morals can be acquired through spiritual discipline (*riyāḍah*), which is to initially make an effort to perform the actions emanating from them, so that they eventually become natural. This is from the wondrous relationship between the heart and the limbs, meaning the self

and the body. For every attribute that appears in the heart, its effect inevitably flows to the limbs, so that they do not move except in accordance with it. And every action that occurs on the limbs, an effect from it may rise to the heart. The matter is cyclical and is known by an example: Whoever wants proficiency in writing to become a psychological attribute for him, so that he becomes a writer by nature, has no way except to perform with his hand what a proficient writer performs, and to persevere in it for a long time, imitating good handwriting. For the action of the writer is good handwriting. So he imitates the writer with effort, then continues to persevere in it until it becomes a firmly rooted attribute in his self, and in the end, good handwriting emanates from him naturally, just as it emanated from him with effort in the beginning. So it was good handwriting that made his handwriting good, but the first was with effort, yet an effect from it rose to the heart, then descended from the heart to the limb, so he began to write good handwriting naturally. Likewise, whoever wants to become a jurist of the self (*faqīh al-nafs*) has no way except to perform the actions of jurists, which is repetition of jurisprudence (*fiqh*), until an attribute of jurisprudence is impressed upon his heart from it, and he becomes a jurist of the self. Likewise, whoever wants to become generous, chaste of self, forbearing, and humble, must make an effort to perform the actions of these people until it becomes natural for him. There is no treatment for him except that. Just as a student of jurisprudence of the self does not despair of attaining this rank by neglecting one night, nor does he attain it by repeating for one night, so too a seeker of purification of the self, its perfection, and its adornment with good deeds does not attain it by one day's worship, nor is he deprived of it by one day's disobedience. This is the meaning of our statement that one major sin does not necessitate eternal wretchedness, but negligence on one day calls to its like, then it gradually leads on until the self becomes accustomed to laziness and abandons attainment altogether, thereby missing the virtue of jurisprudence. Likewise, minor sins lead one to another until the foundation of happiness is lost by the destruction of the

foundation of faith at the end of life. Just as the repetition of one night does not make its effect felt in the jurisprudence of the self, but rather the jurisprudence of the self appears little by little, gradually, like the growth of the body and the increase in height, so too one act of obedience does not make its effect felt in the purification of the self and its cleansing immediately. However, one should not belittle a small act of obedience, for a large number of them are effective, and the whole is composed of individual parts, so each one has an effect. There is no act of obedience except that it has an effect, even if hidden, and it has a reward, undoubtedly, for the reward is commensurate with the effect. Likewise, disobedience.

How many a jurist takes lightly the neglect of a day and a night, and so, consecutively, he procrastinates day after day until his disposition becomes incapable of accepting jurisprudence. Likewise, one who takes minor sins lightly and consecutively postpones repentance until death snatches him suddenly, or the darkness of sins accumulates upon his heart and repentance becomes unattainable for him. For a little calls to much, and the heart becomes shackled by chains of desires from whose clutches it cannot be freed. This is what is meant by the sealing of the door of repentance, and it is intended by His ta‘ālā saying: *{And We have put before them a barrier and behind them a barrier}* (Yā Sīn:9). Therefore, may Allāh ta‘ālā be pleased with him, he said: "Indeed, faith appears in the heart as a white spot. The more faith increases, the more that whiteness increases. When the servant perfects faith, the entire heart becomes white. And indeed, hypocrisy appears in the heart as a black spot. The more hypocrisy increases, the more that blackness increases. When hypocrisy is perfected, the entire heart becomes black." If you understand that good morals are sometimes by nature and innate disposition (fiṭrah), sometimes by habituating beautiful actions, and sometimes by observing those who perform beautiful actions and accompanying them – and they are the companions of good and the brethren of righteousness, for nature steals from nature, both evil and good – then whoever combines these three aspects, becoming

virtuous by nature, habit, and learning, is at the pinnacle of virtue. And whoever is vile by nature, and evil companions happen to him, so he learns from them and the means of evil are facilitated for him until he becomes accustomed to them, he is at the utmost distance from Allāh ‘azza wa jall. Between these two ranks are those in whom these aspects differ, and for each, there is a degree of nearness and distance according to what his form and state dictate. *{So whoever does an atom's weight of good will see it, And whoever does an atom's weight of evil will see it.}* (Az-Zalzalah:7-8). *{And Allāh did not wrong them, but they were wronging themselves.}* (Āl ‘Imrān:117, An-Nahl:33, At-Tawbah:70, Al-‘Ankabūt:40, Ar-Rūm:9).

### **Clarifying the Detailed Path to Refining Morals**

You have known before that moderation in morals is the health of the soul, and deviation from moderation is its sickness and disease, just as moderation in the body's temperament is its health, and deviation from moderation is its disease. Let us take the body as an example and say: The example of the soul, in its treatment by eradicating vices and base morals from it and cultivating virtues and beautiful morals in it, is like the example of the body in its treatment by eradicating illnesses from it and acquiring health for it and bringing it thereto. Just as the predominant state of the original temperament is moderation, and harm only afflicts the stomach due to incidental factors of food, air, and conditions, so too is every newborn born moderate and sound in natural disposition (fiṭrah); it is only his parents who make him a Jew, a Christian, or a Zoroastrian – meaning, by habituation and teaching, vices are acquired. Just as the body is not created complete in the beginning but is perfected and strengthened by growth and nurturing with food, so too is the soul created deficient but capable of perfection, and it is only perfected by upbringing, refinement of morals, and nourishment with knowledge. Just as if the body is healthy, the physician's role is to lay down the principles that preserve health, and if it is sick, his role is to restore health to it, so too with your soul: if it is pure, chaste, and refined, you should strive to preserve it, bring more strength to it, and acquire

increased purity for it. If it lacks perfection and purity, you should strive to bring that to it. Just as the ailment that alters the body's moderation and causes illness is only treated by its opposite – if it is from heat, then by coolness, and if from coolness, then by heat – so too is vice, which is a disease of the heart, treated by its opposite. The disease of ignorance is treated by learning, the disease of miserliness by generosity, the disease of arrogance by humility, and the disease of gluttony by refraining from desires with effort. Just as one must endure the bitterness of medicine and the hardship of patience in abstaining from desires to treat sick bodies, so too must one endure the bitterness of striving and patience to treat the disease of the heart – indeed, more so. For the disease of the body ends with death, but the disease of the heart – and we seek refuge in Allāh ta‘ālā – is a disease that endures after death, for ever and ever. Just as not every coolant is suitable for an ailment caused by heat unless it is of a specific measure, and this varies in intensity, weakness, duration, and quantity, and it must have a standard by which the beneficial amount is known, for if its standard is not maintained, corruption increases, so too do the opposites by which morals are treated require a standard. Just as the standard for medicine is derived from the standard of the ailment, so that the physician does not treat unless he knows whether the ailment is from heat or coolness, and if it is from heat, he ascertains its degree – is it weak or strong? When he knows this, he considers the conditions of the body, the conditions of the time, the patient's profession, his age, and all his other conditions, then treats accordingly. Likewise, the guiding shaykh who treats the souls of the disciples and the hearts of the seekers should not rush them into spiritual exercises and obligations in a specific art or a specific path until he knows their morals and their diseases. Just as if a physician were to treat all patients with a single remedy, he would kill most of them, so too if the shaykh were to advise the disciples with a single type of spiritual exercise, he would destroy them and kill their hearts. Rather, he should look into the disciple's illness, his condition, his age, his temperament, and what his constitution

can bear of spiritual exercises, and base his exercises on that. If the disciple is a beginner, ignorant of the limits of the Sharī'ah, he first teaches him purification, prayer, and the outward aspects of worship. If he is engaged in unlawful wealth or committing a sin, he first orders him to abandon it. When his outward appearance is adorned with acts of worship and his limbs are purified from outward sins, he looks into his inner self through circumstantial evidence to discern his morals and heart's diseases. If he sees him with wealth exceeding his necessary amount, he takes it from him and directs it to good deeds, and empties his heart of it so that he does not pay attention to it. If he sees that recklessness, arrogance, and pride are dominant in him, he orders him to go to the markets to beg and ask, for pride and desire for leadership are not broken except by humiliation, and there is no humiliation greater than the humiliation of asking. He tasks him with persisting in this for a period until his arrogance and pride are broken, for arrogance is one of the destructive diseases, as is recklessness. If he sees that cleanliness of the body and clothes is dominant in him, and sees his heart inclined to it, happy with it, and attentive to it, he employs him in maintaining and cleaning the latrine, sweeping dirty places, and staying in the kitchen and smoky areas, so that his recklessness in cleanliness is disturbed. For those who clean and adorn their clothes and seek clean patched garments and colored prayer mats are no different from a bride who adorns herself all day. There is no difference between a person worshipping himself or worshipping an idol. Whatever one worships other than Allāh ta'ālā, he is veiled from Allāh. Whoever pays attention to anything in his garment other than its being lawful and pure, an attention to which his heart turns, is preoccupied with himself. Among the subtleties of spiritual discipline, if the disciple does not completely abandon recklessness or another trait, and does not readily accept its opposite, he should be moved from the blameworthy trait to another blameworthy trait that is less severe, like one who washes blood with urine, then washes the urine with water if water does not remove the blood. Just as a child in the Qur'ān school is encouraged with playing ball

and polo and the like, then he is moved from play to adornment and fine clothes, then he is moved from that by encouragement towards leadership and seeking status, then he is moved from status by encouragement towards the Hereafter. Likewise, one whose self does not readily abandon status all at once should be moved to a lesser status, and so with other traits. Similarly, if he sees gluttony dominant in him, he obliges him to fast and reduce food. Then he tasks him with preparing delicious foods and presenting them to others while he himself does not eat from them, so that his self is strengthened thereby, he becomes accustomed to patience, and his gluttony is broken. Likewise, if he sees him as a young man yearning for marriage while unable to afford it, he orders him to fast. Perhaps his desire is not calmed by that, so he orders him to break his fast one night with water without bread, and another night with bread without water, and prevents him from meat and rich food altogether, until his self is humbled and his desire is broken. For in the beginning of the path of seeking, no treatment is more beneficial than hunger. If he sees anger dominant in him, he obliges him to be forbearing and silent, and subjects him to someone with bad character who provokes him, and obliges him to serve one with bad character until he trains himself to endure him. As it is narrated about one of them that he used to accustom himself to forbearance and remove severe anger from himself, so he would hire someone to insult him in public, and force himself to be patient and suppress his anger until forbearance became a habit for him, such that he became proverbial for it. Some of them felt cowardice and weakness of heart within themselves and wanted to acquire the trait of courage, so they would sail the sea in winter when the waves were turbulent. The ascetics of India treat laziness in worship by standing all night in one posture. Some shaykhs, at the beginning of their seeking, were lazy about standing [in prayer], so they obliged themselves to stand on their heads all night to make standing on their feet voluntary. Some treated the love of wealth by selling all their property and throwing it into the sea, fearing the recklessness of generosity and showing off in giving if

they distributed it among people. These examples show you the way to treat hearts. Our purpose is not to mention the cure for every disease, for that will come in the remaining books. Our purpose now is to point out that the general path in this is to follow the course opposite to everything the self desires and inclines to. Allāh has gathered all of that in His Noble Book in a single phrase, when He ta‘ālā said: *{But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, Then indeed, Paradise will be [his] refuge.}* (An-Nāzi‘āt:40-41). The important principle in striving is to fulfill one’s resolve. If one resolves to abandon a desire and its means become available, and this is a trial and test from Allāh ta‘ālā, he should be patient and persist. For if he accustoms his self to abandoning resolve, it will become familiar with that and become corrupt. If he happens to break a resolve, he should impose a punishment on his self for it, as we mentioned in punishing the self in the book of self-accountability and vigilance. If the self is not intimidated by punishment, it will overcome him and make the indulgence of desire seem good to him, thereby completely corrupting the spiritual discipline.

## **Proposed Educational Program and Counsels for the Mujāhid**

### **In the Field of Worship, Asceticism, Conduct, and Morals**

- (1) Work on renewing faith and correcting intention and sincerity to Allāh ta‘ālā at all times.
- (2) Be keen on performing prayer well by adhering to prayers at their earliest times. Be keen on performing them in congregation – if possible – and completing their bowing and prostration, and adhering to their preceding and succeeding sunnahs. Be mindful of humility in them and completing them in the most perfect way, and exert effort in continuously improving their performance.
- (3) Adhere to the known remembrances and glorifications after every prayer and do not leave the prayer gathering until after performing them. Supplicate to Allāh and



ask Him for the good of this world and the Hereafter after performing the glorifications.

(4) Be keen on giving Zakāh – for whoever has wealth upon which Zakāh is due – and strive to accurately calculate what is due and pay it with a content heart. Seek out the righteous, needy, and deserving recipients for it, especially relatives and kin, and families affected in the cause of Allāh from among the mujāhidīn and emigrants in the cause of Allāh, particularly the families of martyrs and prisoners held by enemies.

(5) Strive to fast Ramaḍān with faith and expecting reward in the best way, yearn for it, and increase acts of obedience in it, especially its night prayer (Tarāwīḥ prayer), reading the Qur’ān, and abundant charity for those who can.

(6) Perform the obligation of Ḥajj immediately upon having the Sharī‘ah-defined ability. Try to perform it at a young age.

(7) Adhere to the morning remembrances (between Fajr prayer and sunrise) and evening remembrances (between ‘Aṣr prayer and Maghrib). Include in them a portion of seeking forgiveness 100 times daily. Adhere to the remembrances before sleep. Strive for the last words before sleep to be the repetition of the two testimonies of faith.

(8) Adhere to the sunnah of Ḍuḥā prayer (from when the sun has risen until just before its zenith), two, four, or eight rak‘ahs.

(9) Adhere to a daily portion of the Qur’ān by reading one juz’ daily, and completing it at least once every lunar month. Adhere to reading Sūrat al-Kahf every Friday, between Fajr and just before Maghrib.

(10) Adhere to night prayer (Qiyām al-Layl) daily, with a portion that the brother estimates according to his ability, praying it in the last third of the night if he can,

otherwise let him pray what he can before sleep and then pray Witr. The prophetic Sunnah in this is eleven rak'ahs. Increase seeking forgiveness at dawn.

(11) Adhere to a portion of voluntary fasting, the minimum being three days each month, which are the White Days (13th, 14th, 15th) of each lunar month. The intermediate is fasting Mondays and Thursdays, and the best fasting is the fasting of David (peace be upon him), fasting one day and breaking fast one day.

(12) Adhere to an amount of financial charity weekly or monthly according to ability.

(13) Adhere to a session for reflection and self-accountability at the end of the day before sleep, reviewing the harvest of daily good and bad deeds. Attend to it with seeking forgiveness, and intensify self-accountability regarding sources of income, ensuring it is purely lawful, returning rights to their owners, and giving in charity whatever is doubtful from unlawful earnings. Seek pardon from anyone the brother has harmed in any way. Cultivate vigilance of Allāh in secret and in public.

(14) Strive for parents' pleasure and be dutiful to them while they are alive through good connection and treatment, and after their death by performing Ḥajj on their behalf if they did not perform it, by giving charity for them, by maintaining ties with their friends after their departure, and by frequently seeking forgiveness and asking for mercy for them.

(15) Strive to maintain ties of kinship, visit them, be dutiful to them, and be good to them, attending to them with connection and gifts, and with charity if they are in need.

(16) Strive for good character in dealing with people, being good to them, being patient with their mistreatment, seeking forgiveness for them, and supplicating for Muslims in their absence.

(17) Strive to follow the Sunnah of the Messenger of Allāh (peace and blessings be upon him) in all movements and stillness, and strive to follow his words and actions, and what he established as sunnah and legislated, in eating, drinking, clothing, sleeping, wakefulness, dealing with family, good companionship with neighbors, maintaining ties of kinship, and striving for his noble character (peace and blessings be upon him) in every matter. Seek help from books that have tracked this, such as *Zād al-Ma'ād* by Imām Ibn al-Qayyim (may Allāh have mercy on him).

### **Political Understanding and Jurisprudence of Reality**

The process of political education and raising an individual's level of jurisprudence of reality is complex and takes a long time. While it may be considered recommended for the ordinary mujāhid, it is obligatory for the leaders and cadres of the resistance, as it is the basis for the movement's legitimate political decisions and the calculation of their consequences. A minimum level of it must also be available to individuals so they can appreciate the reasons that led their leadership to take a particular decision, based on calculations of benefits, harms, and implications.

In any case, the qualification process varies according to the individual's level of understanding, sharpness of intelligence, and comprehension, and by the cognitive quantity of information the person can acquire. Beyond general information, it requires continuous follow-up of current affairs, interaction with life and people, following news and events, and a high level of general culture in various fields of science and knowledge.

Among the necessary information for a resistance mujāhid to comprehend what is happening around him, and to be able to assess the benefits and harms resulting from his actions, according to logical judgments, is a set of basic knowledge, the most important of which includes the following:

#### **1. Historical Information:**

He should have a general idea of the history of civilization and human existence,

leading up to the stage of the launch of the call of Islām. Then, an idea about the history of Muslims, and the succession of their states and governments, starting from the Prophetic mission, through the Rightly Guided Caliphs, then the Umayyad phase, then the Abbasid, then the Taifa states, then the Ottoman phase, leading to the final fall of the Caliphate in 1924, and then the phase of our countries' subjugation to European colonialism from that time until our present day, especially the period of major crises in the history of Muslims. We have summarized a useful overview of this in the third chapter of the first part, Allāh willing.

He must also know an overview of the history of our enemy and its various states and their development, leading up to the contemporary Roman states: America and NATO Europe. A glimpse of this was also covered in the third chapter.

Through this, he must know an overview of important events, historical figures, and the history of the conflict between Islām and Muslims on one hand, and the Romans and their civilization on the other.

I have provided a summary of this due to its importance in understanding what is happening today, across the third and fourth chapters.

## **2. Geographical Information:**

History and conflicts take place on land, and within the geography of different kingdoms and countries. The educated Jihādī cadre must have a basic foundation and knowledge of geography in this world, and its political divisions and entities, so that he can understand news and events, and connect them to their locations and the history of those locations.

## **3. Information in Economics:**

Most of these ongoing conflicts today have major or fundamental economic dimensions; they are conflicts over interests in a fundamental aspect of their dimensions. The mujāhid must acquire a portion of economic knowledge, such as an idea about resources, types of economies in different countries and their systems,

income levels of individuals and peoples, their economic activities, the cycle of money and economy and its relation to politics and wars, etc. This is basic information for understanding the conflict, and understanding the points of strength and weakness in our ranks and the enemy's ranks, and the vulnerabilities from which they can be attacked.

#### **4. Information in Human Geography:**

Human geography is the set of information related to populations; their characteristics, ethnicities, religions, sects, customs, civilizations... because humans are the active, moving element in these conflicts, and the difference in their religious, ethnic, and civilizational composition is a fundamental aspect of the conflict.

#### **5. Information in Politics and Political Geography:**

What is meant is general information in political science and its origin, ancient and contemporary political doctrines, their currently existing doctrines, and their roots in nationalism, democracy, socialism, communism, liberalism... and so on. Also, an idea about global political conflicts and their axes between major powers, existing alliances between them, aspects of competition between these alliances, and within a single alliance and its constituent states. Then, the political geography of major states, especially those hostile to us, their components, and internal contradictions. Because all of this is useful for clarifying perceptions of the confrontation.

Political geography is the map of forces in a certain place or gathering, whether they are states, parties, entities, or personalities, and the relationships between them in all their various forms. Among the important political information is knowledge of the aspects and axes of the conflict, its history and present, between us and the enemy, and the conspiracies against the Islāmic world, their form, and history.

It is necessary, especially for cadres guiding groups and cells in the resistance brigades, to combine a good amount of understanding of political language and its

terminology, and the meanings of those terminologies which are renewed and expanded daily.

## **6. General Information and Culture:**

This is a vast and broad domain. General culture, as indicated by the two words forming the term, is the collection of general knowledge and information in every field and art.

The broader the knowledge, the greater the ability to understand. Consequently, thinking expands, resulting in the ability to draw plans and predict the course of events.

The levels of general political understanding pass through four stages:

The first is knowing the news, the second is understanding the news, the third is analyzing the dimensions of the news, and the fourth is predicting the areas of this news's impact on the future and thus extrapolating the future of events.

These matters progress from the level of ordinary understanding to genius, which has been defined in many ways, one of the most precise being "the ability to analyze and synthesize." When you have information, the mind processes it and reassembles it into concepts and perceptions. Language consists of twenty-eight letters; people's level of using them varies, from an imbecile muttering meaningless words, to a poet producing eloquence like magic, to a philosopher formulating it as wisdom and knowledge.

All of this, as I mentioned, depends on talent, aptitude, understanding, intelligence, and perception on one hand, and on acquired knowledge on the other, without which a person does not benefit from his talents and perceptions, which atrophy due to ignorance and intellectual stagnation. Likewise, acquired knowledge and perceptions raise the level of the ignorant to become a knowledgeable and perceptive person, but they do not elevate him to the level of genius and creativity, except with aptitude, talent, understanding, intelligence, and wisdom. And this is a

gift from Allāh ta‘ālā. It has been narrated from him (peace and blessings be upon him): *"Knowledge is only attained by learning (so learning is possible). And forbearance is only attained by striving for forbearance (and this likewise). And whoever strives for patience, Allāh will make him patient."* So these are acquired knowledge and behaviors. But Allāh ta‘ālā said: *{He gives wisdom to whom He wills}* (Al-Baqarah:269). So it is a gift, *{He gives sovereignty to whom He wills}* (Āl ‘Imrān:26), *{And We gave him wisdom and decisive speech}* (Şād:20). And that is the grace of Allāh; He gives it to whom He wills. And we ask Him from His vast grace, generosity, mercy, and bounty. For He is the Owner of Sovereignty, Glorified is He.

If knowledge and information are important for the mujāhid in every aspect and art, they become more important the closer they are to the arena of conflict in which he operates, and the forces that clash in this conflict.

So, there must be extensive knowledge of ourselves, our numbers, and our equipment, and of the arena of conflict and the network of forces and influences within it.

A Sharī‘ah ruling is not correct except with jurisprudence of reality and the application of Sharī‘ah knowledge, texts, and fatwas to it. To the extent of ignorance of reality, the legitimate political fatwa deviates from its context.

A military decision is not correct except with knowledge of reality, otherwise the fighter might make a decision that leads to his doom. And say the same about everything in the domains of the movement.

All our discussion here is in the realm of means that must be adopted according to Sharī‘ah. Otherwise, the fundamental principle is Allāh’s guidance, opening, and victory. He ta‘ālā said: *{And those who strive for Us - We will surely guide them to Our ways. And indeed, Allāh is with the doers of good.}* (Al-‘Ankabūt:69). And He ta‘ālā said: *{Those who have believed - their Lord guides them by their faith.}* (Yūnus:9).

What we are talking about is knowledge; as for Allāh's guidance, it is light, spirit, and support. And we ask Allāh for His great grace.

I have mentioned in the first part of this book, and in the dimensions of political theory in the second part, and throughout various chapters, an overview of much of this information and knowledge that helps in understanding the conflict, its parties, and its data. But that is not sufficient except on a foundation of the general knowledge mentioned. For this reason...

I advise the guides and every mujāhid capable of reading and learning to raise their level by reading accessible books in the following areas as examples of some fields of knowledge; otherwise, the field is vast, very, very broad. Specific book titles do not come to my mind now, and they are increasing every day. Information networks have opened enormous doors. So, it is beneficial for the mujāhid, especially cadres and leaders, to be familiar with some of the following knowledge:

**- In Historical Sciences:**

- History of ancient civilizations.
- History of the ancient Romans.
- History of contemporary Europe since the fall of Constantinople and the rise of European kingdoms.
- History of Europe in the period of the two World Wars.
- History of America, its emergence, and its relationship with Europe and the world since World War II.
- History of Arabs before Islām.
- History of Islām in its various stages, starting from the era of Prophethood (upon our Prophet be the best of prayers and peace) up to the fall of the Ottoman Caliphate in 1924.
- Modern history of Arabs and Muslims from 1924 to the present, especially the history of the country in which he lives and intends to perform Jihād.



### **- In Geography:**

- A book on the physical geography of the world, as well as the geography of resources and economy, and the distribution of wealth therein.
- A book on the physical geography of the Islāmic world, as well as the distribution of wealth and resources.
- A book on the human geography of the Islāmic and Arab world: ethnicities, nationalities, religions and sects, aspects of cultures and population activity.

### **In Political Science and Economics:**

- A general concise book on political science.
- An accessible book on contemporary political doctrines, their emergence, and principles.
- An accessible book on economics and its contemporary schools.
- Various economic statistical studies.
- A book about the economic conflict over the Arab and Islāmic world.
- A book about contemporary economic power axes and the conflict between them (especially the economic conflict between America, Europe, Japan, East Asia, and China).
- Modern colonial ambitions and the struggle for influence in the Arab and Islāmic world.
- Knowledge of the political map of the place where the mujāhid lives, its components, and data.
- History of the Arab-Israeli conflict and its stages, modern normalization projects and their conspiracies.
- International conflict and its history over oil, energy, and resources in the Arab and Islāmic world.
- Contemporary Islāmic awakening schools, their doctrines, and figures.

- History of the awakening in the country to which the mujāhid belongs and works in.
- Among the very important books are the memoirs of leaders, decision-makers, and politicians in the world and in our countries, from various persuasions and doctrines.
- Another important matter: an accessible book on media, its schools, and contemporary means.
- A concise book on administration.
- A book on how to manage time and benefit from it.

### **General Information and Culture:**

- Proficiency in the English language, which has unfortunately become today the means of global communication and the tool for accessing much science and knowledge.
- Proficiency in computer use and benefiting from the Internet.
- General knowledge of natural sciences, health sciences and first aid, electrical science, and whatever is accessible to him from every science, art, and culture.

I draw attention to the fact that following global and local news, and general cultural television programs, is extremely important and influential in forming political and general knowledge and culture, while being aware of the negative influences of media, especially satellite channels and the Internet, which spread misguided and deviant ideas propagated by the enemy to change the religious and intellectual identity of Muslims, as well as areas of corruption, shackles, and prohibitions spread by these media, whose good has mixed with their evil in a way that only Allāh, Glorified and Exalted is He, can save from or help with, and He is the Guide.

Likewise, reading political, intellectual, and literary newspapers and magazines is important in following events, living through them, and understanding reality.

I conclude by drawing attention to the works of Shaykh ‘Abdullāh ‘Azzām, which contain a large aspect of the jurisprudence of reality and the contemporary conditions of Muslims. They are scattered in his books and writings, which have been collected in the *Mawsū‘at adh-Dhakhā’ir al-‘Izām fīmā Uthira ‘an ash-Shaykh ‘Abdullāh ‘Azzām* (Encyclopedia of Great Treasures of what was Narrated from Shaykh ‘Abdullāh ‘Azzām). For the topic of this paragraph (Political Understanding), I specifically mention his books: *Al-Manārah al-Mafqūdah* (The Lost Minaret), in which he discussed the fall of the Ottoman Caliphate; *Aḍwā’ ‘alā al-Qawmiyyah al-‘Arabiyyah* (Lights on Arab Nationalism); *Al-Saraṭān al-Aḥmar* (The Red Cancer), in which he discussed communism and its spread among Arabs and Muslims during the sixties and seventies; *Al-Islām wa Mustaqbal al-Bashariyyah* (Islām and the Future of Humanity); *Mubashshirāt an-Naṣr* (Harbingers of Victory); and *Khatt at-Taḥawwul at-Tārīkhī* (The Line of Historical Transformation), which is a very important, small, and concise book, but of great benefit and rich content. I believe that every guide for the mujāhid youth should adopt it in the methodology of contemporary political awareness regarding the conditions of Muslims.

I have quoted important passages from these aforementioned books and interspersed them in their appropriate places in this book. May Allāh have mercy on the martyred Shaykh, grant him abundant reward, forgive him, and gather us and him with the righteous.

### **Military Education and Jihādī Preparation**

I will leave the details of this chapter here, considering that we will dedicate a special chapter to it in this section, which is "The Theory of Training and Preparation in the Call of the Global Islāmic Resistance," Allāh willing.

### **Practical Education through Performing the Obligation of Jihād**

Al-Bukhārī narrated from Abū Ishāq who said: I heard al-Barā' (may Allāh be pleased with him) say:

*"A man masked in iron came to the Prophet (peace and blessings be upon him) and said: O Messenger of Allāh, shall I fight and then embrace Islām? He said: Embrace Islām, then fight. The narrator said: Then he fought and was killed. The Messenger of Allāh (peace and blessings be upon him) said: He did little and was rewarded much."*

And from Abū Hurayrah: *"Amr ibn Uqaysh had an outstanding claim of interest from the pre-Islāmic era, and he disliked embracing Islām until he had collected it. On the day of Uḥud, he came and asked: Where are my cousins? They said: At Uḥud. He asked: Where is so-and-so? They said: At Uḥud. He asked: Where is so-and-so? They said: At Uḥud. So he put on his armor, mounted his horse, and headed towards them. When the Muslims saw him, they said: Stay away from us, O 'Amr! He said: I have indeed believed. He fought until he was wounded and was carried to his family injured. Sa'd ibn Mu'ādh came and said to his ('Amr's) sister: Ask him: Was it out of zeal for your people, or anger on their behalf, or anger for Allāh? He said: Rather, out of anger for Allāh and His Messenger. He died and entered Paradise. He had not prayed a single prayer to Allāh."*

Since permission to fight was granted by His ta'ālā saying: *{Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allāh is competent to give them victory}* (Al-Ḥajj:39), the approach of the Prophet (peace and blessings be upon him) for himself and in guiding his companions has always been Jihād in the cause of Allāh and activity in it, both defensively and offensively, regardless of the level of Sharī'ah knowledge, general understanding, and the preparation commanded by Sharī'ah, and regardless of their seniority or the extent of their individual upbringing. Jihād is an obligation, and when its time comes, the Muslim performs it irrespective of his level in religion, knowledge, or anything else. The Muslim's development in increasing his faith, jurisprudence, knowledge, morals, conduct, understanding of his reality, and his Jihādī preparatory

capabilities are matters that progress with him from his inception until his death. However, no one among the predecessors or successors has said that a low level in any aspect of religion nullifies the Sharī'ah obligation of fighting, which is only nullified by legitimate Sharī'ah excuses.

*{There is no blame upon the blind nor any blame upon the lame nor any blame upon the ill} (An-Nūr:61). {There is no blame upon the weak nor upon the ill nor upon those who do not find anything to spend, when they are sincere to Allāh and His Messenger. There is no way [of blame] against the doers of good. And Allāh is Forgiving and Merciful} (At-Tawbah:91).*

As for the other eight excuses, and what branches from them, which were called the excuses of the hypocrites – and they are the excuses of those who sit back in every time and place – the noble verse has encompassed them with astounding conciseness, leaving no fabricated excuse except that it falls under them or branches from them.

He ta'ālā said: *{Say, [O Muḥammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allāh and His Messenger and Jihād in His cause, then wait until Allāh executes His command. And Allāh does not guide the defiantly disobedient people."}* (At-Tawbah:24). But those who sit back, their shaykhs, and their cowardly, failing leadership in this era, have invented new, flimsy, strange excuses.

They say: We will engage in Jihād, but we are in the stage of behavioral education and correcting the religion. Others said: We will engage in Jihād, but when creeds are corrected and the banner is purified. A third group said: We will engage in Jihād, but when the organizational structures and pillars of the group are complete, and we do not rush the fruit... until the Meccan stage is over!

Then came the twenty-first century. America came with its cavalry and infantry and declared a world war on Islām and Muslims under the pretext of terrorism.

The people finally declared: We do not engage in Jihād, for this is terrorism, and we are advocates of moderation. Jihād was to break barriers for the call (da‘wah). Now da‘wah is available through peaceful and democratic means, via internet networks, satellite channel lectures, and seminars.

They said: We will engage in Jihād, but in parliament and through "legitimate" (their new legitimacy, of course!) ways. We are in a state of law, and we must renounce violence. They finally disclosed what they had concealed in their souls, and Allāh the Great spoke the truth: *{Or do those in whose hearts is a disease think that Allāh will never expose their [feelings of] hatred?}* (Muḥammad:29). As for our method of education, it is the antithesis of that. Its fifth and fundamental pillar in education is that we call for performing the individual obligation of defensive Jihād immediately and with whatever is available, each according to his capacity. Allāh does not burden a soul beyond its scope. Every Muslim must engage in Jihād with himself to repel the aggressor by fighting, immediately and at once, as a binding obligation, which he sins by abandoning. The enemy has settled in the heartland – in every heartland of Muslim lands! The Sharī‘ah ruling and its evidence for this have already been explained.

We call for proceeding with the educational process in integrated aspects as much as possible, and according to each circumstance and individual ability, striving to increase faith, consolidate creed, understand the rulings of religion, purify the soul, elevate morals and conduct, and raise the level of political and realistic understanding. But in the manner of "Embrace Islām, then fight." As long as the Muslim is a Muslim, defensive Jihād is an obligation for him, like prayer and fasting, differing from them only in that it is a more severe obligation, as we have explained.

From Abū Hurayrah: *"Amr ibn Uqaysh had an outstanding claim of interest from the pre-Islāmic era, and he disliked embracing Islām until he had collected it. On the day of Uḥud, he came and asked: Where are my cousins? They said: At Uḥud. He asked: Where is so-and-so? They said: At Uḥud. He asked: Where is so-and-so? They said: At Uḥud. So he put on his armor, mounted his horse, and headed towards them. When the Muslims saw him, they said: Stay away from us, O 'Amr! He said: I have indeed believed. He fought until he was wounded and was carried to his family injured. Sa'd ibn Mu'ādh came and said to his ('Amr's) sister: Ask him: Was it out of zeal for your people, or anger on their behalf, or anger for Allāh and His Messenger? He said: Out of anger for Allāh and His Messenger. He died and entered Paradise. He had not prayed a single prayer to Allāh."* (Narrated by the group).

There is a subtle point that those who sit back do not realize and will not understand by reading it here. We point it out, perhaps it will arouse their curiosity and draw those with resolve to the method of "He who tastes, knows."

It is "education through the practice of fighting." Education under the gleam of swords, the whizzing of bullets, the roar of cannons, and the drone of planes. I do not mean military education and practical training here, no, but rather education in every aspect.

Correcting creed in the battlefield. Yes, there, where the believer perceives the Most Beautiful Names of Allāh and His Lofty Attributes, and their lights shine in his heart, so his creed is corrected, and he perceives and understands in a wondrous divine way that Allāh is the Creator, He is the Provider, He alone is the Giver of life and death, He is the Strong, the Able, He is the Compeller, He is the Avenger. And he perceives that Allāh is with him, hearing him, seeing him, supporting him, and managing his affair. There, where creed and its essence are planted in the depths of his soul and spirit, by witnessing an hour in the ranks with sincerity. And he perceives the meaning of his (peace and blessings be upon him) saying: *"Whoever*

*fights in the way of Allāh for the time it takes to milk a camel... Paradise is obligatory for him!"* And can Paradise be obligatory for one with a corrupt creed?

In the station of the front line, and the hour of fighting, his soul is purified, and he learns noble ethics, because he has sold himself to Allāh and detached himself from the world. So his character improves, and his worries and anxieties disappear, and you see him easy-going, gentle, worshipping, humble. There, when death appears to him, and he sees it in the nooks and crannies, and expects with every small shell that explodes with death and fire spreading with shrapnel that his end is in it, he remembers his sins as death looms, and says: I seek forgiveness from Allāh the Great, once. The meanings of seeking forgiveness spread through all the cells of his body. Perhaps it is better than repeating it hundreds of times with elegant prayer beads, made of precious stones, on a luxurious foreign prayer mat, over opulent European carpet, in an elegant, dimly lit salon, after a heavy dinner, when the children have gone to bed and the wife has slept, and this pampered worshipper has retired to his corner to pray tahajjud. I say, perhaps that seeking of forgiveness has a deeper effect on the soul and reaches [its destination] faster. Perhaps, and sincerity and acceptance are a gift from Allāh ta‘ālā.

And so with every moral, every understanding, and every insight, there on the frontiers where Allāh opens [doors] for the sincere. Aḥmad ibn Ḥanbal and his peers among the Salaf were truthful when they used to say: "If a matter becomes obscure to you, refer it to the people of the frontiers, for Allāh has guaranteed guidance for them due to His ta‘ālā saying: *{And those who strive for Us - We will surely guide them to Our ways. And indeed, Allāh is with the doers of good.}* (Al-‘Ankabūt:69)."

So, fighting and engaging in it is not merely worship – though it is that, and this is its basis, an act of obedience and worship for which one is rewarded for performing and sins by abandoning – but it is a means of education in our method, and it is the shortest path. It is a "concentrated course" for correcting creed, refining conduct,



understanding reality, and direct, summarized military preparation. He who tastes, knows. What wretches are those who do not know this nor understand it, wretches! Nay, but on their hearts is the Rān (covering of sins and evil deeds) which they used to earn. So that is the grace of Allāh; He gives it to whom He wills. And that is His banquet, Blessed and Exalted is He; He admits some people and turns away others, and He accepts some people and honors them, and He rejects others, and He chooses whom He wills from among the martyrs and postpones others. *{And your Lord creates what He wills and chooses; not for them was the choice. Exalted is Allāh and high above what they associate with Him.}* (Al-Qaṣaṣ:68).

And although we believe in and call for the practice of Jihād side by side with work in other aspects of education, especially when the obligation of defensive Jihād becomes individually incumbent, as is its case today, Jihād is an integrated whole. For the servant to be steadfast in it, patient, and firm, he needs to engage in Jihād in all its aspects, levels, and types.

### **Quotation from Ibn al-Qayyim on the Levels and Types of Jihād**

Imām Ibn al-Qayyim says in *Az-Zād*:

#### **Levels of Jihād:**

Since Jihād is the pinnacle of Islām, its dome, and the stations of its people are the highest stations in Paradise, just as they have eminence in this world – for they are the highest in this world and the Hereafter – the Messenger of Allāh was at its highest peak and mastered all its types. He performed Jihād in Allāh’s cause, a true Jihād, with the heart, the soul, da‘wah, elucidation, the sword, and the spear. His hours were dedicated to Jihād with his heart, his tongue, and his hand. Therefore, he was the most exalted of all creation in remembrance and the greatest of them in rank before Allāh. Allāh ta‘ālā commanded him with Jihād from the time He sent him and said: *{And if We had willed, We could have sent to every city a warner. So do not obey the disbelievers, and strive against them with it [the Qur’ān] a great striving.}*

(Al-Furqān:51-52). This is a Meccan sūrah in which He commanded Jihād against the disbelievers with argument, elucidation, and conveying the Qur'ān. Likewise, Jihād against the hypocrites is only by conveying the proof; otherwise, they are under the subjugation of the people of Islām. Allāh ta'ālā said: *{O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.}* (At-Tawbah:73).

Jihād against the hypocrites is more difficult than Jihād against the disbelievers. It is the Jihād of the elite of the Ummah and the heirs of the Messengers. Those who undertake it are few in the world, and those who participate in it and assist in it, though they are the fewest in number, are the greatest in rank before Allāh. Since one of the best forms of Jihād is speaking the truth despite severe opposition, such as speaking it in the presence of one whose power and harm you fear, the Messengers (peace and blessings of Allāh be upon them) had the greatest share of that, and our Prophet (peace and blessings of Allāh be upon him) had the most complete and perfect Jihād in that regard.

Since Jihād against Allāh's enemies externally is a branch of the servant's Jihād against his own self for Allāh's sake, as the Prophet said: *"The mujāhid is one who strives against his self in obedience to Allāh, and the muhājir (emigrant) is one who forsakes what Allāh has forbidden,"* Jihād against the self takes precedence over Jihād against the external enemy and is its foundation. For unless he first strives against his self to do what it is commanded and leave what it is forbidden, and fights it for Allāh's sake, he cannot perform Jihād against his external enemy. How can he perform Jihād against his enemy and seek justice from him when his enemy within his own flanks overpowers him, dominates him, and he has not striven against it nor fought it for Allāh's sake? Indeed, he cannot go out to his enemy until he strives against his self to go out. So these are two enemies with whose Jihād the servant has been tested. And between them is a third enemy, against whom he cannot fight the other two except by fighting it. It stands between them, discouraging the servant

from fighting them, letting him down, and unnerving him. It constantly makes him imagine the hardships involved in fighting them, the abandonment of fortunes, and the loss of pleasures and desires. He cannot fight those two enemies except by fighting it, and that is Satan. Allāh ta‘ālā said: *{Indeed, Satan is an enemy to you; so take him as an enemy.}* (Fāṭir:6). The command to take him as an enemy is an alert to exert utmost effort in fighting and striving against him, as if he were an enemy who never tires or falls short in fighting the servant with every breath.

So these are three enemies the servant is commanded to fight and strive against. He has been afflicted with fighting them in this world, and they have been set upon him as a trial and test from Allāh. Allāh has given the servant aid, equipment, helpers, and weapons for this Jihād, and He has given his enemies aid, equipment, helpers, and weapons. He has tested one group with the other and made some of them a trial for others, to test their affairs and examine who allies with Him and His Messengers versus who allies with Satan and his party, as Allāh ta‘ālā said: *{And We have made some of you as a trial for others - will you have patience? And ever is your Lord, Seeing.}* (Al-Furqān:20). And Allāh ta‘ālā said: *{That [is so]. And if Allāh had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others.}* (Muḥammad:4). And Allāh ta‘ālā said: *{And We will surely test you until We make known those among you who strive and the patient, and We will test your affairs.}* (Muḥammad:31). So He gave His servants hearing, sight, intellect, and strength, sent down His Books to them, sent His Messengers to them, aided them with His angels, and said to them: *{Indeed, I am with you, so strengthen those who have believed.}* (Al-Anfāl:12). He commanded them with what is among the greatest aids for them in fighting their enemy, and informed them that if they comply with what He commanded them, they will remain victorious over His enemy and their enemy, and that if He gives power to the enemy over them, it is because they abandoned some of what they were commanded and for their disobedience to Him. Then He did not make them despair or lose hope, but

commanded them to face their situation, treat their wounds, and return to confronting their enemy, and He would grant them victory over them and make them triumphant. He informed them that He is with the pious among them, with the doers of good, with the patient, and with the believers, and that He defends His believing servants from what they cannot defend themselves against. Indeed, it is by His defense of them that they are victorious over their enemy. Were it not for His defense of them, their enemy would have snatched them away and annihilated them. This defense of them is according to their faith and proportionate to it. If faith is strong, the defense is strong. So whoever finds good, let him praise Allāh, and whoever finds otherwise, let him blame no one but himself.

He commanded them to strive in His cause a true striving, just as He commanded them to fear Him as He ought to be feared. Just as fearing Him as He ought to be feared means that He is obeyed and not disobeyed, remembered and not forgotten, and thanked and not shown ingratitude, so too, striving in His cause a true striving means that the servant strives against his self so that his heart, tongue, and limbs submit to Allāh, so that he is entirely for Allāh and by Allāh, not for himself nor by himself. And he strives against his Satan by belying his promise, disobeying his command, and [avoiding] what he prohibits. For Satan promises false hopes, deludes with vanity, promises poverty, commands indecency, and prohibits piety, guidance, chastity, patience, and all the morals of faith. So he strives against him by belying his promise and disobeying his command. From these two Jihāds arise strength, authority, and equipment with which he strives against the enemies of Allāh externally, with his heart, tongue, hand, and wealth, so that the word of Allāh is supreme. The expressions of the Salaf regarding true Jihād differed. Ibn ‘Abbās said: "It is to exert one's full energy in it and not to fear the blame of any blamer in Allāh's cause." Muqātil said: "Work for Allāh a true work and worship Him a true worship." ‘Abdullāh ibn al-Mubārak said: "It is striving against the self and desires."

Once this is known, Jihād has four levels:

- Jihād against the self.
- Jihād against Satan.
- Jihād against the disbelievers.
- Jihād against the hypocrites.

### **As for Jihād against the self:**

Jihād against the self also has four levels:

First, to strive against it to learn guidance and the religion of truth, without which there is no success or happiness for it in its worldly life or its afterlife. If it misses this knowledge, it will be wretched in both abodes.

Second, to strive against it to act upon this knowledge after acquiring it. Otherwise, mere knowledge without action, if it does not harm it, will not benefit it.

Third, to strive against it to call to this knowledge and teach it to those who do not know it. Otherwise, one would be among those who conceal what Allāh has revealed of guidance and clear proofs, and his knowledge will neither benefit him nor save him from Allāh's punishment.

Fourth, to strive against it to be patient with the hardships of calling to Allāh and the harm from people, and to endure all of that for Allāh's sake.

When one perfects these four levels, he becomes one of the Rabbāniyyīn (devout scholars). For the Salaf are unanimous that a scholar does not deserve to be called Rabbānī until he knows the truth, acts upon it, and teaches it. So whoever knows, acts, and teaches, he is called great in the kingdom of the heavens.

### **As for Jihād against Satan:**

Jihād against Satan has two levels:

First, striving against him to repel the doubts and suspicions he casts upon the servant that undermine faith.

Second, striving against him to repel the corrupt desires and lusts he casts upon him.

The first Jihād results in certainty (yaqīn), and the second results in patience (ṣabr). Allāh ta‘ālā said: *{And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.}* (As-Sajdah:24). So He informed that leadership in religion is attained through patience and certainty. Patience repels lusts and corrupt desires, and certainty repels doubts and suspicions.

### **As for Jihād against the Disbelievers:**

The punishments brought by the Sharī‘ah for those who disobey Allāh and His Messenger are of two types. The first is the punishment for one who is under control, whether an individual or a group, as mentioned before. The second is the punishment for a defiant group that cannot be subdued except by decisive fighting. This is the Jihād against the disbelievers, the enemies of Allāh and His Messenger. Everyone to whom the call of the Messenger of Allāh (peace and blessings be upon him) to the religion of Allāh with which He sent him has reached, and who has not responded to it, must be fought until there is no fitnah (persecution, turmoil) and the religion is entirely for Allāh. When Allāh sent His Prophet and commanded him to call creation to His religion, He did not permit him to kill anyone for that, nor to fight them, until he migrated to Medina. Then He permitted him and the Muslims, by His ta‘ālā saying: *{Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allāh is competent to give them victory. \* Those who have been evicted from their homes without right - only because they say, "Our Lord is Allāh." And if Allāh had not checked some people by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allāh is much mentioned. And Allāh will surely support those who support Him. Indeed, Allāh is Powerful and Exalted in Might. \* [And they are] those who, if We give them authority in the land, establish prayer and give Zakāh and enjoin what is right and forbid what is wrong. And to Allāh belongs the outcome of [all] matters.}* (Al-Ḥajj:39-41). Then, after that, He made fighting obligatory upon them

by His ta‘ālā saying: *{Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allāh Knows, while you know not.}* (Al-Baqarah:216). He emphasized the obligation and magnified the matter of Jihād in most of the Medinan sūrahs, and He condemned those who abandoned it, describing them with hypocrisy and diseased hearts. Allāh ta‘ālā said: *{Say, [O Muḥammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allāh and His Messenger and Jihād in His cause, then wait until Allāh executes His command. And Allāh does not guide the defiantly disobedient people."}* (At-Tawbah:24).

Allāh ta‘ālā said: *{The believers are only those who have believed in Allāh and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allāh. It is those who are the truthful.}* (Al-Ḥujurāt:15). Allāh ta‘ālā said: *{And those who believe say, "Why has a sūrah not been sent down?" But when a decisive sūrah is sent down and fighting is mentioned therein, you see those in whose hearts is a disease looking at you with a look of one overcome by death. So it is more appropriate for them. \* Obedience and good words. And when the matter [of fighting] is determined, if they had been true to Allāh, it would have been better for them. \* So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] kinship?}* (Muḥammad:20-22). This is frequent in the Qur’ān. Likewise, its magnification and the magnification of its people in Sūrat Aṣ-Ṣaff, in which He says: *{O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? \* [It is that] you believe in Allāh and His Messenger and strive in the cause of Allāh with your wealth and your lives. That is best for you, if you should know. \* He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment. \* And [you will obtain] another [favor] that you love - victory from Allāh*

*and an imminent conquest; and give good tidings to the believers.}* (Aṣ-Ṣaff:10-13). And like His ta‘ālā saying: *{Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Ḥarām equal to [the deeds of] one who believes in Allāh and the Last Day and strives in the cause of Allāh? They are not equal in the sight of Allāh. And Allāh does not guide the wrongdoing people. \* Those who have believed and emigrated and striven in the cause of Allāh with their wealth and their lives are greater in rank in the sight of Allāh. And it is those who are the attainers [of success]. \* Their Lord gives them good tidings of mercy from Him and approval} {and of gardens for them wherein is enduring pleasure. \* Abiding therein forever. Indeed, Allāh has with Him a great reward.}* (At-Tawbah:19-22). And His ta‘ālā saying: *{O you who have believed, whoever of you should revert from his religion - Allāh will bring forth [in place of them] a people He will love and who will love Him, [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allāh and do not fear the blame of a critic. That is the favor of Allāh; He bestows it upon whom He wills. And Allāh is all-Encompassing and Knowing.}* (Al-Mā'idah:54). And Allāh ta‘ālā said: *{That is because they are not afflicted by thirst or fatigue or hunger in the cause of Allāh, nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction but that is registered for them as a righteous deed. Indeed, Allāh does not allow to be lost the reward of the doers of good. \* Nor do they spend an expenditure, small or large, nor do they cross a valley but that it is registered for them that Allāh may reward them for the best of what they were doing.}* (At-Tawbah:120-121).

He mentioned what their actions generate and the actions they undertake. The command for Jihād and the mention of its virtues in the Book and the Sunnah are too numerous to be counted. Therefore, it was the best voluntary act a person could perform, and it was, by the consensus of scholars, better than Ḥajj and ‘Umrah, and than voluntary prayer and voluntary fasting, as indicated by the Book and the Sunnah. The Prophet (peace and blessings be upon him) even said: *"The head of the*



*matter is Islām, its pillar is prayer, and its topmost part is Jihād.*" He also said: *"Indeed, in Paradise there are one hundred levels; the distance between one level and another is like the distance between the heaven and the earth, which Allāh has prepared for the mujāhidīn in His cause."* (Agreed upon). He said: *"Whoever's feet become dusty in the cause of Allāh, Allāh will forbid him to the Fire."* (Narrated by al-Bukhārī). The Prophet (peace and blessings be upon him) said: *"Guarding the frontier for a day and a night is better than fasting for a month and praying [its nights]. If he dies, his deeds which he used to do will continue to be recorded for him, his provision will continue, and he will be safe from the Fattan (tempter in the grave)."* (Narrated by Muslim). In the Sunan: *"Guarding the frontier for a day in the cause of Allāh is better than a thousand days spent in other places."* The Prophet (peace and blessings be upon him) said: *"Two eyes will not be touched by the Fire: an eye that wept from fear of Allāh, and an eye that spent the night guarding in the cause of Allāh."* (At-Tirmidhī said: ḥadīth ḥasan). In the Musnad of Imām Aḥmad: *"Guarding for one night in the cause of Allāh is better than a thousand nights, its nights spent in prayer and its days in fasting."* In the Ṣaḥīḥayn: *"A man said: O Messenger of Allāh, tell me of something that is equivalent to Jihād in the cause of Allāh. He said: You cannot do it. He said: Tell me. He said: Can you, when the mujāhid goes out, fast without breaking it and pray without resting? He said: No. He said: That is what is equivalent to Jihād."* In the Sunan, he (peace and blessings be upon him) said: *"Every nation has its tourism (siyāḥah), and the tourism of my Ummah is Jihād in the cause of Allāh."*

This is a vast subject; nothing has been narrated regarding the reward and virtue of actions like what has been narrated about it. This is evident upon consideration, for the benefit of Jihād is general, for its doer and for others, in religion and in worldly life. It encompasses all types of inward and outward acts of worship, for it includes love of Allāh ta'ālā, sincerity to Him, reliance upon Him, surrendering one's self and wealth to Him, patience, asceticism, remembrance of Allāh, and all other types of deeds, in a way that no other deed does. The one who undertakes it, whether an

individual or the Ummah, is always between one of two good outcomes: either victory and triumph, or martyrdom and Paradise. Then, creation must inevitably live and die, so in Jihād, their life and death are utilized for their utmost happiness in this world and the Hereafter. In abandoning it, there is the loss of both happinesses or their diminishment. Some people desire strenuous deeds in religion or worldly life despite their little benefit. Jihād is more beneficial in both than any strenuous deed. One may desire to elevate himself until death meets him; the death of a martyr is easier than any other death, and it is the best of deaths. If the basis of legitimate fighting is Jihād, and its objective is that the religion be entirely for Allāh and that the word of Allāh be supreme, then whoever prevents this is fought by the consensus of Muslims. As for those who are not capable of resistance and fighting, such as women, children, monks, the elderly, the blind, the chronically ill, and the like, they are not killed according to the majority of scholars, unless they fight with their words or actions, although some of them permit the killing of everyone merely for disbelief, except for women and children, as they are property for the Muslims.

The most emphatic obligatory Jihād is against the disbelievers and those who refuse some aspects of the Sharī‘ah, such as those who withhold Zakāh, the Khawārij, and their like. It is obligatory both offensively and defensively. If it is offensive, it is a communal obligation (farḍ ‘alā al-kifāyah); if some undertake it, the obligation is lifted from the rest, and the merit belongs to those who undertook it, as Allāh ta‘ālā said: *{Not equal are those believers who sit (at home) and receive no injurious harm.}* (An-Nisā’:95).

However, if the enemy intends to attack the Muslims, then repelling them becomes an individual obligation (wājib ‘alā) on all those targeted, and on those not targeted to assist them, as Allāh ta‘ālā said: *{And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty.}* (Al-Anfāl:72). And as the Prophet (peace and blessings be upon him) commanded to help a Muslim. It does not matter whether the man is a paid soldier for fighting or

not. This is obligatory according to ability on everyone, with his person and his wealth, whether few or many, walking or riding. As was the case with the Muslims when the enemy attacked them in the year of the Trench, Allāh did not permit anyone to abandon it. He permitted abandoning offensive Jihād to seek the enemy, in which He divided them into those who stayed behind and those who went out, but He condemned those who sought permission from the Prophet (peace and blessings be upon him), *{saying, "Indeed, our houses are exposed [i.e., unprotected]," while they were not exposed. They did not intend except to flee.}* (Al-Aḥzāb:13). This is defense of religion, honor, and lives, and it is fighting out of necessity. That (offensive Jihād) is fighting of choice for the increase of religion, its elevation, and for intimidating the enemy.

#### **As for Jihād against the Hypocrites:**

Jihād against the hypocrites is only by conveying the proof; otherwise, they are under the subjugation of the people of Islām. Allāh ta‘ālā said: *{O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.}* (At-Tawbah:73). Jihād against the hypocrites is more difficult than Jihād against the disbelievers. It is the Jihād of the elite of the Ummah and the heirs of the Messengers. Those who undertake it are few in the world, and those who participate in it and assist in it, though they are the fewest in number, are the greatest in rank before Allāh. Since one of the best forms of Jihād is speaking the truth despite severe opposition, such as speaking it in the presence of one whose power and harm you fear, the Messengers (peace and blessings of Allāh be upon them) had the greatest share of that, and our Prophet (peace and blessings of Allāh be upon him) had the most complete and perfect Jihād in that regard.

Jihād against the disbelievers and hypocrites has four levels: with the heart, the tongue, wealth, and the self. Jihād against the disbelievers is more specific to the hand, and Jihād against the hypocrites is more specific to the tongue.

As for his (the Prophet's) conduct with the hypocrites, he was commanded to accept their outward declarations and entrust their secrets to Allāh, and to strive against them with knowledge and proof. He was commanded to turn away from them and be harsh upon them, and to convey the eloquent word to their souls. He was forbidden to pray over them or to stand at their graves, and he was informed that if he sought forgiveness for them, Allāh would not forgive them. This was his conduct with his enemies, the disbelievers and the hypocrites. End quote.

### **Excerpts from the legacy of Shaykh ‘Abdullāh ‘Azzām on Education and its Fields**

We conclude this chapter (the topic of education and its fields) with words on education from a man who lived the experience of Jihādī education himself as a learner, teacher, educator, and mujāhid, until he met his Lord as a martyr on that path. May Allāh have mercy on him and accept him among the righteous. We excerpt some summaries from his great heritage, from the martyred mujāhid Shaykh, Abū Muḥammad ‘Abdullāh ‘Azzām, may Allāh have mercy on him:

#### **Characteristics of the Solid Mujāhid Base:**

To reach a Muslim society, vanguards are needed to bear the costs of the path. These vanguards must realize that those who step forward to save humanity are not ordinary people, but rather examples who deem everything cheap for the sake of their call. They must possess qualities, at the forefront of which are:

##### **1. To be Lordly (Rabbāniyyīn):**

*{rather, be Rabbaniyyin (learned men of religion who practice what they know and also preach others), because you are teaching the Scripture and because you are studying it.}* (Āl ‘Imrān:79). The Rabbānī is the knowledgeable doer. Sa‘īd ibn Jubayr said: "Rabbāniyyīn: i.e., wise and pious." Muḥammad ibn al-Ḥanafīyyah said on the day Ibn ‘Abbās died: "Today, the Rabbānī of this Ummah has died." *{And how many a*

*prophet [fought and] with him fought many Ribbiyyūn (religious scholars and worshippers). But they never lost heart for what afflicted them in the cause of Allāh, nor did they weaken or submit. And Allāh loves the steadfast.}* (Āl ‘Imrān:146). The Ribbī, as al-Ḥasan al-Baṣrī said: "The patient scholars. And the Ribbī is the Rabbānī because he recognized the Lordship of Allāh, worshipped Him, and was patient in what befell him."

He must be Rabbānī in terms of his movement, his call, his demeanor, his patience, his knowledge, and his action. Meaning, it should not be absent from his mind for a moment that Allāh is capable of all things, that He is the source of honor, and that He is his sufficiency and protector, who guards and watches over him. *{Is not Allāh sufficient for His Servant [Prophet Muḥammad]? And [yet], they try to frighten you with those [they worship] besides Him. And whomsoever Allāh sends astray, for him there is no guide. \* And whomsoever Allāh guides, for him there is no misleader. Is not Allāh Exalted in Might, Possessor of Retribution? \* And if you asked them, "Who created the heavens and the earth?" they would surely say, "Allāh." Say, "Then have you considered what you invoke besides Allāh? If Allāh intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy?" Say, "Sufficient for me is Allāh; upon Him [alone] rely the [wise] reliers.}* (Az-Zumar:36-38).

*{And if Allāh should touch you with adversity, there is no remover of it except Him. And if He should touch you with good - then He is over all things competent.}* (Al-An‘ām:17).

The caller must keep in mind that Allāh is capable of all things, and then declare to the ignorant masses: *{Say, [O Muḥammad], "Call upon your 'partners' and then conspire against me and give me no respite. \* Indeed, my protector is Allāh, who has sent down the Book; and He is an ally to the righteous.}"}* (Al-A‘rāf:195-196).

One must derive his help, his honor, and his inspiration from Allāh. Whoever steps forward to save people must be stronger than them through Allāh. Whoever steps forward to purify people must be purer than them. And whoever steps forward to elevate people must be higher than them.

## **2. Detachment in Da‘wah from Worldly Benefits and their Immediate, Close Fruits:**

For all the Prophets came saying: *{And I do not ask you for it any payment. My payment is only from the Lord of the worlds.}* (Ash-Shu‘arā’:145). This verse was repeated many times on the tongues of the Messengers (peace and blessings of Allāh be upon them) in Sūrat Ash-Shu‘arā’.

Therefore, when the Messenger of Allāh (peace and blessings be upon him) presented Islām to Banū ‘Āmir ibn Ṣa‘ṣa‘ah, Buḥayrah ibn Firās, one of its men, said to him: "Tell me, if we pledge allegiance to you in your affair, and then Allāh gives you victory over those who oppose you, will the authority be ours after you?" The Messenger of Allāh (peace and blessings be upon him) said: *"Authority belongs to Allāh; He places it where He wills."* So they refused him.

The Messenger of Allāh (peace and blessings be upon him) did not know that he would be victorious, or that this religion would be made manifest by Allāh in his lifetime and at his hands. Rather, his Lord addressed him saying: *{So, whether We take you away [in death], indeed, We will take retribution upon them. \* Or We show you that which We have promised them, indeed, We are over them competent.}* (Az-Zukhruf:41-42).

But the Messenger of Allāh (peace and blessings be upon him) believed that this religion would triumph, and he would not promise or take a pledge from any Muslim except for Paradise. He said this to the persecuted and tormented: *"Patience, O family of Yāsir, for your appointment is Paradise."*

And he (peace and blessings be upon him) said on the day of the Second Pledge of al-‘Aqabah to the Anṣār: *"I take your pledge that you will protect me as you protect your women and children."* They said: *"Then what is for us, O Messenger of Allāh, if we fulfill [this]?"* He said: *"Paradise."* So the pledge and the transaction are with Allāh for Paradise, and the pledge in this world is for working towards Paradise.

*{Indeed, Allāh has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allāh, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur’ān. And who is truer to his covenant than Allāh? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.}*  
(At-Tawbah:111).

### **3. Building the Solid Base:**

Attention must be paid to cultivating exemplary individuals, not to increasing numbers, because people are only changed by the actions of exemplary individuals and unique figures.

We must focus on quality, not quantity. A patient and truthful group, even if small, will be victorious by Allāh’s permission. *{How many a small company has overcome a large company by permission of Allāh. And Allāh is with the patient.}* (Al-Baqarah:249).

This solid base is what restored the entire Arabian Peninsula to Islām during the days of the Apostasy (Ridda), because among its examples was Abū Bakr, who cried out when they informed him of the tribes' apostasy: "By Allāh, if they withheld from me a young female goat – a kid – that they used to give to the Messenger of Allāh (peace and blessings be upon him), I would fight them for it or perish in the attempt." Then he said: "Will the religion diminish while I am alive?" In another narration: "If they withheld from me a ‘iqāl – the rope used to tie a camel."

Abū Bakr insisted on dispatching Usāmah's army, and he replied to those who tried to persuade him to delay it, saying: "By Him besides Whom there is no other god, if dogs were to drag the feet of the wives of the Prophet (peace and blessings be upon him), I would not recall an army dispatched by the Messenger of Allāh." In another narration: "If I thought that wild beasts would snatch me away, I would still dispatch Usāmah's mission." In this decisive moment after the death of the Messenger of Allāh (peace and blessings be upon him), Allāh provided a resolute man – Abū Bakr – to save an entire nation from extinction and ruin with his stance.

It is necessary to cultivate solid exemplary individuals who are resistant to temptation and do not accept being bought or sold by enemies or friends. It is necessary to cultivate unique individuals who do not accept dissolution in the acids of the Jāhilī (ignorant) society, nor do they become effeminate in its imbalanced conditions; solid elements that carry the society and the call on their shoulders. We want solid branches that do not bend with the winds of society, nor do they sway with its desires.

The Islamic army's crossing of the Tigris River during the conquest of Iraq and Persia while it was flooding was one of the issues that astonished historians and puzzled them in its interpretation: the army crossing the Tigris without losing a single individual from its numbers. But the more amazing issue is that this army waded through the seas of the two greatest civilizations – the Romans and the Persians – without losing anything of its character or its religion.

Salmān al-Fārisī sat on Kisrā's throne after Allāh had humiliated him and toppled his throne. Kisrā used to weep and say: "I have only a thousand cooks left, how can I live with only this number?" Meanwhile, Salmān – the Muslim emir of Persia – spent only one dirham each day.

#### **4. The Callers Building Themselves with True Knowledge and Sincere Worship:**



The caller must connect himself, or his shaykh must connect him, to the Noble Qur'ān through recitation, proper articulation (tajwīd), interpretation (tafsīr), and knowledge of its rulings. The Muslim must build himself within the corridors of mosques, where there is tranquility, mercy, angels, and spiritual retreat (i'tikāf).

He should choose good companionship that guides him to Allāh. And you, my brother, should strive to connect with those whose state guides you to Allāh, and whose speech reminds you of the Hereafter. Do not forget the night prayer (qiyām al-layl), for it has a profound effect on building the Muslim personality and purifying the soul. Night prayer was the practice of the righteous, as was voluntary fasting, especially on Mondays and Thursdays.

There must be constant remembrance (dhikr) to revive the heart, protect it from Satan and his whispers, and fortify the soul against overwhelming desires and inclinations.

Likewise, accustoming the soul to gratitude in times of ease, patience in times of affliction, seeking forgiveness for sins and mistakes, and training the soul to be patient with the hardships of the path, the sacrifices of the creed, and the difficulties of the journey.

Time must be utilized for beneficial reading, or worship and work. It is not permissible for us to kill our lives with empty gatherings and nights devoid of benefit.

You must ensure the development of a correct perception of ourselves through the Book of Allāh, the Sīrah of the Messenger of Allāh (peace and blessings be upon him), and the lives of the righteous predecessors. End quote. (Al-Dhakhā'ir, vol. 1, p. 773).

**The Effect of Sins on the Muslim:**

Whoever finds Allāh, finds everything; and whoever loses Allāh, loses everything. Whoever knows Allāh tastes the happiness of both abodes, and whoever forgets Allāh, He makes him forget himself. *{And be not like those who forgot Allāh, so He made them forget themselves. Those are the defiantly disobedient.}* (Al-Ḥashr:19).

The Ninth Truth: The Law of Sins and Calamities – People’s calamities are of two types: calamities of the Prophets – and they are infallible from sins – to raise their ranks, and calamities of non-Prophets – those who are not infallible – to expiate their evil deeds and then raise their ranks.

The law states: Sins lead to calamities.

Calamities + Patience = Forgiveness of sins.

This law is inscribed in the Book of the Lord of the Worlds: *{And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much.}* (Ash-Shūrā:30).

This law was summarized by our master ‘Alī (may Allāh be pleased with him) in his saying: "No calamity descends except due to a sin, and no calamity is lifted except by repentance."

Al-Ḥasan said: It has reached us that no one is scratched by a stick, nor stumbles, nor has a vein throb except due to a sin, and what Allāh pardons is more. Al-Qurṭubī said: Al-Ḥasan said: When this verse was revealed, the Prophet (peace and blessings be upon him) said... and he mentioned the ḥadīth.

In the authentic ḥadīth: *"By Him in Whose Hand is my soul, no fatigue, nor illness, nor anxiety, nor sorrow befalls a believer, but Allāh expiates some of his sins thereby, even the thorn that pricks him."*

In the two Ṣaḥīḥs, from Abū Sa‘īd and Abū Hurayrah (may Allāh be pleased with them both), from the Prophet (peace and blessings be upon him): *"No Muslim is*

*afflicted with fatigue, nor illness, nor anxiety, nor sorrow, nor harm, nor grief, even the thorn that pricks him, but Allāh expiates some of his sins thereby."*

Ibn Khayrah – one of the companions of ‘Alī (may Allāh be pleased with him) – said: "Part of [the consequence of] sin is: weakness in worship, hardship in livelihood, and difficulty in pleasure." It was asked: "In pleasure?" He said: "He does not encounter a lawful pleasure but someone comes to spoil it for him."

Mālik ibn Dīnār says: "If you see hardness in your heart, weakness in your body, and deprivation in your sustenance, know that you have spoken about what does not concern you."

This law encompasses all aspects of life: physical and psychological illnesses, straitened sustenance, hardship in living, intensity in life, withholding of rain, desolation on earth, and drought in crops – all of this is due to sins.

It is mentioned in the authentic ḥadīth narrated by Ibn Mājah and al-Ḥākim from Ibn ‘Umar, traced back to the Prophet (marfū‘): \*"I was the tenth of ten Muhājirīn with the Messenger of Allāh (peace and blessings be upon him). The Messenger of Allāh (peace and blessings be upon him) turned his face towards us and said: O company of Muhājirīn, there are five traits, I seek refuge in Allāh that you should witness them:

1. Immorality never appears among a people to the extent that they commit it openly, but they will be afflicted with plagues and diseases that were not known among their predecessors who passed away.
2. A people never reduce [their measures in] the bushel, but they will be afflicted with years [of drought], severity of provisions, and the tyranny of the ruler.
3. A people never withhold the Zakāh of their wealth, but rain will be withheld from the sky; were it not for the animals, they would not receive rain.

4. A people never break a covenant, but Allāh will set an enemy against them from other than themselves, who will take some of what is in their hands.
5. Their leaders never fail to rule according to what Allāh has revealed in His Book, but He will make their violence among themselves severe."\*

Aḍ-Ḍaḥḥāk said: No man learns the Qur'ān and then forgets it except due to a sin.

Murrah al-Hamadānī said: I saw a sore on the back of Shurayḥ's hand, so I said: O Abā Umayyah, what is this? He said: This is for what your hands have earned, and He pardons much.

Ibn 'Awn said: "When Muḥammad ibn Sīrīn was overcome by debt, he became grieved because of it. He said: I do not know [the cause of] this grief; this is due to a sin I committed forty years ago."

'Ikrimah said: No calamity afflicts a servant, great or small, except due to a sin for which Allāh would not have forgiven him except through it, or to attain a rank he would not have reached except through it.

This statement of 'Ikrimah is the essence of the law of calamities: they are either due to a sin, so the calamity comes to expiate it, or because Allāh loves the person and wants to raise his rank with Him, so He afflicts him with calamity. However, this also happens to the righteous whom Allāh wants to elevate in rank, due to their sins and lapses.

The Companions (may Allāh be pleased with them) understood this law, so you see them interpreting events through it. Al-Ḥasan said: We visited 'Imrān ibn al-Ḥuşayn, and a man said: I must ask you about the pain I see in you. 'Imrān said: My brother, do not do that. By Allāh, I love the pain, and whoever loves it is among the most beloved people to Allāh. Allāh ta'ālā said: *{And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much.}* (Ash-Shūrā:30). So this is for what my hands have earned, and my Lord's pardon for what remains is greater.

Aḥmad ibn Abī al-Ḥawārī said to Abū Sulaymān ad-Dārānī: Why do wise people remove blame from those who wrong them? He said: Because they know that Allāh ta‘ālā only afflicted them due to their sins.

This law (sins are the cause of calamities) is mentioned in many verses and Ḥadīth, and on the tongues of the noble Companions and the righteous Salaf, as we have cited glimpses from their light previously. In the Noble Book: *{Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].}* (Ar-Rūm:41).

You perceive through the noble composition the vast mercy of Allāh, in that the corruption was a punishment for some of the people's sins. But if Allāh were to hold the creatures accountable for all their sins, He would not leave upon its surface any creature. *{And if Allāh were to impose blame on the people for their wrongdoing, He would not have left upon it [the earth] any creature. But He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it].}* (An-Naḥl:61).

Imām Aḥmad narrated from ‘Umar ibn al-Khaṭṭāb: "Villages are on the verge of ruin while they are prosperous? He said: When their wicked ones rise above their righteous ones, and the tribe is led by its foolish ones."

Imām Aḥmad narrated from Ṣafiyyah who said: Medina was shaken by an earthquake during ‘Umar’s time. He said: O people, what is this? How quickly you have innovated! If it returns, you will not find me in it. So ‘Umar interpreted the cause of the earthquake as the sins that had been newly committed in Medina.

One might say: The cause of an earthquake is a geological matter of the earth, from contractions in the earth’s crust or otherwise. We believe in this apparent cause with him, but what is the real cause that resulted in Allāh commanding the earthquake? It is sins, and sins only.

Imām Aḥmad narrated with his chain from ‘Umar that he said: I heard the Messenger of Allāh (peace and blessings be upon him) say: *"When people become miserly with the dīnār and the dirham, and they engage in ʿīnah transactions (a type of transaction involving subterfuge to earn interest), and they follow the tails of cattle (i.e., become engrossed in agriculture at the expense of other duties), and they abandon Jihād in the way of Allāh, Allāh will send down a calamity upon them, and He will not lift it until they return to their religion."* (Narrated by Abū Dāwūd with an authentic chain of narration).

Ibn al-Qayyim said: Indeed, the calamities resulting from sins encompass animals, insects, and beetles in their holes. Allāh ʿazza wa jall says: *{Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allāh and cursed by those who curse.}* (Al-Baqarah:159-160).

The Prophet (peace and blessings be upon him) said: *"Those who curse: the creatures of the earth."* (Narrated by Ibn Mājah with a ḥasan isnād).

Mujāhid and ‘Ikrimah said: They are the insects and animals that are afflicted by drought due to the sins of evil scholars who conceal knowledge, so they (the creatures) curse them.

Ibn Mas‘ūd said: The beetle is almost punished in its hole due to the sin of the son of Adam.

Abū Hurayrah said: By Him in Whose Hand is my soul, the houbara bustard dies... in its nest due to the oppression of the oppressor.

‘Ikrimah said: The creatures of the earth and its vermin, even dung beetles and scorpions, say: We are denied rain due to the sins of the children of Adam.

Indeed, the destruction of previous nations, the ruin of their civilizations, the devastation of their produce, and the crushing of their children were due to

deviation from Allāh's path and their denial of Him. *{And We had already destroyed generations before you when they wronged}* (Yūnus:13). *{But those who do not believe in the Hereafter are in punishment and distant error.}* (Saba':8).

Those whose insights were blinded, who denied their natural disposition (fiṭrah), and denied their Hereafter, are in continuous torment, perpetual misery, ongoing wandering, and settled Hellfire in this world and in the Hereafter. Otherwise, tell me, by your Lord, what drowned the earth with its living beings, its trees, and its people in the time of Noah (peace be upon him) except turning away from Allāh's path?

What destroyed 'Ād of Iram, with lofty pillars, making it like uprooted palm trunks, except distancing from Allāh's religion? What sent the shriek upon Thamūd, so they became like the dry stubble of an enclosure-builder, except turning away from Allāh's path? Is this sufficient for you? Or must you pass by the ruins of Madyan, and the ruins of the Companions of the Wood (Aṣḥāb al-Aykah) to realize that the consequence of turning away from Allāh's religion is dire, and its end is perilous? We will see in detail through the coming pages how sins cause straitened sustenance, defeat in battle, and forgetfulness of knowledge.

Regarding sustenance: *"Indeed, a man is deprived of sustenance by a sin he commits."* (Narrated by Aḥmad). The wording of Ibn Mājah from Thawbān is: The Messenger of Allāh (peace and blessings be upon him) said: *"Nothing increases lifespan except righteousness, and nothing repels fate except supplication, and indeed, a man is deprived of sustenance by a sin he commits."* (Az-Zawā'id states its chain of narration is ḥasan).

It is mentioned in the ḥadīth narrated by al-Ḥākim, who said its chain of narration is authentic, from Abū Hurayrah, from the Prophet (peace and blessings be upon him): *"A prophet from among the prophets went out to pray for rain, and he saw an ant raising its legs to the sky. He said: Go back, for your supplication has been answered*

*because of the ant."* In some of its narrations: *"O Allāh, we are a creation from Your creation, so do not hold us accountable for [the sins of] the children of Adam."*

As for defeat in battle, the saying of Allāh ta‘ālā: *{Indeed, those of you who turned back on the day the two armies met [at Uhud], it was Satan who caused them to slip because of some [blame] they had earned. But Allāh has already forgiven them. Indeed, Allāh is Forgiving and Forbearing.}* (Āl ‘Imrān:155). So, defeat in battle was a result of some sins. As for knowledge, it is narrated from Ibn Mas‘ūd, traced back to the Prophet (marfū‘): *"Indeed, a man commits a sin and is thereby deprived of something of sustenance, and indeed, he commits a sin and thereby forgets a chapter of knowledge he had learned, and indeed, he commits a sin and is thereby prevented from qiyām al-layl (night prayer)."*

We will see all this in detail as we knock on the doors of human happiness one by one, and we realize the impact of obedience to Allāh on happiness, and the result of sins being the occurrence of calamities, tribulations, misery, and ruin. The truth is that this principle is the sum of the entire matter in this religion; indeed, the essence of Allāh's religion is this principle. Therefore, man cannot give it its due right, even if he is among the great scholars and their masters, so how can a small, ignorant servant like myself do so? And if we give examples, they are merely to clarify the principle, not to be exhaustive, for the examples are many from Qur’ānic evidence and prophetic Ḥadīth. Let us see some examples that bear witness to this great principle. This passage is cited from *al-Dhakhā’ir*, volume 1, pages 779-785.

Sheikh ‘Abdullāh ‘Azzām, may Allāh have mercy on him, wrote in a letter to one of his friends:

"Set aside the internal and external circumstances our brothers are going through, and their preoccupation with matters; there are many things greater than these, more exalted in mention, and more cherished in status. As for the zeal of the



brothers, I hope to Allāh that it serves as a bridge between the believers, and that sanctities are preserved, honors protected, and dignities maintained.

My own person is of no concern to me, nor are the hardships I encounter for the sake of Allāh and in seeking His pleasure, as I strive to restore the absent obligation to the lives of Muslims and to ensure that the interpretations of the texts on combat are not perverted, nor reduced to pre-programmed phrases and neatly arranged sentences, penned by someone with an idle mind, lounging on a sofa in air-conditioned comfort. We want Jihād to return to the lives of Muslims. We want to breathe as we wish. We want our hearts not to have their beats counted, and our mouths to speak as they wish and when they wish, not to live with muzzled mouths, tied hands, and shackled feet. Working for Islām has become a fiery sermon, an elegantly bound book, or someone sitting behind a desk contemplating how Islām should be, while people view Islām from their ivory towers, moving in a vacuum, working in a vacuum, and producing nothing but a vacuum. There must be a group of Muslims to spearhead the process of transferring Islām from paper to the ground, and we ask Allāh that we be among them. There must be a vanguard that sacrifices all it possesses and lives for, for the cause of fighting—not Jihād with the pen and tongue. There must be an elite that bears the costs of reviving Jihād in people's reality after it has become a forgotten matter. Thus, we have taken our stand here, seizing the most precious opportunity of our lives, attempting to unite Muslims upon this profound understanding. We have stood, striving to fulfill the covenant established between us and the Lord of the Worlds: *{Indeed, Allāh has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allāh, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'ān. And who is truer to his covenant than Allāh? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.}* (Al-Tawbah: 111)." This

concludes the letter from Sheikh ‘Abdullāh ‘Azzām, as cited in *al-Dhakhā’ir*, volume 1, page 793.

At the end of this chapter on the theory of integrated education, I return to say:

Indeed, Jihād today is an individual obligation upon every Muslim. Yes, this is what we say and to this we call. However, our mission as advocates of Jihād and resistance does not end here; rather, it begins here. We must educate those who have answered the call to Jihād and provide them with the means for integrated education.

Through what Allāh has blessed me with, by way of engaging with Jihādī experiences and accompanying numerous mujāhidīn across various causes and arenas, I have observed a significant disparity, a vast difference, between a mujāhid who has received a portion of education and one who has missed out on this benefit. I saw a huge disparity between a mujāhid who understood his combat doctrine, knowing who he is and what he wants, and another brought by emotion and enthusiasm. I observed a clear distinction between a mujāhid who has received a share of behavioral and moral education, and whom Allāh has blessed with a portion of worship and devotion, and others who were deprived of that. The same can be said for the difference between a mujāhid who comprehends the events unfolding around him and another who is oblivious to the workings of the world. Similarly, in combat and on the battlefield, a vast distinction emerged between a mujāhid who had undergone preparation and patiently persevered through training and garrison duty, and others who, driven by an eagerness for combat, bypassed this stage and rushed to the field, only to prove less effective and impactful when the battle commenced.

These distinctions, particularly in behavior and ethics, became manifest when adversities and trials beset us, and we entered a phase of hardship and pursuit. The true character of men was then revealed: sincerity, steadfastness, courage,

generosity, altruism, dedication, sacrifice, the ethics of brotherhood, and the qualities of the truthful, sincere, and capable individuals upon whom Allāh had bestowed His grace, all came to the fore.

The opposites of these also appeared, such as the pettiness of souls and the slipping caused by Satan, even among some mujāhidīn, and indeed, some of their veterans. We ask Allāh for well-being and protection in this world and the Hereafter.

The reality is that any deficiency in the domain of education can be compensated for with the assistance of fellow mujāhidīn companions, with the exception of a weak creed, a lack of devotion, poor character, and a deficiency in chivalry.

Indeed, a weak creed engenders faintheartedness and potentially leads to apostasy. Similarly, a deficiency in devotion and worship breeds harshness and alienation. Poor character and inadequate upbringing are not easily rectified and bring hardship upon the individual, as well as tribulation upon those who are tested by his companionship.

Devotion, abundant supererogatory acts of worship, and consistent servitude instill the companionship and love of Allāh, reflecting upon the individual as gentleness and light. As for excellent character, it encompasses the good of both this world and the Hereafter. This alone is sufficient for its possessor to attain the highest stations of Paradise through Allāh's mercy. We ask Allāh for His immense grace.

Let no one claim that the program for various types of education I have indicated is too extensive or requires a prolonged period. This is because such development naturally accompanies an individual throughout a normal life, cultivated through the habit of reading, commitment to mosques, and attending lessons of knowledge. However, in situations of full dedication to Jihād and garrisoning in camps and on the front lines, the potential for achievement is immense, provided there is leadership that gives the matter of education the attention it merits. This is because

the individuals arrive with a mindset prepared for learning and are dedicated to the cause of Allāh around the clock.

We experienced years during our commitment to Jihād in Syria where hundreds of mujāhidīn were fully dedicated yet received only limited education. Most of their time was squandered, and only those who were diligent in developing themselves and managing their time benefited. Similarly, in both phases of the Afghan Jihād, much time was wasted for the majority of people. Some, however, benefited through the efforts of certain organizations or through personal initiative, achieving commendable results.

Therefore, whoever intends to engage in Jihād must prioritize this matter for himself and for those with him. Time is a blessing from Allāh for which the servant will be questioned, and the period of youth, in particular, is a blessing from Allāh for which he will be questioned. The same applies to every blessing.

# **Theories of Preparation, Funding, and Action**

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## **The Military Theory of the Global Islamic Resistance Call**

This chapter, in its entirety, is the heart of this book. The entire book was written for its sake, and all introductions and chapters were arranged to lead up to it. It is the essence and summary of our idea.

This was the initial concept for the Resistance Call that I first articulated in the inaugural statement in late 1990 and published in early 1991. For the sake of its core, I returned to Afghanistan during the Ṭālibān era and made a desperate attempt to transform it into a living project active on the ground. However, Allāh decreed, and events overtook us, diverting us to our current situation, yet our hope in Allāh remains immense.

As is our method, the formulation of our military theory emerged from studying our own experiences within the Jihādī current, through firsthand suffering and engagement with its various stages, in accordance with the methodology of practical theory that I have defined.

Theories such as these are successfully formulated, by the grace of Allāh Almighty, only by those actively involved. They are written for the field, and the particulars of their ideas are assembled in the field, during moments of reflection in the rest periods of the mujāhidīn warriors. We ask Allāh to make us among them.

I draw attention to an important matter:

Most of what I will mention here is specific movement-related and military independent reasoning (ijtihād), based on personal experiences, study, comparison, and dialogue with experienced leaders and cadres of the mujāhidīn. Most of these topics are not matters of creed or rulings of lawful and unlawful, but rather opinions built upon lessons from experience in issues of judgment, war, and stratagem.

I laid the initial seed and the core of the idea in the summer of 1991, as the omens of Desert Storm and its fierce winds were bearing down on us in Afghanistan. I then

developed it further amidst the upheavals and tribulations of the latest Jihādī experiences in Algeria. Subsequently, I refined it in the garrison camps and on the front lines in the Islamic Emirate in Afghanistan and attempted to implement it in cooperation with the Islamic Emirate. Then came September, after which I dedicated myself entirely to formulating it in its final form, as the unjust pursuits forced us into a state akin to imprisonment and house arrest. One of the benefits of this was the opportunity to dedicate time to following events, thinking, reviewing, and writing. Approximately three years have passed since the fall of Afghanistan until now, during which historic transformations have occurred, wherein events have altered the face of civilization and the course of history. American campaigns, with their new military methods and comprehensive onslaughts in every sphere, were launched, confirming to me the validity of these ideas – and Allāh knows best – increasing my conviction in them and helping me to develop and adapt them to suit the new reality. The material balance of power between us and our enemies was disrupted, then tipped in their favor, and then collapsed.

Materially and militarily, there are no balances or comparisons between us and them. If we decide on confrontation and consider it a religious obligation – as it truly is – I find no escape or alternative but to consider the only possible method, from the perspective of a theory for comprehensive confrontation, to be ideas such as those I will detail in this chapter, by Allāh’s permission. I ask Him for victory, facilitation, inspiration of truth, goodness, guidance, and sincerity, first and last, and that He crown His generosity with acceptance. Indeed, He is All-Hearing, All-Responsive.

### **A Review of Jihād Methods and Approaches in the Trajectory of the Jihādī Current (1963 - 2001)**

As I elaborated in the sixth and seventh chapters of the first part, Jihād began in the early sixties of the last century, and experiences continued until September 2001, when a new world began.

An observer of those experiences can classify Jihādī endeavors, in terms of confrontation style, into three Jihādī methods, under which all Jihād undertaken during that period falls.

The results of their performance were as follows:

The method of movement-based organizations (regional, clandestine, hierarchical). The method of open fronts and overt confrontations. The method of individual Jihād and small-cell terrorism.

### **The method of movement-based organizations (regional, clandestine, hierarchical)**

These are akin to the Jihādī experiences and organizations I mentioned earlier. They adopted Jihādī ideology and movement-based action within a regional scope, according to a clandestine system and a hierarchical network structure. The primary objective was to overthrow existing governments and regimes and establish an Islamic system through armed Jihād.

The summary of the results was:

1. Military failure and battlefield defeat.
2. Security failure and the dismantling of organizations.
3. Da’wah failure and inability to mobilize the Ummah.
4. Educational failure due to secrecy.
5. Political failure in not achieving the objective.

**Net Result:** Complete failure on all fronts.

## **The method of open fronts and overt confrontations**

This pertains to experiences that occurred in open confrontation arenas, the most famous of which are the recent experiences in Afghanistan, Bosnia, and Chechnya. These confrontations adopted a method of engagement through fixed bases and semi-conventional guerrilla warfare. The summary of the results was:

1. Overwhelming military success.
2. Security success that hindered the role of intelligence agencies.
3. Proselytization success that led to mobilizing the Ummah behind those causes.
4. Relative educational success in camps and on fronts.
5. Political failure, except in Afghanistan where the Islamic state was established.

**Net Result:** General success, and complete success in Afghanistan.

## **The method of individual Jihād and small-cell terrorism**

This includes individual operations carried out by individuals or small groups. Examples of such operations include:

- Sayyid Nosair the Egyptian and his killing of the prominent Zionist Kahane.
- Ramzi Yousef al-Balushi and the first attempt to destroy the New York World Trade Center.
- The Jordanian Daqamseh who killed Zionists on the border.
- The Egyptian Salman Khater who killed Israeli border guards.
- Individual operations during the Gulf War, and the list goes on.

The summary:

1. Military success that shook the enemy's entity.

2. Security success because these actions do not lead to thwarting the generation of more cells.
3. Proselytization success that mobilized the Ummah.
4. Educational failure due to the absence of a program.
5. Political failure due to the absence of a program to transform it into a phenomenon.

**Net Result:** Success in confusing the enemy and galvanizing the Ummah.

If we come to discuss these three methods in search of the best method for confrontation today, we find the following:

**Firstly: The Method of Jihādī Organizations (Regional - Clandestine - Hierarchical)**

As I summarized in the preceding table, this method has resulted in complete failure in all aspects. I do not say this about this method as an external critic. Rather, I was (and to Allāh is the credit, and I ask Him for sincerity and acceptance) one of its leading figures, advocates, and movement theorists.

However, I view methods as means, not as idols. What proved its utility, we adopted; what time has rendered obsolete, we moved beyond, lest time render us obsolete along with it.

It is true that I mentioned in the historical account that the events of September eradicated the remnants of the Jihādī current's organizations – especially the Arab ones – and the repercussions of those events destroyed what remained of those organizations collectively, and most of their members were eliminated through killing and imprisonment. However, this is not the reason for the demise of this method. This method had practically ended ten years prior, since the advent of the New World Order in 1990.

Over the last decade of the past century, counter-terrorism programs managed to dismantle these organizations from a security perspective, defeat them militarily, isolate them from their popular base, tarnish their reputation, dry up their financial sources, and displace their members, plunging them into a vortex of fear, hunger, and loss of wealth and lives. This was a reality I knew, as did others like me among the veteran Jihādīs.

Gradually, those organizations faded away and dissolved. The remnants of their survivors became fugitives in the East and West, hunted along with their families and children, and the members of their organizations. They fled with their religion and ideas, hiding here and there, barely able to produce anything.

The regime of the perished Pharaoh, Hassan II, crushed the early Jihādī attempt by the Moroccan Youth organization against him in Morocco in its infancy in the early sixties.

This is what Chadli Bendjedid's regime did in Algeria in the mid-seventies with the Islamic State Movement organization, and without much effort.

The security apparatus of the tyrannical Ba'thist Nusayrī regime in Syria managed to eliminate the organization of The Fighting Vanguard of the Muslim Brotherhood after an armed uprising that lasted for about a decade, ten years before the New World Order and twenty years before September. It was utterly eradicated.

The criminal Pharaonic regime in Egypt, led by Hosni – may Allāh not bless him or his ilk – managed to eliminate all Jihād organizations in Egypt, one after another. The last among them were the Jihād Organization and the Islamic Group, which were eliminated in the mid-nineties. Egyptian intelligence dismantled their cells, and the government imprisoned most of their human components, years before the events of September.



The same can be said for what happened in Libya; Qaddafi's regime crushed the two main attempts in the mid-eighties and mid-nineties.

This recurred whenever Jihādī organizations clashed in every Arab and Islāmic country, even with the weakest security and intelligence regimes in Arab and Islāmic lands! I mention this briefly here, as a detailed account was provided in Chapters 6 and 7 of the first part of this book. This continued until the major liquidation and the overwhelming success of the Arab security system in Algeria recently (1991-1997), despite the abundant factors for success available to that endeavor. Then, the last Jihādī pulses of organizations in Yemen and Lebanon faded away at the end of the last century.

The local security system in our countries was able to eliminate those attempts, due to Arab and regional coordination. They achieved their results when that coordination reached the international level. Thus, as I detailed earlier, the summary of the outcome of that method of ours was:

(1) Our organizations were militarily defeated in every confrontation. Yes, we achieved victories in many battles, but we lost the war, in all experiences and confrontations. I am not here to argue with those who wish to be obstinate. Reality is the greatest witness.

(2) Our organizations were defeated from a security perspective; their cells were exposed, dismantled, and attempts to build them were aborted. The security system advanced to the level of preemptive strikes against attempts before their establishment or in their infancy.

(3) In those experiences, we recorded a dismal failure on the proselytization level. Jihādī organizations were unable to expand among the masses or become popular, despite the truth they carried. The number of their members did not exceed hundreds, perhaps even tens, in countries with populations in the millions.

(4) Jihādī organizations also failed in terms of educating their members, preparing them, and qualifying them for confrontation intellectually, ideologically, methodologically, in terms of security, politically, and militarily, except in limited cases, especially after confrontations began. This was because none of those organizations could complete their preparation and building programs under the slogan "Building Through Battle," as secrecy and security conditions prevented it. Thus, cadres and elements formed through long-term education were consumed, leading to a prevailing low educational level in subsequent ranks. This occurred in most experiences.

(5) Ultimately, as a result of the comprehensive failure in the details, a comprehensive failure manifested in the inability to achieve the objectives of the general project.

Now, let us draw attention, through this summary, to the fate of these methods in light of our current reality after the launch of the New World Order, especially after September and the counter-terrorism campaigns:

If our failure using the method of (regional, clandestine, hierarchical organizations) in confronting local security regimes over the past decades was total, how then can we face the security apparatus of the New World Order and the launch of the global war on terrorism with all its security, military, intellectual, political, and economic means?! It is no longer possible. Indeed, insisting on this method, given these contemporary realities, is, in my opinion, a form of suicide and an insistence on failure, reaching the level of the crime of deluding simple Muslim youth enthusiastic for Jihād. It means bearing the responsibility for leading them to perdition down paths proven to be failures, a discovery for which we paid with pure blood.

The defect was not in the method of organizations nor in organizations in general. Rather, it was the transformations of time and the realities of the new situation after

1990 that rendered those methods obsolete. I gave an example of this in some lectures in Afghanistan to clarify the point, and I repeat it here.

If you had a good, strong, and excellent electricity generator, but it operated only on the old 110-volt system, and then, as happened in our countries, all electrical power sources were converted to 220 volts, what would happen if you insisted on using it? The generator would burn out, damage your electrical system, and perhaps electrocute you with it! It is self-evident that the fault is not with the generator; it was sound and functional in its time. However, the new surrounding circumstances have made it obsolete, and its natural place is now in a museum, in a corner of a cabinet as a relic of the past. Your affection for it, your beautiful memories with it, and the fact that it is an heirloom from your parents will change nothing about reality.

The generator is no longer fit for use; time has changed, and it has been decommissioned. This is what the New World Order did to our organizational "machines" (regional, clandestine, hierarchical), despite their excellence. Therefore, significant phenomena have occurred, and we note our observations here:

The battle between governments and Jihādī organizations during the sixties, seventies, and eighties lasted for many long years until governments were able to eliminate the Jihādī organizations. This was after fierce battles and significant losses for the governments. The Jihād in Syria, for instance, took about ten years of confrontation (1973-1983). In Egypt, it was similar or even longer. But look at Algeria: despite the tremendous resources and excellent conditions for the Jihādī movement, the attempt was destroyed within four years (1992-1995)! However, the confrontations and attempts that occurred in the late nineties and the beginning of the twenty-first century took only a few days to eliminate! In Lebanon, Abū ‘Ā’ishah's organization, may Allāh have mercy on him, which took several years to build, was destroyed in five days! The movement of Abū al-Ḥasan al-Miḥḍār, may

Allāh have mercy on him, in Yemen was eliminated in three days, and so on! This proves that this old machine is no longer fit for anything but to burn and to burn its owners if they insist on operating and continuing with it as it is. There are other observations.

Regional and international margins for the operation of clandestine regional and international organizations, even non-Islāmic ones, were closed off due to the establishment of the New World Order after 1990, especially after September 2001. Previously, there were several poles in the pre-new global political system. There were the Eastern and Western blocs, and within the Western bloc, there were different axes, national interests, and disputes. This enabled those rebelling against certain regimes, which were appendages of a particular international axis, to seek refuge in the territory of a state from another axis and resume their activities. Organizations received support, felt secure, established safe havens, grew, and were funded. Thus, those rebelling against Abdel Nasser in Egypt, which belonged to the Eastern axis, fled to Saudi Arabia under King Faisal, who belonged to the Western axis. Those opposing Saddam operated from Syria, just as the Muslim Brotherhood and the Fighting Vanguard operated against the Syrian regime from Iraq and Jordan. Jihādīs, Islamists, and political opponents from every country roamed many parts of the world, obtained political asylum, and operated secretly across borders, etc.

However, once Russia fell and the unipolar system (America) emerged, most countries, especially small ones, became appendages of a single pole that imposed a unified policy. The margins between these appendages and axes were eliminated. Thus, small states, parties, and forces lost those margins and were forced to comply with the dictates of the policy of the dominant global system. The weaker the state, organization, or entity, the greater its loss under this New World Order. Among the biggest losers in this upheaval were clandestine resistance organizations and opposition parties. They were forced to cease operations, dissolve, surrender, or repent and reconcile with their governments.

Otherwise, the only other option was liquidation. One of the most horrific examples was what happened to the Kurdistan Workers' Party (PKK) and its leader, Abdullah Öcalan. It was one of the most powerful military opposition parties in the world, with tens of thousands of fighters spread across camps and fronts in Turkey, Syria, northern Iraq, and Lebanon. It had supporters in northwestern Iran. Hundreds of thousands of Kurds in Europe, especially Germany, provided it with a certain percentage of their monthly income, amounting to resources in the hundreds of millions of dollars. It even had several satellite broadcast stations, etc. It was an organizational empire compared to Islāmic Jihādī organizations!

When the New World Order arose, and Syria entered the American axis out of fear and ambition, it was compelled, against its will, to dismantle its camps in Syria and Lebanon. Then, its leader was displaced to several countries, and subsequently abducted through the cooperation of the CIA, Mossad, and Turkish intelligence. Even Greece, Turkey's historical adversary, assisted in handing him over to Turkey. The party was dissolved. Its camps were destroyed. America expelled its remaining members from Iraq. Finally, those who remained announced their renunciation of the armed option and the formation of an opposition political party according to the standards of democracy and the New World Order! Meanwhile, the only hope for its imprisoned leader was merely to avoid execution!

Another example is the Irish Republican Army (IRA), a military organization whose history and roots extend back more than 100 years. It is a formidable organization with extensions in Irish communities in America, from which it received billions in support. It had sophisticated training camps in the United States and had training and support relationships with Western countries like Algeria and Libya, and with a number of Arab leftist organizations, etc. When the New World Order emerged, and Britain became a leading part of the American alliance axis, the IRA was forced into the peaceful option, disarmed, dismantled, and the story ended!

These are some glaring examples before us, and there are others. If we do not take heed from them, we have no one to blame but ourselves when 80% of our forces are wiped out in the repercussions of September within only two years! This is so we realize that the era of the "Tora Bora siege mentality" must end.

Times have changed, and we must design a method of confrontation according to the standards of the present time.

I repeat again: the main flaw is not in the structure of the organizations and their internal defects, although these were a primary cause. The principal flaw is due to a radical, revolutionary transformation in time and the realities of the situation that changed the face of history, the present, and consequently, the future.

## **Secondly: The Method of Open Fronts in the Pre-September World**

What is meant by open fronts are those in which mujāhidīn forces are overtly and permanently present, fighting enemy forces on open combat lines, or launching guerrilla warfare from those fixed areas. The clearest examples in our experiences are: the First Afghan Jihād, Bosnia, Chechnya, and then the Second Afghan Jihād during the Ṭālibān phase. As I said, this method, contrary to its predecessor, proved a number of things:

### **(1) Overwhelming Military Success:**

This was despite the enormous disparity in enemy numbers, equipment, weaponry, technology, and all material balances. In the first experience, the Afghan mujāhidīn, despite their poverty, along with the Arab and Muslim mujāhidīn with them – as previously explained – were able to defeat a superpower and, Allāh willing, furl its flags forever.

In Bosnia, a handful of Arab, Turkish, and Muslim mujāhidīn managed to tip the balance of power in the Serbian war of extermination. They performed wonders. Suffice it to mention that 60,000 American troops were stationed at sea off the

coasts of Bosnia and Serbia, and they stipulated for their entry into Bosnia after the Dayton Agreement that 600 Muslim mujāhidīn leave it! Each one of them instilled terror in a hundred soldiers of the great empire and its allies!

As for Chechnya, words cannot describe the military miracles that astonished the world, with a handful of men standing firm against the Soviet military machine! A nation of less than a million people, in a country not exceeding 50,000 square kilometers!

Thus, the believing mujāhidīn proved that in the fields of overt confrontation, they are unparalleled fighters, and the imbalanced scales between them and their enemies did not prevent them from achieving victories.

## **(2) Structural Security Success:**

Considering that the confrontations were overt, there was no significant role for the intelligence agencies of regimes to play in aborting those fronts. In fact, field combat participation served as a barrier where many infiltrators and intelligence operatives were discovered, leading them to repent or flee. Their work was limited to monitoring the movements of organizations that had sought refuge on those fronts, not in aborting the fronts themselves.

## **(3) Proselytization Success:**

This is the third matter of utmost importance. Those causes succeeded in mobilizing the Ummah by its hundreds of millions behind them. In contrast to organizational experiences, where even the most established Jihādī organizations could not mobilize the people in their limited region where they confronted regimes – not to mention that most of the peoples of the Islāmic Ummah had not even heard of them, let alone supported them! – in the case of open fronts, the Ummah, with its hundreds of millions, stood in support and aid. The best of its sons joined the fronts, and its elders and old women supplicated to Allāh, asking Him for victory for the mujāhidīn. Rich and poor Muslims alike donated their wealth and supported the Jihād.

The mobilization achieved for the Jihād of the fronts was overwhelming, and the call to those causes was astonishingly successful.

#### **(4) Educational Success:**

The Islāmic theory of education is based on the direct acquisition of knowledge and on good example and role modeling through interaction. This was the way of the Messenger of Allāh (peace and blessings be upon him) with the Companions (may Allāh be pleased with them), from them to the Successors, from these to the Followers of the Successors, then to the great scholars of the Salaf and the righteous of the Ummah, then to their students and disciples, and so on throughout history.

Unlike the impossibility of this under conditions of clandestine education, where neither time nor circumstance allows for providing genuine doses of education, and secrecy does not afford knowledge of the role model, leader, or shaykh, nor the possibility of being influenced by and emulating him, the Jihād of the fronts provided that. However, unfortunately, there was a significant shortcoming on the part of the leadership that oversaw that stage regarding attention to the issue of education in its various aspects. The masses focused on military training and combat. But this shortcoming does not negate two things: first, that education was possible; and second, that it did occur partially from some, and its impact was wonderful, as in the experiences of Afghanistan and Bosnia, and far greater than what occurred with the clandestine Jihādī experience.

#### **(5) Political Success:**

Political success is the realization of objectives and slogans. The goal of all Jihād was to repel the enemy and establish Islāmic rule. In the first Afghan experience, success was complete. After passing through trials and tribulations, the Jihād resulted in the establishment of the Islamic Emirate. The dream was realized, even if it was extinguished after a while; it will return soon, if Allāh wills. As for Bosnia, the goal was to save the Muslims from extermination, and this was achieved. However,



establishing an Islāmic state in the heart of Europe under the New World Order was not possible. I believe that what was achieved, given the circumstances, constitutes a large measure of success. As for Chechnya, the political project was not realized despite military successes, because the strategic realities of Chechnya as a country—its area, resources, and population size—make that an almost impossible matter. What was achieved in terms of perseverance is considered a historic gain.

Overall, political success is linked to factors beyond those we are studying in this section, which is military performance.

Thus, we can summarize that the experience of the fronts is considered successful as a method of confrontation when compared to the complete failure on all levels of the method of clandestine, regional, hierarchical organizations, despite the sincerity and sacrifice of their members and the gains and victories achieved, which were ultimately lost due to what we have previously mentioned. And the command of Allāh is a decree determined.

However, the theory of the resilience of fronts collapsed in the post-September 2001 world, with America's use of its phenomenal technological superiority and its employment of the strategy of air and missile decisiveness, along with absolute space and electronic dominance, as we will discuss later, if Allāh wills.

### **Thirdly: The Method of Individual Jihād and Small Cells**

This Jihādī method is very old. Perhaps its first experiences include the clandestine detachment of the noble Companion Abī Baṣīr and his famous story, when he formed the first guerrilla group in Islām, later joined by the noble Companion Abū Jandal. Among the evidence for this method is what happened at the end of the life of the Messenger of Allāh (peace and blessings be upon him), when al-Aswad al-ʿAnsī apostatized in Yemen, seized power there, and oppressed the Muslims. A blessed man, as described by the Messenger of Allāh (peace and blessings be upon him), from a blessed household, took on the matter. He acted individually on his

own initiative, assassinated al-Aswad al-‘Ansī, overturned the balance of power, and consolidated Islām in Yemen. Gabriel brought the Messenger of Allāh (peace and blessings be upon him) the good news of this decisive victory, achieved by a handful of proactive men.

Throughout Islāmic history, individual initiatives have been repeated. During the Crusades, amidst the corruption of princes and the decay of the Ummah, multitudes of resisting mujāhidīn confronted the crisis before the rise of the Zangid state and then the Ayyubid state. Many isolated detachments and groups fulfilled the obligation of Jihād. In contemporary Arab history, there is a famous story where a single mujāhid managed to tip the balance of power and influence the course of a major colonial campaign. This occurred when the mujāhid Sulaymān al-Ḥalabī, may Allāh have mercy on him, journeyed from Aleppo – my ancient city – in northwestern Syria to Jerusalem, where he sought a fatwa from one of its scholars regarding the killing of Kléber, the commander of the French campaign whom Napoleon Bonaparte had left in charge of Egypt. He reached him and killed him. This was one of the reasons for the departure of the French campaign from Egypt. The price for this was none other than Sulaymān al-Ḥalabī and his shaykh, who issued him the fatwa, attaining martyrdom in the path of Allāh, as they were both executed, may Allāh Almighty have mercy on them.

Since the Second Gulf War (Desert Storm) in 1990 and the rise of the New World Order, this method has revived. Since that time, dozens of individual operations have occurred here and there in various parts of the Arab and Islāmic world, and they continue to this day. Sayyid Nosair killed the Zionist fanatic Rabbi Meir Kahane in the United States, who was one of the harshest Jews against Muslims in Palestine and had a program to completely expel Palestinians from Palestine. His killing led to the dissolution and demise of his group. In 1993, Ramzi Yousef, one of the Arab Afghans (a Pakistani Baluchi), along with a group of mujāhidīn, attempted to blow up the World Trade Center in New York. In Jordan, a Jordanian border guard opened

fire on a number of Jewish female students who were mocking Muslim prayer, killing several of them. In Egypt, the heroic soldier Salman Khater, by his own individual decision, opened fire on a number of Jews on the Egyptian-Israeli border. On the Jordanian-Israeli border, dozens of crossing operations were carried out by young mujāhidīn, some of whom carried nothing but a kitchen knife, to attack Jewish patrols on the west bank of the Jordan River. In Beirut, a mujāhid climbed onto the roof of a building and fired several RPG rockets at the Russian embassy during one of Russia's campaigns against Chechnya. During the Gulf War, an elderly Moroccan man stabbed ten French tourists in Morocco. The body of an Italian was found in the Emirates. A young man stabbed a number of foreigners in Amman, Jordan, and opened fire on them. In Palestine, many individual operations are carried out by citizens revolting against settlers or occupation soldiers. In Pakistan, mujāhidīn killed a number of Americans and Jews. In Egypt, a citizen presented a letter to Hosni Mubarak and then stabbed him with a knife, whereupon he was killed by the guards.

In Jordan, a remarkable group of four individuals formed a cell to assassinate Freemasons in Amman. They managed to execute several of them, then were arrested after a clash, and some of them were martyred. And so on.

What is noticeable about this spontaneous method, which began to spread with the intensification of American campaigns against Muslim lands, the escalation of the Zionist project in Palestine, and the spread of news via satellite channels and communication networks, is the following:

### **1. Military Success:**

This can be inferred from the extent of awe and terror it instilled in the enemy, and its impact on their interests, to the extent that a few operations in 1994 prompted more than 34 heads of state, led by Bill Clinton, to convene the Sharm El-Sheikh summit on counter-terrorism.

## **2. Security Success:**

This is because these spontaneous operations by individuals and cells here and there, across the vast expanse of the world, without any connection between them, threw local and international intelligence agencies into a state of confusion. The arrest of those cells that were caught does not affect the operations of others who have no connection to them. I have benefited greatly from this observation in designing the operational concept for the cells of the envisioned Global Islamic Resistance Call.

## **3. Proselytization Success:**

This matter achieved great proselytization success, as it had a profound impact in igniting the spirit of Jihād and resistance in the Ummah. It transformed obscure individuals like Daqamseh, Salman Khater, Sayyid Nosair, and Ramzi Yousef into symbols of an Ummah, whose names are chanted by the masses, bringing solace to their hearts, and serving as role models for a generation of youth enthusiastic for resistance.

## **4. As for the Political Aspect:**

It is noticeable that these events remained at the level of reactions and emotional outbursts here and there, and did not numerically reach the point of being a phenomenon, despite the ferocity of the onslaught and the passage of time. There are reasons for this, which we will address when formulating theories of action and movement, if Allāh wills.

## **5. As for the Educational Aspect:**

The absence of a common methodology for these resisters meant that this phenomenon lacked an educational dimension. This is a flaw that can be remedied, as we shall see, if Allāh wills.

Thus, you also notice that this method has also registered relative success, especially in its impact on the enemy and its resilience against security abortion.

From a thorough study of these three Jihādī methods in the past stage, we can derive extremely important foundations:

(1) The end of the viability of operating according to the former method, through (regional, clandestine, hierarchical) organizations. Especially since after the events of September and the launch of American campaigns, the overwhelming majority of existing organizations were destroyed, and circumstances have made the possibility of establishing other organizations using this method impossible and futile.

(2) We must focus research on the method of open fronts and the method of individual Jihādī action through comprehensive resistance to develop them. This is for the purpose of deriving the appropriate military and movement theory for the upcoming stage, through methods that have proven their utility.

These are: action on open fronts, and clandestine resistance through individual Jihād and small cells.

However, before we discuss these two methods, it is worth drawing attention to an important matter: the necessity of instilling the idea of globalizing Jihād on all levels, as the enemy has imposed this. This is so that circumstances may help us to actually move according to our inherently internationalist beliefs. This is a self-evident aspect of our creed.

But our new method for Jihādī action in the Global Islamic Resistance Call is a global method and call. Likewise, our military theory, which we are currently discussing, relies on operating on a global horizon. This is fundamental to military movement, as well as being a political strategy and a religious creed.

### **The Idea of Belonging to the Totality of the Ummah and its Necessity for Jihād**

This is on the level of religious belief, psychological sentiment, geographical affiliation, and on every plane.

If we were to approach any Muslim now and ask him, "Where are you from?" he would mention his country: Egypt, Syria, Tunisia, Saudi Arabia, etc.

He would not initially mention his city to tell you he is from Damascus, Beirut, Cairo, or Tashkent, because his sense of belonging is oriented towards the Sykes-Picot borders that colonialism drew in his mind.

What we must now inculcate in the minds of the mujāhidīn determined to resist is the reality of feeling and belonging according to the saying of Allāh Almighty: *{Indeed, this, your nation, is one nation, and I am your Lord, so worship Me}* (Al-Anbiyā': 92).

Praise be to Allāh, the enemy's current military offensive has placed us within a single map, which they named the "Central Command Area of Operations," practically encompassing most countries and lands of the Arab and Islāmic world. Similarly, in the political sphere and the intellectual, economic, and civilizational onslaught, Bush has placed us on a single map covering the same region, which he politically termed the "Greater Middle East."

Thus, the enemy, by its attack on us, has globalized our cause, and praise be to Allāh. This helps those who were not aided by belief and understanding towards this internationalist way of thinking, which is one of the fundamentals of our religion.

It must be noted that this internationalist affiliation has an important military dimension that aids in understanding the military theory of the Global Islamic Resistance Call.

Strategically, it is based on the international dimension of the entire greater Islāmic homeland, and its success is impossible if we remove this global, international dimension from it.

If we were to consider the Jihād of fronts and decide to confront America on open fronts, we would find that for Jihād to succeed on a particular front, it requires

strategic conditions. These conditions are only available in limited areas of the Islāmic world. Meanwhile, those fronts need the mobilization of mujāhidīn from any Islāmic country, and support from various specializations from any country can fill a significant gap on those fronts when they arise.

Likewise, in individual clandestine Jihād, operating on an international and global horizon opens up prospects for such action irrespective of borders or region. The enemy occupies Iraq and confronts us there, and similarly in Palestine now. Is it incumbent upon a mujāhid in Tunisia, Morocco, or Indonesia to travel to Iraq to aid his brothers? A few might be able to do so, but it will become very difficult over time due to the cooperation of apostate regimes in the vicinity of confrontation zones with America against the mujāhidīn. However, any Muslim who wants to engage in Jihād and resistance can participate in this battle against America in his own country or any other place, and perhaps hundreds of times more effectively than he could if he reached an open confrontation zone.

Therefore, there must be a sense of belonging to the Ummah and its world, in the geographical, political, military, and every other sphere.

But it is strange that when one looks at these straight, curved, and wonderfully contorted lines that draw the maps of our countries, it is as if when the pens and rulers of the infidels from the colonial ministries drew them, they were etched into the minds and hearts of the majority of the sons of this Ummah. The astonishing thing is that this tragedy is only a few decades old, dating back to the fall of the unifying political entity of the Ummah in 1924, with the fall of the last symbolic Caliphs of this Ummah.

So, we must open the minds and hearts of the youth of the Ummah so that they feel a sense of belonging to the entire Ummah. This is fundamental in religion and creed, and it is likewise so in politics and strategic military conception.

Now let us turn to our military theory.

## **The Military Theory of the Global Islamic Resistance Call**

The military theory of the Resistance Call is based on adopting Jihād in two aspects:

1. The Jihād of individual terrorism and the clandestine work of small detachments completely disconnected from each other.
2. Participation in the Jihād of open fronts where its conditions are met.

We draw attention to the fact that:

The Jihād of individual or cellular terrorism, employing urban or rural guerrilla warfare tactics, is fundamental to exhausting the enemy and bringing it to a state of collapse and withdrawal, by Allāh's permission.

As for the Jihād of open fronts, it is fundamental to controlling territory to liberate it and establish the Sharī'ah of Allāh upon it, with Allāh's help.

Thus, the Jihād of individual terrorism and guerrilla warfare carried out by small cells paves the way for the other type (the Jihād of open fronts), assists it, and reinforces it. However, without ground confrontation and control of territory, no state can be established for us, which is the strategic objective of the resistance project.

This is the summary of what I had crystallized of the military theory in its latest forms and recorded in the lectures I delivered in the summer of 2000.

However, what happened subsequently in terms of frontal confrontations between us and the American forces during the battles for the fall of the Emirate throughout Afghanistan in December 2001 – especially in the battles of northern Afghanistan and Qala-i-Jangi in Mazar-i-Sharif, the battles of Tora Bora, the battles of Kandahar, etc. – as well as some other battles thereafter, such as the battle of Shah-i-Kot, which the Americans called Operation Anaconda, where they suffered hundreds of casualties, and other confrontations; and the heavy strategic price we paid in these confrontations despite the losses incurred by American forces and their allies.



Then, through my continuous monitoring and study of the course of military confrontation and American performance during the invasion of Iraq in March and April 2003. And likewise, some battles waged by certain client armies under the management of the American military and security command in the region, as happened in the Yemeni army raids on mujāhidīn mountain positions in the Ḥuṭāṭ Mountains and elsewhere there.

And as happened during the Pakistani army's repeated sieges and incursions into areas of some Arab mujāhidīn and those who defended with them in the tribal areas of the North-West Frontier Province of Pakistan.

Similarly, what happened with the American destruction of some mujāhidīn positions in Iraqi Kurdistan in Khurmal, using the strategy of concentrated American air and missile bombardment, followed by the advance of client forces supported by American special forces on mujāhidīn positions.

And what recently occurred in the battles of steadfast Fallujah – may Allāh illuminate the faces of its mujāhidīn sons and the faces of mujāhidīn everywhere.

All of this has proven that the process of confronting American campaigns and its allied forces overtly, using the method of open fronts and launching from fixed defensive positions, is still untimely – though it will come, if Allāh wills. This is currently due to the phenomenal technological superiority of the enemy forces, especially in the air domain, in space dominance, and their formidable capabilities in surveillance and directing air and missile strikes. Also, the immense and incomparable capabilities of enemy forces in airborne landings, which reach the capacity to deploy divisions of vehicles, artillery, and commando forces of strategic size anywhere they wish and at record speeds.

If we combine these important current lessons with the lessons from multiple tragic Jihādī experiences we have had with the guerrilla warfare method of (fixed defense), as happened to us in the Jihād in Syria in the battles of Hama (February 1982), in the

battles of Tripoli against Syrian government forces, in the defense of Tal al-Za'tar in Beirut, Lebanon, against Syrian and client Lebanese forces by land and Israeli forces by sea and air, in Yemen in al-Miḥdār's experience in 1998, and in Nabatiyeh in Lebanon again in 2000, etc., we find that all of them confirm what we have studied and taught in the "Principles of Guerrilla Warfare." These principles state that fixed defense, when untimely, is one of the greatest killers of guerrilla forces, as elaborated in the writings of major theorists of this military art such as Mao Zedong, Guevara, Giap, Castro, and others.

The conclusion I have now reached is:

The primary axis of military actions for the resistance against America and its allies now must remain within the framework of "light guerrilla warfare," "civilian terrorism," and clandestine methods, especially concerning individual operations and small resistance detachments completely and totally disconnected from each other.

However, despite this, I say: Any imbalance in the scales in favor of the forces of resistance and Jihād that nullifies the effects of American dominance in places where the conditions for open fronts are met (as I will list them), will bring back the issue of overt confrontation to liberate land, establish a presence on it, and form the nuclei of the political and legitimate entity for Islāmic forces as an objective whose opportunities must be seized whenever they arise.

Now let us review the details of the military theory of the Global Islamic Resistance Call in the domain of fronts and in the domain of individual terrorist guerrilla warfare. I will begin with fronts, due to the brevity of their details and our limited need for them now. I will leave the elaboration for the primary method in the current circumstances, which I believe will extend for a considerable time unless the mercy of Allāh overtakes us with something that overturns the balance of power.

### **Firstly: The Jihād of Open Fronts**

While individual Jihād can be performed anywhere in the Arab and Islāmic world, and indeed in the entire world, because it is not tied to objective conditions where it occurs, the Jihād of open fronts requires necessary strategic factors to provide conditions for success, after the tawfiq (success granted by Allāh) of Allāh Almighty.

### **Necessary Factors for the Success of Open Front Jihād:**

#### **Geographical Factors:**

These are the characteristics of the land, which should be:

1. Vast in area.
2. Having diverse and long borders.
3. Difficult to besiege.
4. Containing relative ruggedness such as mountains, forests, or other features that aid in establishing positions and confronting advancing ground forces; the best of these are forested mountains.
5. The land's food and water resources should also be sufficient in case of a siege.

#### **Demographic Factors:**

This is the presence of a large population whose movement cannot be controlled, especially if it is spread across inhabited rural areas and densely populated cities. It also includes that the people of that region are known for their military mettle and their ability to confront and endure, and that sources of weapons are available to them in that region.

#### **Political Factors:**

This is the existence of a cause for which it is possible for the local population to believe in, sufficiently to motivate them to wage Jihād for its sake. Also, that cause should be capable of mobilizing the Islāmic Ummah behind it, to support that people in religion and to wage Jihād with them with lives and wealth, and other forms of

support. The best of such causes that incite resistance are foreign invasion and the availability of religious, political, economic, and social reasons for revolution and Jihād. This is what is called in the literature of guerrilla warfare the "revolutionary climate," and what we term in our literature the "Jihādī climate."

According to these conditions, we can benefit from studying these factors in the three main models that occurred in the past period of front-line Jihād:

In Afghanistan, Chechnya, and Bosnia. This is clarified by the following simple table:

| Country/Factors ... | Geographical ... | Demographic ... | Political ... | Result |
|---------------------|------------------|-----------------|---------------|--------|
|---------------------|------------------|-----------------|---------------|--------|

### 1. Afghanistan:

- **Geographical:**

- 650,000 km<sup>2</sup>
- Rugged terrain
- High resources, vast borders, unsealable, and other factors.

- **Demographic:**

- 24 million people, mostly youth
- A patient, fighting people.
- High availability of weapons.

- **Political:**

- Cause of occupation and foreign invasion.
- Religious motivation.
- Tribal motivation.

- **Result:**

Completely succeeded.

### 2. Chechnya:

- **Geographical:**

- Small area: 47,000 km<sup>2</sup>

- Rugged terrain available, relatively open borders, resources available.

- **Demographic:**

- Limited population, around 850,000 people.
- A warlike people with mettle.
- Abundance of weapons.

- **Political:**

- Cause of occupation and foreign invasion.
- Religious motivation.
- Nationalist motivation.

- **Result:**

- Military success.
- Proselytization success.
- Political failure to date.

### 3. Bosnia:

- **Geographical:**

- Small area.
- Very closed and confined borders.
- Rugged terrain and resources available.

- **Demographic:**

- Limited population: Muslims around 4 million. A non-warlike people, lacking mettle, with limited weapon sources.

- **Political:**

- Cause of Western Crusader aggression and extermination.
- Religious motivation.
- Struggle for survival.

- **Result:**

Generally failed, except in the Ummah's support for it.

If we survey the countries and regions of the Islāmic world, according to political divisions, from the perspective of these strategic factors, we will find that the regions and countries where these factors are available, especially geographical and demographic ones, are weak in most of those artificially created entities, crafted with utmost malice.

As for the cause, unless there is a feeling of belonging to the entire Ummah, it will be weak. As for the revolutionary climate due to religious, social, or economic motives for revolution against the injustice and collaboration of rulers, it has been extinguished by the scholars of the rulers and the passive preachers everywhere, who have implanted in the minds of the Ummah that those who do not rule by what Allāh has revealed are the believers! And that those among them who ally with the enemies are from us, our guardians, and the crown on our heads!

Therefore, one must search for the keys to revolution, resistance, and Jihād under the banner of confronting today's American-Zionist invasion of the entire Ummah. In this, the scholars of the rulers and the media apparatuses can only succeed in falling along with their rulers and their master, America, when this call is confronted, which is what is happening today.

As for the suitability of regions in the Islāmic world for confrontations on open fronts, the best among them, based on the availability of factors when considered as regions rather than political entities, are:

These regions are:

**1. Afghanistan:**

Its factors have already been indicated.

**2. The Lands of Central Asia and Transoxiana:**

This is a large area of approximately 5 million km<sup>2</sup>. It contains around 50 million Muslims and possesses all the required factors for open fronts, especially with the continuation of Soviet occupation in some parts and the semi-overt infiltration of

American occupation into the remaining parts through modern colonialism, American style. I have previously written a research paper titled "Muslims in Central Asia" in which I discussed this matter in detail.

### **3. Yemen and the Arabian Peninsula:**

This is a vast area exceeding a total of 2.5 million km<sup>2</sup>. Its total population is around 45 million. Its main fortress suitable for open confrontation is Yemen. It possesses strategic religious, economic, and locational factors that are undeniable. I have also previously written a study on Jihād in the Arabian Peninsula and its cornerstone in Yemen, which obviates the need for lengthy discussion here, as detailed in my treatise *The Responsibility of the People of Yemen for the Wealth and Sanctities of Muslims*.

### **4. The Maghreb and North Africa:**

This is also a vast area with open land borders, long sea coasts, abundant mountains and natural fortifications, and sufficient weapons and necessary resources. It is difficult to besiege due to its multiple and diverse borders. Its inhabitants, Arabs and Berbers, have historically been known for their valor, courage, and combat capabilities. The region has significant armament resources from Central and West Africa, and its maritime contact with Europe provides it with considerable advantages. Not to mention that the conditions in North Africa, especially Morocco, possess most of the factors for a Jihādī revolutionary climate. The state of economic occupation and Western and Jewish control also provides golden keys for igniting the spark of Jihād.

### **5. The Levant and Iraq:**

These form an integrated and contiguous region exceeding 700,000 km<sup>2</sup> collectively. As a whole, it possesses all the factors for open fronts, especially in the mountainous areas of northern and western Iraq, northern and western Syria, in most of Lebanon,

as well as in the plateaus east and north of the Jordan River. The total population of the region also exceeds 60 million.

The current American occupation, which has announced its intention to stay for a long time, is a factor. It also paves the way for extending its aggression to Syria to control the entire Levant, after the Jews occupied Palestine, Christians gained control in Lebanon, and America seized control of major and minor affairs in Jordan.

The region has a great abundance of weapons and equipment, as well as a diversity of borders, coastlines, and passages.

Israel constitutes the impetus for a global Islāmic cause, and the American occupation adds an excellent revolutionary dimension as a key to Jihād.

There are other similar regions that possess many of the factors suitable for open confrontations as well, such as Turkey, which is one of the most suitable countries for waging Jihādī guerrilla warfare, as all factors are present. The same, and even more so, applies to Pakistan, as the author previously discussed in the book *Musharraf's Pakistan: The Problem, The Solution, and The Incumbent Duty*. Some areas of the Horn of Africa and others too. However, the vast majority of Islāmic states and entities, numbering over 55, are by no means suitable for open confrontations, due to the absence of all or some of the appropriate conditions.

Here, attention must be paid to the issue of the political cause that will be the matter of conflict and mobilization for confrontation.

It must be, as I have now clarified, the issue of repelling the American occupation in the region, the issue of the conflict with the Jews, the issue of expelling the polytheists from the Arabian Peninsula, the issue of oil and wealth, the issue of American hegemony, and the injustices and calamities resulting from the occupation and its allies in the region.



## **How to Participate in Resistance in the Jihād of Open Fronts:**

Most Arab and Islāmic countries, with their current political divisions and entities, do not possess the factors for open fronts. Most of them are suitable arenas for individual terrorism, small detachments, and clandestine guerrilla warfare due to the dense presence of various forms of American and allied interests and Western and Zionist hegemony projects.

As for those mujāhidīn who wish to contribute to open confrontation, they should head to where fronts open, when they open, and operate under the command of their field leaders, as long as the minimum standard for a legitimate banner and legitimate Jihād under the general banner of Islām is met, in a manner consistent with the principles, ideology, and Jihādī creed of the resistance.

If the Jihād on one of those fronts results in the victory of the Muslims, that will be the nucleus of an Islāmic emirate that is supposed to rule by the Sharīʿah of Allāh, and be a nucleus and a place of hijrah (emigration) for those around it who emigrate for Jihād in the way of Allāh. The leadership and emirate therein will generally belong to the people of that country. There are social and practical legacies that are unhelpful to bypass, and their effects cannot be ignored until an Islāmic society based on the internationalism of Islām and the nationality of Islām is established, and this requires a long time, and Allāh knows best.

This is about the Jihād of open fronts in general and in summary, but I return to say and to caution:

It is very important for those who undertake to carry the banner of Jihād to understand their reality, the reality of the Muslims, and the factors of the current American era until Allāh removes their state and scatters their unity.

There is American tyranny and might in every field: economic, military, human, and political, which should not be ignored, nor is it beneficial to ignore it. We have, since

the events of September, highly significant examples, all of which indicate that one must pause considerably before thinking of confrontation via open fronts against this overwhelming power, and that the time now, as long as the factors remain as they are, is for clandestine resistance according to the principles of urban or rural guerrilla warfare suitable for these conditions, through adopting the Jihād of individual terrorism and the action of small detachments, which we will explain in the remaining space in this chapter, if Allāh wills, in the following sections.

## **Secondly: The Jihād of Individual Terrorism and the Detachments of the Global Islamic Resistance**

### **The Concept of Terrorism**

I believe that one of the most significant areas of success for the new American Jewish Crusader campaigns is their success in the media. Among their successes in this regard is their imposition of terminology and its definitions upon people, and compelling humanity to accept the connotations of those terms that align with their vision. Among the terms they have imposed today in a distorted manner to describe the most heinous acts, attributes, and practices is the term "terrorism."

This includes the terms "terrorism," "terrorists," and "counter-terrorism."

It has reached the point where it is natural in Arab and Islāmic media, and even in the media of the Islāmic awakening, to deny this attribute as if it were an accusation, a vice, and a catastrophe, leading anyone accused of it to be characterized by all the properties of vices and their consequences in this world and the hereafter.

With all simplicity and courage, we say:

We refuse to understand this term according to the American description.

"Terrorism" (irhāb) is an abstract word, and like many abstract words, it can carry a good or bad meaning depending on its attribution, what is added to it, and what it entails. The word itself, in isolation, has no negative or positive quality.

Arhaba: means to terrify, and the verbal noun is al-rahab, meaning excessive fear. The one performing the act is an (irhābī) "terrorist," and the one upon whom the act is performed is murhab (terrorized) or marhūb (feared).

Thus, we have two types of terrorism:

### **1. Blameworthy Terrorism:**

This is the terrorism of falsehood and the forces of falsehood. It can be defined as any act, statement, or behavior that leads to inflicting harm and fear upon innocents without right.

Examples of this include the terrorism of thieves and highway robbers, the terrorism of invaders and aggressors, and the terrorism of oppressors and those who dominate people unjustly, such as Pharaohs and their aides. This is blameworthy terrorism, and its perpetrator is a "criminal terrorist" who deserves punishment for his terrorism and crime commensurate with his harm and despicable act.

### **2. Praiseworthy Terrorism:**

This is the terrorism that counteracts that blameworthy terrorism. It is the terrorism of the rightful, oppressed person who repels injustice from the oppressed by terrorizing and repelling the oppressor.

Examples of this include the terror instilled by just security men in thieves and highway robbers, the terror instilled by resisters in occupiers, and the terror instilled by those defending themselves in the aides of tyranny. This is praiseworthy terrorism.

### **Terrorizing Enemies is a Religious Obligation, and Assassinating Their Leaders is a Prophetic Sunnah**

I recall being enrolled in a training course to prepare cadres for the military apparatus of the Muslim Brotherhood during the Jihād and revolution against the regime of Hafez al-Assad. I was 22 years old. This was at the Al-Rashid Camp,

affiliated with the Iraqi army in Baghdad, in 1980. When the trainer entered – he was, may Allāh have mercy on him, a virtuous man and an elderly shaykh from the first generation, one of those who had pledged allegiance to Shaykh Hassan al-Banna, may Allāh have mercy on him, when he was 17 years old, fought in Palestine in 1948, was wounded in Jerusalem, worked in the Special Apparatus, participated in the clandestine resistance against the English in the Suez Canal in the early fifties, accompanied Sayyid Qutb, may Allāh have mercy on him, emigrated from Egypt for the rest of his life, was a trainer in the Shaykhs' camps in eastern Jordan with the PLO in 1969, and was assigned to assist more than one Jihādī movement supported by the Brotherhood when they were brothers on the path of al-Banna and Qutb, before the plague of democracy and parliaments.

He used to train us in military subjects and run with us in physical drills – despite his age nearing sixty – and deliver lectures to us. I remember the first thing he said to the team of 30 young men, who were the elite of the Syrian Muslim Brotherhood's military apparatus at the time, in his Egyptian dialect, was:

"Are you Muslim Brothers?" We said yes. He said: "Are you sure, my sons?" We said we were sure. Pointing to his neck, he said: "Then you will all be slaughtered... Do you agree?" We all said, filled with joy and delight: "We agree, sir."

He turned to the blackboard and wrote the title of the first lecture:

"Terrorism is an Obligation, and Assassination is a Sunnah!"

He underlined it, turned around, and the lessons began, and the journey commenced. We absorbed the lessons, the path was long, and the glad tidings remained. Hope in Allāh's generosity is great for those of that team who met their fate and for those who await.

This, which the Shaykh – may Allāh have mercy on him – summarized, is part of the creed of this religion. I later began my lessons with it.

Allāh has commanded the terrorization of His enemies in the plain text of His Book, and it has come in the verbal, practical, and tacitly approved Sunnah of His chosen Messenger (peace and blessings be upon him). The Book and the Sunnah have detailed the rulings of this praiseworthy terrorism against the enemies of Allāh in explicit terms. In the Qur'ān, Allāh Almighty says: *{And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allāh and your enemy and others besides them whom you do not know [but] whom Allāh knows. And whatever you spend in the cause of Allāh will be fully repaid to you, and you will not be wronged}* (Al-Anfāl: 60). The verse is explicit in its text and definitive in its indication. *{And prepare}* means train for combat. *{Against them}* means against your enemies. *{Whatever you are able of power and of steeds of war}* which is archery, riding, and weaponry. The Prophet (peace and blessings be upon him) said: *"Indeed, strength is in archery,"* repeating it three times.

So why the preparation and training for combat, amassing weapons, and tethering horses? The verse itself clarifies that: *{by which you may terrify}*: meaning, so that you may terrify *{by it}*: meaning, by what you have prepared for combat *{the enemy of Allāh and your enemy}*: these are the intended targets of the terrorist act. *{And others besides them}*: meaning, those who aid and assist them or lie in wait to attack you. When these others see your terrorization of the aggressor, your resistance, and your defense of yourselves, they are terrorized, frightened, and deterred from advancing, without you having known of their intention to aggress. But Allāh knew it and deterred them by your preparation and your terrorization of Allāh's aggressing enemies. And Allāh Almighty knows best.

Thus, in short: The noble verse commanded preparation for the purpose of terrorizing aggressors and the enemies of Allāh from among the disbelievers and their allies. The disbelievers understood the verse better than many Muslim scholars in this age, so America demanded all Islāmic countries to remove it, and all of Sūrat al-Anfāl, al-Tawbah, and Āl 'Imrān from their educational curricula!

Whoever terrorizes others is a "terrorist," without mincing words. Thus, there is:

- An unjust, aggressing terrorist.
- A just terrorist defending himself or other oppressed people.

Therefore, we find no negative connotation in the word "terrorist" when used to describe resisters and mujāhidīn. They are, in fact, terrorists to their enemies and the enemies of Allāh and His weak servants. So where is the problem and where is the blame?

Yes, we are terrorists to the enemies of Allāh. We have terrorized them and made them tremble in their burrows, despite the hundreds of thousands working in their security apparatuses. And praise be to Allāh, this was after they had terrorized countries and peoples and instilled fear in fetuses in their mothers' wombs.

Hence, terrorism is commanded in the Book of Allāh. In a situation like a mujāhid repelling his enemy and terrorizing him in defensive Jihād, it is one of the most important obligations; indeed, nothing is more obligatory after the Tawhīd of Allāh, as stated by jurists and scholars, before the terrorism of the enemy's media and their intellectual terrorism made us disavow ourselves, the Book of our Lord, and the obligations of our religion.

The enemies of Allāh knew that the command to terrorize them is repeated in many places in the Book of Allāh and the Sunnah of His Prophet (peace and blessings be upon him), so Rumsfeld and others stated this. They demanded Islāmic countries remove many verses from the teaching curricula in Arab and Muslim lands, to the point that it reached His Almighty's saying: *{Say, "O disbelievers... For you is your religion, and for me is my religion."}* (Al-Kāfirūn: 1, 6). They said these verses incite hatred and differentiate between people of religions and must be removed! I do not know where the hypocrites and fools will go with His Almighty's saying: *{So when you meet those who disbelieve [in battle], strike [their] necks until, when you have*

*inflicted slaughter upon them, then secure their bonds, and either [confer] favor afterwards or ransom [them] until the war lays down its burdens. That [is the command]. And if Allāh had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others. And those who are killed in the cause of Allāh - never will He waste their deeds}* (Muḥammad: 4).

And the saying of the Prophet (peace and blessings be upon him): *"I was sent with the sword just before the Hour so that Allāh alone is worshipped, my provision was placed under the shadow of my spear, humiliation and belittlement were placed upon those who oppose my command, and whoever imitates a people is one of them."* And his saying (peace and blessings be upon him): *"O assembly of Quraysh, by Allāh, I have come to you with slaughter!"*

The rulers and ministries of education complied with them and repeatedly amended the curricula. The evidence is very abundant, the latest being the Pakistani Minister of Culture openly stating to the press that Sūrat al-Anfāl and al-Tawbah must be removed from the curricula because they call for terrorism!

Then, America finally reached the point of gathering a number of scholars residing in the West and Orientalists to summarize the Qur'ān and remove from it what they claim calls for hatred and fighting! They came out with a new, abridged scripture, which they named "Furqān al-Ḥaqq" (The True Criterion)! Several media outlets have spoken about this. I heard some of this on a program about the press review on the Saudi-Gulf channel "Iqra'"! And so on. And Allāh the Almighty spoke the truth when He warned us with His saying:

*{They ask you about the sacred month - about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allāh and disbelief in Him and [preventing access to] al-Masjid al-Ḥarām and the expulsion of its people therefrom are greater [evil] in the sight of Allāh. And fitnah is greater than killing." And they will*

*not cease fighting you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally}* (Al-Baqarah: 217). The matter is clear and evident.

Among the foremost acts of terrorism against the enemies of Allāh, their leaders, and the imams of disbelief among them, is fighting the imams of disbelief. As Allāh Almighty said: *{And if they break their oaths after their treaty and defame your religion, then fight the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease}* (Al-Tawbah: 12).

So, one of the primary Jihādī actions is to eliminate their leaders by killing and assassination. It is authentically reported from the Prophet (peace and blessings be upon him) in several separate incidents that he sent detachments of mujāhidīn as special squads (commandos) from the best of the Companions to carry out the assassination of a leader of disbelief in his time (peace and blessings be upon him). These incidents are authentically established. Indeed, among them was his sending someone to assassinate a female poet who was harming Allāh, His Messenger, and the Muslims with her poetry; he sent someone who assassinated her and silenced her tongue.

What the Messenger of Allāh (peace and blessings be upon him) did is a Prophetic Sunnah that we cherish, follow, emulate, and consider anyone who denies it a disbeliever.

At the end of his life (peace and blessings be upon him), Fayrūz al-Daylamī assassinated the head of apostasy in Yemen, al-Aswad al-‘Ansī, who had seized power in Yemen and wanted to compel people to apostatize. Fayrūz killed him by assassination. Gabriel informed the Messenger of Allāh of the event while he was on his deathbed and gave him glad tidings of it. The Messenger of Allāh (peace and



blessings be upon him) informed his Companions, and it is narrated that he told them: *"Al-Aswad al-'Ansī has been killed. A blessed man from a blessed household killed him."*

So, the assassination of leaders of disbelief – civilians, military personnel, politicians, propagandists, and media figures – who slander the religion of Allāh and support the enemies of Allāh invading Muslim lands, is an emphasized Sunnah of the Messenger of Allāh (peace and blessings be upon him). It is one of the most important arts, actions, and effective, deterrent methods of terrorism.

Indeed, these are methods applied by the enemies of Allāh. The CIA obtained authorization from the American government to assassinate heads of state if American national interest required it, and they have carried it out many times. The CIA has a special branch for this! So I do not know why they forbid this for us? Then our rabble and the hypocrites among our scholars follow them in falsehood, may Allāh fight them!

After this necessary introduction to remove ambiguity from the term "terrorism" and its derivatives, because we will use it as a form and objective of Jihād, we move to the next section.

### **Observations on Past Acts of Terrorism and Individual Jihād**

We observe that these operations remained limited and were carried out by some as an expression of an emotional reaction here and there, following certain acts of aggression against Muslims. They increase in the very places of aggression because minds and souls are still naturally inclined towards regional sentiment. If colonialism invaded a country, you would find many reactions there. But the same colonial forces – military and civilian, in various forms – are present in neighboring countries, and no one threatens their interests.

We also observe that they are not programmed by their perpetrators to become a phenomenon for the sake of providing a role model and drawing the youth of the Ummah to emulate them and build upon them, but rather mere emotional reactions. They did not transform into a phenomenon because they were spontaneous. No one undertook to program them and present them as a strategic method of operation. This is what we will adopt as a fundamental strategy in the basis of our military theory in the Global Islamic Resistance Call.

### **Circumstances and Necessities Mandating the Resistance's Use of the Individual Jihād Method of Operation**

What imposes this method of operation as a strategic option are the circumstances of imbalance of power between the resistance and the grand alliance of aggression from the disbelievers, apostates, and hypocrites. Among these are:

- (1) The failure of the clandestine hierarchical organizational method of operation in the face of the international security onslaught and the regional and international coordination we previously mentioned, and the necessity of establishing a method of operation that does not enable those security agencies to abort resistance cells by arresting their members through torture and confessions.
- (2) The inability of clandestine organizations to absorb all the youth of the Ummah who wish to perform the obligation of Jihād and resistance by contributing through some action without having to bear the consequences of affiliation with a centralized organization.
- (3) The widespread presence of the enemy, the diversity of its targets, and its presence in many places where it is difficult to establish combat fronts or centralized organizations.
- (4) The collapse of the idea of fronts and fixed confrontation with the enemy due to the enemy's use of the strategy of air decisiveness through devastating missile

bombardment and satellite-guided aerial strikes that control the ground and even see beneath it thanks to high technology – a matter that must be acknowledged and planned for in confrontation.

### **General Foundations of the Theory of Individual Jihādī Action in the Resistance Call from a Practical Standpoint**

- (1) Spreading the culture of resistance and transforming it into an organized strategic phenomenon, not just a collection of reactions.
- (2) Disseminating the ideology of resistance, its methodology, its Sharī'ah and political foundations, and its theories of operation so that they are accessible to those youths of the Ummah who are determined to engage in Jihād and resistance.
- (3) Guiding resisters to suitable arenas of operation for individual Jihād terrorism.
- (4) Guiding resisters to the most important targets they should aim for in resistance operations and the Jihād of small detachments.
- (6) Disseminating Sharī'ah, political, military, and other knowledge and sciences necessary for mujāhidīn to carry out resistance actions without this being done in a direct manner that leads to a chain of arrests of networks, as happened with centralized organizations.
- (7) Guiding the youth on the method of armed action and building cells of resistance detachments using a "system of action" rather than an "organization for action," as we will explain later here and in the chapter dedicated to theories of "Security of Movement, Organization, Training, and Preparation."
- (8) Coordinating a method by which efforts converge to consolidate their results through a mechanism that achieves confusion and exhaustion of the enemy and raises the morale of the Ummah to engage in the phenomenon of resistance.

## **Primary Arenas of Operation Targeted by Individual Jihād Terrorism**

Given the vastness of the Ummah and the arenas where the targets and interests of the invading enemy are present, and given the impossibility for all youth wishing to contribute to resistance to travel to confrontation zones, and indeed the impossibility of establishing such fronts in the foreseeable future, our method relies on guiding the Muslim who wishes to contribute and resist to operate where he is, or where he can be naturally present, live his public life normally, and practice Jihād and resistance secretly by himself or with a small cell of trusted individuals, forming an independent detachment for resistance and individual Jihād.

As for the priority of arenas where we should strike the enemy, their order of priority is:

1. Where it hurts the enemy most and inflicts the heaviest losses.
2. Where it awakens Muslims most and revives in them the spirit of Jihād and resistance.

Thus, the sequence of arenas according to their importance is as follows:

### **1. The countries of the Arabian Peninsula, the Levant, Egypt, and Iraq:**

This area contains the holy sites, oil, Israel, and the surrounding "frontline" states. It also hosts American military and economic presence and is the primary and ultimate headquarters of the Victorious Group until the Day of Judgment.

### **2. The countries of North Africa from Libya to Mauritania:**

These contain Western interests, especially those of European countries that are America's primary allies in NATO.

### **3. Turkey, Pakistan, and the countries of Central Asia:**

These hold the world's second-largest oil reserves, American strategic interests, military bases, and primary economic investments. They also have large and historic

Islāmic movements, which are considered a strategic depth for Arab Jihād and resistance movements.

#### **4. The rest of the Islāmic world:**

These contain the interests and presence of Americans and their allied nations. Collectively, they contain the primary support base for the resistance, which is the youth of the Ummah sympathetic to its causes and wishing to participate in Jihād and resistance – a support base of hundreds of millions of Muslims.

#### **5. American and allied interests in Third World countries:**

Especially those involved in the Crusader onslaught, due to their weak security capabilities compared to the security measures implemented by Western countries in their own lands. Jihād in these countries primarily falls upon the shoulders of mujāhidīn who are already residing in those countries and live a normal life there, which helps them in movement, concealment, identifying targets, and easily dealing with them.

#### **6. In European countries allied with America and involved with it in the war:**

This is due to the presence of large and long-established Islāmic communities, numbering over 45 million in Europe. These communities also exist in the millions in Australia, Canada, and South America.

Europe is particularly important due to its proximity to the Arab and Islāmic world, the intertwining of its interests with them, and the frequent movement and travel between them. Muslims in those lands, like Muslims everywhere, have the obligation of Jihād, repulsion (of aggression), and resistance, on an equal footing with Muslims in their own countries.

However, action in Europe and those countries must be subject to the considerations of political interests and harms according to the stances of those governments, while adopting a strategy of winning over the populations and not harming them. This we will detail in the political theory of resistance, if Allāh wills.

## **7. In the heart of America itself:**

This is by targeting it with impactful strategic operations, as will be detailed in the following sections, if Allāh wills. It is the head of the serpent, as Shaykh Usāmah rightly called it, and it is the root of the affliction and the head of the alliance whose unraveling will come with its defeat, leading us to a new historical stage, if Allāh wills.

### **The Most Important Enemy Targets for Individual Jihād Terrorism:**

The objective of resistance operations and individual Jihād terrorism is to inflict the maximum possible amount of human and material losses on the interests of America and its allied nations. It is also to make them feel that resistance has transformed into a phenomenon of uprising against them due to their aggression, extending from Central and South Asia, the islands of the Philippines and Indonesia in the east, to the Atlantic coasts in the west, and from the Caucasus, the lands of Crimea and the Balkans, and North Africa in the north, to India and Central Africa in the south, across the span of the Islāmic world, in addition to places of Muslim demographic presence.

The arena of Islāmic lands is the primary arena for resistance, as we have shown in the political theory and as we will clarify in the section on the "Strategy of Resistance" at the end of this important chapter.

The principle in action is for the mujāhid, the member of the resistance, to practice individual Jihād in his own land where he lives and resides, without Jihād imposing upon him the hardship of travel, emigration, and movement to where he can engage in direct Jihād. The enemy today is one and is spread everywhere, praise be to Allāh.

If we want to mention the most important targets according to their importance, we say they are:

1. In our lands (the Arab and Islāmic world).

2. In their lands (America and allied countries).
3. In (other countries of the world).

**Firstly: Targets in the Primary Arena (the Arab and Islāmic World):**

(1) Centers of proselytization, Christianization, cultural missions, and institutions overseeing the American-Western civilizational and intellectual invasion of Muslim lands, without harming the places of worship and facilities of indigenous Christians residing in our countries.

(2) All forms of American and allied Western economic presence: companies, mines, experts, engineers, merchants, foreign company representatives (non-Muslims), residences of the families of these colonial thieves, etc.

(3) All forms of American and allied diplomatic presence: embassies, consulates, diplomatic missions, etc.

(4) All forms of American and allied military presence: military bases, naval fleets, ports, airports, transit stations, military units, etc.

(5) All forms of security presence of American and allied Western intelligence agencies, such as overt or covert CIA and FBI offices, and others hidden under fictitious covers.

(6) All forms of Zionist or American invading normalization delegations to our countries today through civil, non-governmental, and governmental institutions—cultural, sporting, artistic, and otherwise.

(7) All forms of tourist presence, including tourism companies, delegations of foreign tourists, their offices, their airlines, and so forth. These are the ambassadors of vice, corruption, prostitution, and degeneracy. Furthermore, they represent the humiliating image of the occupation that has seized our lands and transformed them into a backyard for the rest and recreation of its profligates and the affluent among its peoples.

(8) The fundamental pillars of the apostate regimes that collaborate with the invading campaigns.

(9) The fundamental pillars of the collaborationist forces and the various forms of normalization with the invading campaigns in all fields.

In short: targeting all forms of human and material presence of the Americans and their allies in our lands, which is the primary arena for resistance.

### **Important Details:**

#### **The Economic Dimension of the American Occupation:**

The economic dimension of the impending American occupation of our lands is one of the most significant aspects of this occupation and Crusader-Jewish invasion, secondary only to the religious and civilizational dimension driven by their Zionist and Crusader motives and their belief in the myths and fables of their falsified religious texts.

The Muslim lands contain the world's primary oil reserves. Saudi Arabia and the Gulf Cooperation Council countries possess the largest known reserves globally, while Iraq possesses the largest unexplored reserves, estimated at (at least 300 billion barrels).

The Central Asian region and the Caspian periphery hold the world's second-largest known reserves. Syria has vast reserves that modern colonialism avoids discussing. Sudan and the Horn of Africa have an enormous subterranean oil lake. North Africa, particularly Algeria, has similar resources. Algerian gas, which transits to Europe via Morocco and under the Strait of Gibraltar, constitutes approximately (65%) of Europe's energy consumption.

The Arab and Islāmic world also possesses vast and diverse mineral wealth, in addition to agricultural and livestock resources, freshwater sources, and so on. The primary objective of colonialism is to plunder these resources. As an aide to Bush Sr.



stated during the 1990 Kuwait War: "they came to correct God's mistake in creating oil in our lands." Allāh is Exalted far above what the descendants of apes and pigs say.

The second objective of American and Western colonialism is to transform the lands of the Islāmic world, whose total population constitutes one-fifth (1/5) of the global population, into a market for Western industrial and technological products, which suffer from significant stagnation and competition from East Asian and Chinese sources. Thus, the economic objectives of American and Western colonialism and invasion can be summarized in two points:

1. Plundering resources
2. Disposing of products.

These two objectives must be targets for the resistance and for legitimate terrorism. We must cut off their access to these resources and prevent them from selling their products. This is not achieved merely through the jihād of the feeble and incapacitated among the preachers calling for peaceful boycotts or through global verbal campaigns to repel aggression—though these are important forms of resistance if coupled with the jihādī impetus—but rather through military resistance, the jihād of individual terrorism, and the operations of small resistance detachments.

The jurists of Islām are unanimous on the prohibition of selling to the enemy anything that strengthens them against Muslims. So what about fuel for tanks and aircraft during Crusader campaigns?

Therefore, among the most important enemy targets, in detail, are:

### **Firstly: Oil and Energy Sources from Origin to Destination:**

These are among the most important targets for the resistance: oil fields, oil pipelines, export terminals, maritime shipping lanes and tankers, import ports in their countries, and storage depots in their countries.

Some may argue that this oil is the livelihood of Muslims in those oil-exporting countries. This is incorrect. It is, rather, a source for the enemy's plunder of this artery that supplies them with energy, industry, and wealth. It is the lifeline for our murderous Crusader invaders, the blood of their military machine that has been pouring death and humiliation upon us morning and evening since the beginning of the twentieth century, and continues to this day. In reality, only a meager portion returns to our lands, most of which flows into the pockets of a handful of ruling apostate emirs, their offspring, and their corrupt, fornicating, and debauched cronies who control it. Only crumbs overflow from it to the rest of their peoples. This is in addition to the fact that the share of the poor of this Ummah from other Muslim peoples is deprivation, despite everyone's Shari'ah-given right to this blessing from Allāh.

Fifty percent (50%) of oil revenues go to foreign companies by virtue of colonial contracts, and the remaining fifty percent (50%) are transformed into senseless electronic figures in the banks of international Jewry. Its owners, the thieving, profligate emirs, have no right or freedom to withdraw any of it except with the approval of the master thieves, their lords among the Jews and Crusaders.

Oil has turned into a curse after it was a blessing. Thus, the rulers of Muslims have exchanged Allāh's blessing for disbelief and led their people to the abode of ruin.

Yes, disrupting oil exports will cause those fearful governments to lose their budgets. Consequently, this will affect the limited economic development sectors in those countries. But what is the weight of this partial harm to those limited

segments compared to the harm of this oil reaching the Zionist and Crusader enemy? The matter is clear.

In short, it is the lifeline of our enemies, originating from our lands, and we must sever it.

When our wealth reverts to us and we possess it, we will engage in proper commercial dealings with them based on the principles of justice and good neighborliness.

### **Secondly: Mines of Mineral Wealth:**

Gold, copper, iron, aluminum, cobalt, phosphate, and so on. The list of our resources is long. These too must be prevented from reaching them, and they must be barred from exploiting them. This is also achieved by preventing their export, by closing mines, and by cutting off export routes and means.

### **Thirdly: Maritime Straits and Major Waterways:**

There are five (5) important maritime straits on Earth, four of which are in Arab and Muslim lands, and the fifth is in America, the Panama Canal. These straits are:

1. The Strait of Hormuz, the oil gateway in the Arab-Persian Gulf.
2. The Suez Canal in Egypt.
3. Bāb al-Mandab between Yemen and the Horn of Africa.
4. The Strait of Gibraltar in the Maghreb al-Aqṣā (Far West).

Through these waterways passes most of the Western world's economy in terms of trade and oil, as do military fleets, aircraft carriers, and the missiles of death aimed at our children and women. These passages must be closed until the invading campaigns depart. This can be achieved by targeting American ships and the ships of their allied nations on the one hand. This involves closing them with mines, sinking ships within them, or threatening movement through them with martyrdom operations, acts of piracy, and by force of arms whenever possible.

The enemy and the peoples of enemy countries must know that they have ignited a wicked world war due to the whims of their rulers, the Crusaders, and the Zionists. They must depart from our lands, end their interference, and cease their support for their treacherous rulers. If they do not come to their senses and act with justice and humanity, they must receive their share of the death they inflict upon our people and children, and they must receive their portion of the poverty, economic collapse, and miserable existence they cause us. We must convince them by force of arms, by the results of resistance, and by the losses they will incur, that it is better for them to leave us to our own affairs, so we may overthrow our criminal rulers, and then establish our legitimate governments and deal with them according to the principles of constructive dialogue and just, Shari'ah-compliant treatment.

We must make our peoples understand, through clarification, media, and incitement, that they must bear the burden of war alongside the mujāhidīn. We are in a state of war imposed by the enemy, and we must endure its temporary economic losses. This is so we do not lose our entity, our wealth, our religion, and all the components of our existence.

### **Striking the Strategic Targets of the Allies of the Crusader-Jewish Campaigns in Arab and Islāmic Countries:**

As we explained in the second chapter (The Political Theory of Resistance), the American campaigns, in their advance upon our lands, rely primarily on substantial backing from forces of apostasy and hypocrisy, and on a vast fifth column of Americanizers who welcome this invasion and tie their interests and existence to it.

This large group, an alliance of apostates and hypocrites, comprises various types and forms, some aligned, some competing, and some warring amongst themselves. We will select the most important and prominent joints of this front from among the pillars of colonialism, according to their priorities. We will explain the importance and method of targeting them in a manner consistent with the general strategy of

resistance. This strategy involves prioritizing the confrontation with the invading forces: America and its allies. On the secondary fronts within our lands, efforts will be confined to the important and principal axes, in accordance with the theory of construction and destruction.

Just as we must build the forces of resistance and deploy its detachments, we must also demolish, shatter, and eliminate the important enemy strongholds in our midst, in a way that does not distract us from the primary axis of strategic attack in resisting the occupation, namely, the external enemies.

The most important of these military targets for the resistance, from among the forces of apostasy and hypocrisy in our lands, are:

**(1) Arab and Islāmic Governments:**

This is by targeting only their kings, presidents, emirs, senior ministers, and high-ranking officials. Especially those upon whom the American invasion project relies, or those senior officials and first-tier figures upon whom security campaigns depend. This should not be transformed into a local revolution or a jihād movement aimed at fighting the government and targeting its installations and symbols, both major and minor, similar to what occurred in past jihādī revolutions in Egypt, Syria, Algeria, and elsewhere, which, as we previously explained, ended in failure. What is required is only the elimination of the top leaders of the apostates allied with the invading American campaigns, and to target them offensively.

**(2) Security Forces and Military and Political Powers Directly Collaborating with the Occupation:**

Such as the Iraqi police, the Kashmiri police, and the army operating under their command, should such a situation exist. They are to be targeted offensively. This should be done before these agencies expand and the occupation becomes self-sufficient through their presence, thereby no longer needing to use its own forces. This, however, applies only in cases of direct and explicit occupation.

### **(3) Security Forces, Armies, and Soldiers of Regimes that Target Mujāhidīn and Islāmists:**

These are to be engaged only defensively and not targeted offensively. Instead, they should be addressed with a gentle Islāmic, nationalistic, and emotional discourse to draw them into the trench of resistance, and to guide their members and officers to the role they can play in defending their religion, country, and Ummah. However, if they confront the mujāhidīn and intend to kill, arrest, or harm them, then it is obligatory to fight valiantly to repel them and not to surrender to them. They should be fought as one fights a faction of apostasy and disbelief. This is without deeming them individually to be disbelievers, an explanation of which was provided in the theory of methodology. A culture of non-surrender must be spread among the youth of the resistance, encouraging them to refuse captivity and to defend themselves until martyrdom, if possible.

### **(4) Advocates and Symbols of Colonialism:**

A new class has emerged in Arab and Islāmic societies, consisting of secularists and democratic opponents who openly call for welcoming the American project on all military, political, intellectual, and cultural levels, exemplified by figures such as the well-known Dr. Saad Eddin Ibrahim. These "apostate-hypocrite models" operate openly today, exploiting American cover under the pretexts of civil society organizations and the call for democracy, to the extent that they have gained immunity from the oppressive apparatuses of the tyrants. They have expanded and now possess institutions, work programs, and vast resources openly provided by the Americans. These models are among the most important military targets for the detachments of the Global Islāmic Resistance. Their leaders must be targeted for assassination and elimination, and their institutions for demolition, burning, and destruction, so they may join the "mosques of harm" (masājid al-ḍirār) which Allāh Almighty and His Messenger ordered to be burned and removed.

#### **(5) Zionist and American Normalization Projects:**

Today's American strategic offensive relies on disseminating projects of an intellectual, cultural, methodological, or university-academic nature in Arab and Islāmic countries. Their goal is, on the one hand, to spread colonial culture and, on the other, to produce generations of local Americanizers, or to send them to America and some allied countries to obtain degrees, gain experience, and qualify to become the rulers and figures of the upcoming American era in the "Greater Middle East." American media outlets promote these American-made splinter groups and encourage joining them among ethnic or religious minorities, or among the financial, political, and social elites in Arab and Islāmic societies. These projects include initiatives like the "Wādī 'Arabah Project" on the Israeli-Jordanian border. These institutions and facilities are primary targets for the resistance, to be demolished, destroyed, and subverted. Those who graduate from them, collaborate with them, and are major supporters of them are among the most important targets for elimination and assassination. They are apostates and hypocrites, among the foremost leaders of disbelief (a'immat al-kufr) who revile the religion of Allāh and betray the Muslims.

#### **(6) Prominent Revilers of Allāh's Religion and Fighters Against the Mujāhidīn from Among Media Figures and Colonialist Intellectuals:**

This is a column that has begun to expand significantly these days, consisting of writers, poets, thinkers, authors, or journalists. These are the ones who today launch attacks on the tenets of Islām and its defenders with utter frankness, openly, day and night, without fear or shame. They have transgressed against Allāh's religion and against the worship of the mujāhidīn. Under the guise and cover of the "international campaign against terrorism," as they call it, they reveal their deep-seated hatred for Allāh's religion and His allies. The Islāmic Awakening (al-Ṣaḥwah al-Islāmiyyah), its figures, and its institutions have been drawn into a vortex of engagement with them through dialogues and satellite channels, and this is good.

However, the contest proceeds under the banner of "respecting the other" and "recognizing the other's opinion," and this is false. These individuals are not merely ignorant or dissenters to be debated kindly. Most of them are originally Muslims who are, in reality, apostates, or they are non-Muslims from the outset, such as Christians and disbelieving minorities in Muslim societies. They are not under a covenant of protection (dhimmah), and even if they were, it would have been nullified by their launching of propaganda campaigns against Islām and its people. The Qur'ān explicitly names these individuals "leaders of disbelief" (a'immat al-kufr) and has ordered that they be fought and assassinated. Therefore, they must be killed in response to His Almighty's command in His Noble Book: *{But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism, then fight the leaders of disbelief - for surely their oaths are nothing to them - so that they may stop}* (Al-Tawbah: 12).

**(7) Advocates of Degeneracy, Immorality, and Vice, and Institutions that Spread Lewdness Among Those Who Believe:**

Today's American Crusader-Jewish invasions rely on destroying the religious, moral, cultural, and intellectual foundations of Muslims. Among their methods is the propagation of a culture of degeneracy, vice, adultery, and debauchery, unveiling, nudity, free mixing, and various forms of social corruption. Many media and propaganda outlets have been established for this purpose, employing many figures from thought, art, literature, and other fields. Among their most potent tools today are satellite television stations funded by millionaires of prostitution and corruption, from certain Gulf and Saudi financiers and others like the "emir of prostitution" (Al-Walīd bin Ṭalāl bin 'Abd al-'Azīz) and his network of satellite channels. Rotana and others. And now... Some honorable media outlets and some figures of the Islāmic Awakening attempt to confront this putrid torrent and sweeping epidemic of the culture of corruption, degeneracy, and vice through dialogues and counter-guidance. They try to spread a culture of virtue and preserve



the Ummah's religious and moral identity. This is good, but it is not sufficient. When germs, epidemics, and locusts spread, they are not combated with dialogue! Rather, they are combated with pesticides and germ-killing medicines. This is self-evident to any rational person. Therefore, it is an obligation according to Sharīʿah, reason, and logic that these institutions, their senior figures, their advocates, and those in charge of them be targeted for demolition, destruction, and the assassination of their leaders. Such as the aforementioned ill-reputed Emir Al-Walīd bin Ṭalāl and his ilk, and the likes of Rotana satellite channel, programs like "Video Club" and "Star Academy," and other manifestations of the creeping plague transmitted via Lebanese and other satellite channels that promote vice and corruption. The tear has become too wide for the patcher, so this does not necessitate opening a war against every minor and major figure among them, but rather against the heads—the artistic, literary, and, above all, financial heads who fund these gateways of Satan against the Ummah's religion and morals. Allāh Almighty says: *{Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allāh knows and you do not know}* (An-Nūr: 19).

### **A Very, Very... Very Important Note:**

There are some affiliated with the sector of Muslim scholars or preachers and leaders of the Islāmic Awakening who have deviated, either out of greed for worldly gains and positions with their governments, or out of fear of their oppression and being accused of terrorism and violence. They began to hum the tunes of "moderate Islām," "respecting the other," and "centrism," presenting a distorted Islām tailored to American specifications. Some of them have gone as far as attacking the obligation of Jihād and the principle of resistance. They have started to fight the mujāhidīn in the path of Allāh, launching a relentless attack on the resisters, their leaders, and their mujāhidīn from Allāh's soldiers. They issue religious edicts declaring them to be spreaders of corruption in the land. They advise rulers and

colonial authorities that these individuals are dissenters (Khawārij) and spreaders of corruption, and they permit their killing, imprisonment, and torture. Indeed, it has reached the point where they presume to speak for Allāh, claiming that this elite group of mujāhidīn are not martyrs and will not enter Paradise! Moreover, they have begun to call on the Muslim masses to cooperate with the security forces of apostate rulers and colonial authorities in exposing the secrets of the mujāhidīn and reporting them, under the pretexts of cooperating against terrorism or preserving Muslim interests.

Here, I draw attention to a very important matter:

Although many of these individuals have thereby fallen under the ruling of apostates and hypocrites who fight against the believers due to their allegiance to the tyrant (ṭāghūt) and the invading disbelievers, and the blood of many of them has become permissible (ḥalāl) according to Sharīʿah due to apostasy, treason, and waging war against Allāh, His Messenger, and the believers;

However:

Nevertheless, one of the strategic foundations of the call for Global Islāmic Resistance is that the weapon of confrontation against this errant faction of callers to Satan and scholars of the Sultan, the callers at the gates of Hellfire—those who respond to them, they cast therein; is through argument, clarification, and Sharīʿah-based, political, and rational real-world evidence, and not with weapons or the sword.

Even though many of them deserve it. This is to avert great harms, such as the evident harm of placing the sword among Muslims, the fanaticism of their followers towards them, their fighting against the mujāhidīn, their turning against the resistance to join the enemy camp, and other such great harms.

So, the confrontation with these individuals, as we affirm and reiterate, is through argument and evidence presented by those qualified to do so—people of knowledge, the pen, and literature. It is not with weapons.

Weapons are to be directed offensively at the chests of the invaders and their major collaborators among the leading apostates and traitors, as we have explained, and defensively against those soldiers of the tyrants who intend to fight the mujāhidīn. This is an extremely important strategic principle among the foundations of the political and military theory of the call for Global Islāmic Resistance.

### **Secondly: Striking the Invaders Militarily in Their Homelands – in the Heart of America and in the Territories of Its Allied Nations:**

Regarding striking America or any of its allies in their own territories, targeting one nation while sparing another, or targeting them and then ceasing to target them, or refraining from targeting them and then targeting them again—this is not the place for its discussion. Rather, it was addressed in the first and second chapters, which dealt with the Sharī‘ah-based, doctrinal, and political dimensions of the fundamentals of the call for Global Islāmic Resistance. Here, however, we examine the matter from its military angle, in the event that it is politically expedient to target a particular nation.

If targeting a particular nation is permissible according to Sharī‘ah and serves a political interest for the resistance, then the most important targets that must be struck are the following:

#### **Most Important Military Targets in America and Its Allied Western Nations:**

- (1) Key political figures leading the campaign against Muslims, such as heads of state, ministers, and military and security commanders.
- (2) Major strategic economic targets, such as: stock exchange headquarters, energy and oil complexes, airports, seaports, railway networks, bridges and highway

junctions, road tunnels, subway networks, tourist destinations, and other sources of economy and resources.

(3) Military bases and barracks of army concentrations, especially American military bases in Europe.

(4) Media personalities and centers that wage war on Muslims and fuel the attack against them, from Zionist, Crusader, and pro-Zionist media institutions.

(5) Information centers and central computer systems that control the linking of various state institutions, as this would completely paralyze activity in those countries.

(6) Jewish gatherings, personalities, and institutions in Europe, while avoiding places of worship and synagogues.

(7) Official offices of government institutions of warring states at the national level, and at the level of political and military unions and alliances if they participate in aggression, such as NATO offices, the European Union, and so forth. These require decisions that are carefully studied politically.

(8) Central security and intelligence buildings in American capitals and allied Western countries.

(9) Striking civilians in general in cases of deterrence and reciprocity (while avoiding women and children if they are separate from men in designated places such as methods and other such locations).

This would be, for example, in response to a barbaric act committed by America and its allied forces. The target that deters nations and topples governments is mass human slaughter. This is achieved by targeting human gatherings to inflict the largest possible number of human casualties. This is very easy due to the abundance of targets such as crowded sports stadiums, large annual festivals, and major

international exhibitions. Crowded markets, skyscrapers, and densely populated buildings, and so on.

Here, attention must be drawn to the observations concerning the targeting of civilians that we mentioned in the second chapter on political theory, as well as the Sharī'ah guidelines detailed in the third chapter in the section on Sharī'ah rulings of Jihād. In this situation, there are very many easy targets that ordinary resisters among Muslims residing in America and its allied Western countries can strike to participate in Jihād and resistance and to offer aid to the mujāhidīn. This can be done through acts of popular resistance, such as sabotaging economic targets and burning forests during hot summer periods, as part of civil resistance actions. Here, we must draw attention to the difference in confronting America versus Europe, as we previously mentioned when discussing political theory. The confrontation with America is primary, while that with Europe is secondary, aimed at pressuring it to withdraw from the alliance.

**Thirdly: American and Allied Targets in Islāmic Countries, Other Third World Countries, and Elsewhere:**

- (1) American and Western economic targets in various countries around the world, due to their ease and abundance.
- (2) Diplomatic targets such as embassies, consulates, and missions.
- (3) Economic interests of America and allied nations in those countries.
- (4) American and Western delegations and missions (in allied countries), including sports, commercial, and tourist groups.
- (5) Military bases and military missions – land, sea, and air.

This is a broad field for contributions. However, those involved must pay attention to Sharī'ah guidelines, political interests, and security considerations. More details on this will follow, if Allāh wills.

There is a final observation regarding targeting objectives in the heart of enemy countries—America and its allied Western nations. This is to avoid targeting places of worship of any religion or denomination, whether Christian, Jewish, or otherwise, and to avoid harming civilians from those countries who have no connection to the conflict, even if they are non-Muslims, in order to preserve the reputation of the resistance before various segments of public opinion.

### **The Strategy of Deterrence Through Terrorism**

The theory of terrorism is based on deterring the enemy through fear. As Allāh Almighty says: *{And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allāh and your enemy and others besides them whom you do not know [but] whom Allāh knows. And whatever you spend in the cause of Allāh will be fully repaid to you, and you will not be wronged}* (Al-Anfāl: 60). And as Allāh Almighty says: *{So if you gain dominance over them in war, disperse by [means of] them those who follow them that perhaps they will be reminded}* (Al-Anfāl: 57).

The resistance is fundamentally in a state of war with the invading campaigns. It must deal with them using the method of terrorism and confrontation, as we have explained. However, there are primary or secondary parties that enter the line of this confrontation from time to time, either out of fear of America and its allies or out of greed for what it promises them. The resistance must not overlook the importance of deterring these parties. It must prove that its arm is long and can reach anyone who dares to aggress against Muslims and the resisting mujāhidīn or to support their invading enemies.

For the most part, the majority of our enemies who support the American invasion, especially in the sector of apostates, collaborators, hypocrites, corrupters, and claimants of culture and progress, are a group of cowardly mice, from their senior kings, presidents, and emirs down to their most junior writers, media figures, and

cronies of all stripes. Most of these are deterred and learn their lesson from striking some of them and making an example of them, whereupon most of them withdraw from the confrontation.

The principle is that any state, even if not allied with America, that arrests a mujāhid, resister, preacher, or scholar and hands them over to America or to their own government to be subjected to killing, imprisonment, or torture, should immediately receive a deterrent operation from any Muslim or resistance detachment capable of performing this obligation. This is a duty to support Muslims and deter those who harm them, especially those who capture them and hand them over to their enemies.

The principle is that any act of killing civilians, any harm to peaceful Muslims, or any action taken by the forces of a warring state should be met with a reciprocal deterrent action, as Allāh Almighty says: *{So whoever has assaulted you, then assault him in the same way that he has assaulted you}* (Al-Baqarah: 194). The principle is that any state that enters into an alliance with the Americans with any military, political, or security support should immediately receive a deterrent strike to dismantle the joints of this criminal alliance, and so on.

But what is happening so far is the opposite.

Muslims, mujāhidīn, and resisters accused of terrorism are, in fact, among the most terrorized, and have been for decades. They are terrorized by their rulers, by their security agencies, by America and its pursuits, by spies, and by all the accomplices in this wretched chain.

All these real terrorists, starting with America and its chain of allies and hypocrites, have managed to invert the image in the media and politically, portraying us as rejected terrorists in the eyes of public opinion, and this is the field of their real success.

There is no solution to this except what is necessary in terms of intensifying efforts in da‘wah (call to Islām), media, and propaganda, and political action based on knowledge, understanding, and awareness of what is happening in today's world, in addition to real military deterrence.

Armed terrorism has proven its effectiveness throughout history as one of the best political means to persuade an adversary to submit to an active will.

I am writing these lines a few days after a deterrent operation carried out by a mujāhid detachment in Spain on March 11, 2004. They carried out a series of bombings that resulted in about 200 deaths and 1,700 injuries, according to Spanish statistics. Its main results were as follows:

1. A shift in public opinion in Spain, which, according to polls three days before the parliamentary and presidential elections, was leaning in favor of the right-wing party and its leader (Aznar), allied with (Bush), who had sent about 2,000 Spanish soldiers to Iraq. Public opinion immediately shifted in favor of the Socialist Party, which opposed this alliance and whose leader (Zapatero) had pledged to withdraw Spanish forces if his party came to power. This led to the latter's victory in the elections, and thus the operation toppled the government and removed a key ally from America's side with a single operation that cost a small group of martyrs and prisoners. May Allāh reward them well and accept from them.

2. The new prime minister's announcement of the withdrawal of Spanish forces from Iraq, which were hastily withdrawn shortly thereafter, followed by the withdrawal of Honduran soldiers. Thus, a single deterrent operation led to the withdrawal of an entire army and state from the war.

3. The entire Euro-American alliance was shaken, and statements began to emerge from several countries considering withdrawal. This was the first real deterrent operation since these unjust campaigns against Muslims began more than 14 years ago.



I discuss this operation as an example for research on the political impact of military deterrence. Otherwise, there are some important observations and political calculations regarding such operations, which must, before a decision is made, be subjected to precise Sharī'ah-based political calculations that take into account interests, harms, political balances, and the benefit to Muslims.

Unfortunately, since these unjust campaigns were launched in 1990 until today:

- More than 300,000 people were killed in the first Iraq war, and more than one and a half million children died under the siege over 13 years.
- In the recent war to overthrow Saddam, about 10,000 civilians were killed, and tens of thousands are in prison today. Allāh has exposed America's actions in those prisons.
- Thousands have been killed in Palestine, and the Israeli sword continues its work.
- More than 200,000 Muslims were killed in Bosnia, and more than 60,000 cases of rape of Muslim women were recorded there, resulting in thousands of children born of rape, abandoned by their mothers to be taken into church basements and Christianized!
- More than 300,000 Muslims have been killed in Chechnya, honors violated, homes demolished, thousands imprisoned, and hundreds of thousands displaced.
- Tens of thousands were killed in Afghanistan during the civil war ignited by America and managed by Pakistan. Then more than ten thousand were killed in the latest attack in December 2001. America filled Guantanamo with hundreds of innocent prisoners!
- Thousands were killed in Indonesia, and Christians buried some of them alive, burned them, and filmed themselves eating their flesh.

- And much more in the Horn of Africa, Central Africa, the Philippines, Thailand, and Kashmir.
- The number of Muslim prisoners, including Jihādīs and Islāmists, in all Arab and Islāmic countries has reached tens of thousands, without accountability or oversight. Scholars have been imprisoned, preachers abducted, symbols killed, mosques and Islāmic centers burned in Europe and America, and Muslim immigrants from Islāmic communities assassinated unjustly and aggressively, and so on.

So where is the deterrence of these alleged Muslim terrorists? Truly, real terrorism in its correct sense would be ashamed to be associated with us! We are at the bottom of the list of those terrorized by all forms of disbelievers, apostates, and oppressors.

Then came the September events, for the Zionist-influenced West and the Americans to pay a small bill of what they owe from a heavy reckoning, and the world has been in an uproar ever since!

Pedants will philosophize to us about the blood of the protected, the covenanted, civilians, and treacherous Muslim hypocrite collaborators, and all the other claims of evil jurists.

But the Jihādī resistance, in reality, targets only those who deserve to be deterred by terrorism and those designated for elimination, those deserving punishment according to the laws of Heaven and even the legislations of Earth. Indeed, it refrains from targeting many who deserve such deterrence in order to ward off harms and attract benefits.

Many details regarding the rulings on targeted blood have been covered in the section on Sharīʿah rulings in the third chapter; it should be referred to in its place.

I add:

This fierce international onslaught cannot be deterred by a few Jihādī organizations or tens or hundreds of mujāhidīn here and there. Resistance must transform into a strategic phenomenon, a model like the Palestinian Intifāḍah against the occupation forces, settlers, and their collaborators, but on an expanded scale that encompasses all parts of the Islāmic world primarily, and whose deterrent arm reaches the heartlands of the American invaders and their disbelieving allies of every race and in every place.

The Ummah must mobilize, with all its segments, for resistance and deterrence. We will explain in the following section the operational mechanism of the resistance from a military and operational perspective to achieve such deterrence, by Allāh's permission.

### **The Operational Mechanism of the Global Islāmic Resistance Detachments, Their Military Theories, and Their System of Operation**

Our deduction of the military operational mechanism for the call of Global Islāmic Resistance was derived through the study of the three preceding methods, meticulous and lengthy research into the old methods we practiced in past Jihād experiences and their outcomes, and through studying the reality of the balance of security and military power between us as Jihādīs and resisters in general, and the size of the American and allied forces, both external and internal, especially since the recent assault on Afghanistan and Iraq and the other pursuits elsewhere.

For several years, my thinking has been focused on finding a method that meets the minimum following conditions:

(1) Opening the possibility of participation to thousands, or rather hundreds of thousands or millions of Muslims sympathetic to Jihād and the causes of their Ummah, whom the limited capabilities of Jihādī organizations cannot accommodate, and most of whom do not want to be bound by this commitment and its security and

personal repercussions. Likewise, they are unable or unwilling to expose themselves to security risks by joining open fronts, which also have limited absorption capacity.

(2) Finding a method for clandestine work through which we can overcome the security problem of eliminating the entire organization due to the arrest of some of its members, resulting from the torture of prisoners and security pursuits that have transitioned from the national to the regional to the international level, thereby completely aborting the idea of clandestine urban guerrilla warfare from its foundation.

(3) Finding a method that transforms the wonderful individual initiatives that have occurred over the past decade from scattered emotional impulses and reactions into a guided and utilized phenomenon, thereby advancing the Jihād project to become a battle of the Ummah rather than a conflict of an elite.

(4) Imbuing individual actions with a characteristic of general unity for a resisting Jihādī current suitable for the current phase, around which the masses of the Ummah can rally. This method should combine a form of centrality at the level of affiliation, slogans, symbols, and ideas, with a lack of central linkage so that it cannot be aborted by security forces.

In short, I was searching for a method that the enemy has no way to abort, even if they understand it and its techniques, and even if they capture two-thirds of those involved in it; a method capable of renewing itself and continuing as a phenomenon after all its conditions and causes have been created by the enemy itself. Thus, the idea was practically born in my mind through contemplation of the meaning of the noble Qur’ānic verse:

*{So fight in the cause of Allāh; you are not held responsible except for yourself. And incite the believers [to fight] that Allāh will restrain the might of those who disbelieve. And Allāh is greater in might and stronger in punishment}* (An-Nisā’: 84), and what some commando mujāhidīn undertook in individual operations.

I secretly disseminated it in a statement titled: "A Statement for the Establishment of the Global Islāmic Resistance" in late 1990 or early 1991. Then, the idea was developed in stages, as I mentioned in the introduction, until it reached its final form in late 2000 in Kabul. It has now matured with the study of the repercussions of the confrontation methods between us and America and its allies in the post-September world and the invasion of Iraq, to take the form I present here.

## **Characteristics of the Operational Method of the Global Islāmic Resistance Detachments:**

### **1. A System, Not an Organization:**

It is a system of operation, not a centralized organization for action. The idea is based on linking all spectrums of resisters—individuals, cells, detachments, and limited groups—by only three central links:

### **The Central Links of the Global Islāmic Resistance Detachments:**

- 1 - The common name and a personal covenant with Allāh Almighty to belong to it.
- 2 - The Sharī'ah-based political methodology and common doctrine, and a covenant with Allāh to adhere to it.
- 3 - The common goal, which is resisting the invaders and their allies, and a covenant with Allāh for Jihād in His path to defeat them, then working to implement His Sharī'ah.

This is done in the following manner:

(1) Disseminating the ideology of the resistance call, its methodology, its action programs, its performance method, and its operational theories in the eight aspects we mentioned (combat doctrine, political theory, comprehensive tarbiyah (training/education) method for resisters, military theory, media and incitement theory, then operational theory which includes methods of training, financing, organization, and operational security). This is to mobilize the youth and men of the

Ummah who are determined to resist on any of its general fronts, especially the military front.

(2) Directing the youth to strike enemy targets, especially in our lands—which is the primary arena of resistance—and in their lands as an arena for deterrence and reciprocity. This must be in accordance with the Sharī‘ah guidelines of the methodology and political interest calculations, in order to achieve the political return and the goal of resistance.

(3) Guiding the youth so that each group prepares itself, with the necessary military training, and carries out operations commensurate with the training and preparation capabilities it has achieved. This ranges from methods of popular resistance to complex strategic operations, passing through all forms and levels of guerrilla operations, whether in cities, rural areas, or other types of clandestine guerrilla warfare.

(4) There is no organizational link of any kind for all those belonging to the Global Islāmic Resistance Detachments except for the link to (the methodology of belief, the system of operation, the common name, and the common goal).

(5) Every detachment (sariyah), composed of one or more individuals, is considered an independent unit headed by its emir, who manages its affairs. It directs itself immediately to military action and does not engage in any form of organization, da‘wah, incitement, or other activities of secret groups. Rather, it forms itself, chooses its target, and attacks it. It then informs any media outlet (using a secure method we will indicate in the media theory) that it is detachment (so-and-so), by its chosen specific name, and emphasizes that it is (one of the Global Islāmic Resistance Detachments - min Sarāyā al-Muqāwamah al-Islāmiyyah al-‘Ālamiyyah), which indicates the methodology of those who carried out the operation and links their action to the collective output of the resistance detachments. We will provide

more organizational and practical details in the theory of operation and movement, if Allāh wills.

(6) The idea is to gather the efforts of resisters who practice individual Jihād, remnants of the Jihādī current and its supporters, new sympathizers, those resentful of the American invasion, and those wishing for practical action from various segments of this Ummah at all levels. These efforts are to be regulated by a common method and common methodology to achieve the result. It aims to transform individual Jihād into a phenomenon that consolidates the collective effort under one name, for one goal, and under one slogan, governed by a single political, Sharī‘ah-based, and educational methodology.

### **Benefits and Advantages of This Method:**

(1) The method opens the way for the lone individual who wishes to work completely alone and does not trust partnering with anyone, or for the very small detachment of a few men and friends who trust each other, to form a detachment of two or more persons who pledge among themselves and pledge to Allāh to join (the Global Islāmic Resistance Detachments - Sarāyā al-Muqāwamah al-Islāmiyyah al-‘Ālamiyyah) with their peers everywhere, from every color and race of Muslims. Thus, this method provides them with homogeneity, security precautions, and capabilities, and opens for them the field of broad joint action without linkage. It guides them to act where they are and where they can, without burdening themselves with the costs of traveling to confrontation zones or joining an all-encompassing organization that obligates them to what they cannot bear according to their convictions. This is a very large segment among Muslim youth.

(2) The method allows for complete disconnection between these cells, so that if every active and implementing cell were exposed, it would not affect those who are working or intend to work, because there is no link of any kind between them. It is a form of (organization of the idea) rather than (the idea of organization), and a

(system of operation) rather than (the operation of an organization). This is the only way to continue in light of the fierce security onslaught we are witnessing today, faced by everyone who wants to engage in Jihād.

(3) The gathering of efforts under a single name suggests to the Ummah the existence of an organization, a guiding entity, and a center that links the collective by virtue of the common name, shared combat doctrine, and detailed educational method. This raises morale and motivates a\_l-mutaraddidīn\_ (the hesitant) to join a caravan moving within a well-structured secret operational system. The common name, goal, and ideology also suggest to the enemy the existence of a single organization behind these actions; an organization that guides with ideas, trains with instruction, unifies with a common goal and name, and manages from the shadows and from a distance. However, when the enemy comes to capture it or some of its parts, they discover that they have captured nothing significant compared to the rest of the body, which is an Ummah engaged in Jihād, not a group of mujāhidīn from a passive Ummah.

(4) The cumulative arithmetic progression of mujāhidīn operations: This is very important. We will launch the idea and disseminate it completely with all its requisites, by Allāh Almighty's permission and facilitation, through every means: directly, by correspondence, or via communication networks, the Internet, and various publishing media—written, audio, and visual. We will try, over time, to have it translated into the living languages of Muslim nations and major world languages. If we assume, as we hope from Allāh, that some individuals believe in this idea and contribute to one operation at least once a year—and this is easy if we open before them various types of targets, military terrorist ideas, and popular resistance methods, up to complex operations by cells that have received some training. Let us assume that throughout the length and breadth of the Ummah, with its hundreds of millions of oppressed and rebellious people, in the first year of disseminating the call, twelve groups consisting of an individual or a small band of friends become



convinced. If each of these groups operates decentrally once a year, the outcome will be 12 operations per year, meaning one operation per month initially. If the number reaches fifty-two mujāhidīn or cells, each operating once a year, the outcome would be one operation per week. This is beyond the capacity of any secret organization or armed gang. If the operations are attributed to a single unifying name (Global Islāmic Resistance Detachments - Sarāyā al-Muqāwamah al-Islāmiyyah al-‘Ālamiyyah) and under one ideology, slogan, and goal, the presumed result, by Allāh's permission, will be the incitement of hundreds and thousands. Then, individual operations and contributions will gradually become a real phenomenon, as is the slogan of the call for Global Islāmic Resistance: Jihād and Resistance: A Battle of the Ummah, Not a Conflict of an Elite. By coordinating with other resistance fronts we will direct—civil, media, intellectual, and political resistance—we will reach the desired goal, by Allāh Almighty's permission. This is a comprehensive Ummah-wide uprising across the Islāmic world and wherever Islāmic communities of various nationalities exist, similar to the Palestinian Intifāḍah, but primarily against America, then its external and local allies everywhere, within the aforementioned Sharī‘ah-based and political guidelines. Then, by Allāh's permission, cells will emerge that operate not just once a year, but more frequently. By discovering the arithmetic progression, we find that it is possible to reach tens of operations or more per day, if Allāh wills. Thus, we place the task of Jihād on its correct path, like the obligation of prayer and zakāh. This requires uniting the efforts of scholars, preachers, writers, orators, thinkers, and authors, so that all of them contribute to incitement, each according to their capacity and what their situation and style allow, to stir emotions so that the effects eventually manifest in the form of a detachment from the desired resistance detachments, by Allāh's permission.

(5) The idea of the Global Islāmic Resistance Detachments (Sarāyā al-Muqāwamah al-Islāmiyyah al-‘Ālamiyyah) allows, indeed includes, the idea of each detachment

naming itself with its own chosen name, whether it consists of one mujāhid, two, five, or more. This gives the detachment a sense of its own production and the association of its name with its output, which is a natural human feeling and desire. It also opens the door for competition among detachments and resistance commando teams, each according to its size. This generates competition and haste in the path of martyrdom, obedience to Allāh, and harming His enemies. Thus, a comparison can be drawn between the idea of the spread of resistance and the bond among its members and detachments—which have no operational link between them—and the idea of the Sufi orders (ṭuruq ṣūfiyyah) in their spread without connection to a leadership or even knowledge of the guide (murshid) and shaykh of the order. The fundamental difference, however, is that the method of Global Islāmic Resistance is a comprehensive method that adopts the creed of Ahl al-Sunnah wa al-Jamā‘ah and the jurisprudence of their recognized schools of thought (madhāhib) and their eminent imāms, and is based on a comprehensive understanding. It is a comprehensive doctrinal, Jihādī, political, behavioral, and educational method. Just as some orders spread until their followers number in the millions from all countries of the world, with no link other than the name of the order, its methodology, its educational program, and its historical symbols, we hope that this method of Global Resistance will spread, where the list of martyrs in the resistance will provide the poles (aqṭāb) and symbols of this comprehensive Jihādī method.

(6) The idea of the Global Islāmic Resistance Detachments (Sarāyā al-Muqāwamah al-Islāmiyyah al-‘Ālamiyyah) is based on the homogeneity of the detachment within the choice of its members regarding schools of thought within Ahl al-Sunnah, and a general political, security, military, and educational understanding suitable to their situation and place of operation, without this conflicting with the diversity at the level of the detachments as a whole and the call for resistance with all its military, civil, da‘wah, political, and media axes, and other fields and axes of resistance.

(7) Ease of affiliation and immediate commencement of work without the complexities in stages of organization, formation, and education (tarbiyah) as is customary in traditional groups and organizations. As we explained in the theory of education, the slogan for performing the obligation and its timing is the saying of the Prophet, peace and blessings be upon him, "Embrace Islām, then fight":

The method of Global Islāmic Resistance considers fighting the invading enemies of Allāh and those who ally with them and fight Muslims alongside them an individual obligation (farḍ ‘ayn) like prayer and zakāh. It considers the timing for performing this obligation in our current circumstances to be immediate; the responsibility falls upon a person as soon as they embrace Islām. As the Prophet, peace and blessings be upon him, said: *"Embrace Islām, then fight."* Thus, anyone who is a Muslim, even if they embraced Islām an hour ago, after the occupation began and Jihād became an individual obligation, the obligation is incumbent upon them. As for the stages of education in Jihādī doctrine, political understanding, and comprehension of Sharī‘ah rulings, these are accomplished over time, but the emir of each detachment or group must strive to qualify himself and those with him through the detailed and accessible program of the resistance call, presented in an easy and simplified manner. Therefore, whoever wants to engage in Jihād and belong to this call need only make a firm decision, pledge to Allāh to adhere to its methodology, name, and slogans, and embark on the path of direct action within their capability. This is especially true for those who have previously received military training, whether in a Jihādī group, an official military institution, or an unofficial one. The issue, at its core, as we will explain in the theory of training, is based on the reality that the foundation of a mujāhid's work, especially in guerrilla warfare, is the principle of (the will to fight), providing it, and raising its level.

## **Types of Global Islāmic Resistance Detachments and the Level of Their Military Operations**

Levels differ from one detachment to another in terms of military, material, and logistical preparedness, which also makes their eligibility to carry out the operations, some examples of whose targets we have indicated, different, both domestically and abroad.

Here we distinguish between several types of detachments according to their technical, military, technological, security, and financial capabilities, in the following sequence:

**Firstly: Popular Resistance Detachments:**

These detachments consist of individuals and small groups with limited capabilities in terms of funding or training level, and they constitute the overwhelming majority of Muslims. These individuals can carry out simple, low-level actions from a military standpoint, but the importance of their participation lies primarily in their sheer numbers if resistance becomes a phenomenon. They will not allow the colonizer to establish any firm footing in our lands and will cause enormous disruption if the phenomenon of resistance spreads within Muslim communities residing in countries participating in the war against Muslims, especially Western countries.

**Secondly: General Military Detachments:**

These armed detachments, with limited capabilities, consist of individuals who have previously received moderate-level training in the use of individual light weapons and explosives. Most of these are remnants of Jihādī current cells and organizations, or mujāhidīn who have previously participated in Jihād fronts such as Afghanistan, Chechnya, Bosnia, Kashmir, the Philippines, or elsewhere, or have received training through other means, or through their service in the security or military agencies of their countries. Material and security obstacles may prevent these detachments from carrying out large, resounding special operations. However, their military contributions are fundamental in the guerrilla warfare waged by the Global Islāmic Resistance Detachments due to the abundance of this type of Jihādī cadre in the

Arab and Islāmic world, and even among Muslim communities in warring countries. They number in the tens of thousands of Jihādīs and resistance supporters, not to mention the hundreds of thousands, or even millions, of men who have served in a governmental security or military apparatus in their lives, either in general courses or as professionals who have since left or are still in service, and who are strongly motivated by religious, national, or patriotic feelings, or by a living conscience.

### **Thirdly: Special Operations Detachments:**

These are detachments with high security, operational, military, and material capabilities. They are formed from elements or groups that have received advanced training in the security field for clandestine work, urban terrorism, cell management in guerrilla warfare, communication technologies and their security, as well as advanced military training in the use of weapons and explosives, especially guerrilla warfare tactics in various conditions, particularly the manufacture and use of explosives and mastery of different detonation methods, especially electronic ones. They also have an important factor for operation: high financial capabilities that enable these cells to operate at a high level within the primary main resistance arena or in the external arena inside enemy countries—America in the first degree, then its allied nations.

### **Fourthly: Strategic Operations Detachments:**

These are special detachments that can be formed by those who meet the following conditions:

1. A strategic understanding of the nature of the conflict and its current state politically, militarily, and strategically in general, and the ability to conduct a Shari‘ah-based study of major operations and their political effects, in order to lead and manage this type of detachment.
2. Very high financial capabilities to qualify such detachments and finance their operations.

3. Very high security and operational capabilities for the mobile elements involved in action and execution.
4. Very high military capabilities for the mobile elements involved in action and execution.
5. Knowledge and operational capabilities in possessing and using weapons of mass destruction when needed for reciprocity or for the strategic resolution of the conflict with America.

These detachments can be formed by an elite of Muslim financiers who believe in the resistance methodology, in cooperation with senior veteran Jihādīs, and in collaboration with some honorable individuals who previously worked in the former security services of Muslim countries' governments, as well as veteran military officers, strategic scientists in military fields, and some sincere retired politicians or even those still working in some Arab or Islāmic government agencies, whose loyalty to their religion, Ummah, and country can be trusted, along with their discretion and belief in the program of Global Islāmic Resistance. It is sufficient for these to accomplish one decisive-scale operation every year or two. Allāh is the Granter of success, and to Allāh belong the soldiers of the heavens and the earth. And none knows the soldiers of your Lord except Him.

## **Terrorist Culture, Terrorist Aptitude, and Acquired Traits of a Guerrilla Fighter**

### **Terrorist Culture**

It is the set of knowledge, information, and general culture possessed by a fighter using the "terrorism" method, especially in urban guerrilla warfare. This includes, in brief headings:

- Practical involvement in public life and knowledge of people's activities.
- Knowledge and reading of books on intelligence, espionage, and clandestine wars.

- Knowledge and reading of intelligence methods in investigation, interrogation, and inquiry, information gathering, security pursuits, espionage, eavesdropping, and their modern tools and devices.
- Knowledge and reading in forensic science and security methods in following up on security incidents, criminal incidents, and the like.
- Knowledge and reading of the history of special operations and details of their events, whether military operations carried out by elite military commandos from guerrilla groups and international armed groups, as well as the reasons for the success and failure of these operations, especially major ones.
- Knowledge of the working methods of so-called "counter-terrorism units," their weapons, training, and operational methods. Study of some of their successful and failed operations in various countries around the world, especially during the last ten years.
- Knowledge and reading of books on "guerrilla warfare" in its various forms: urban, mountain, forest, or rural guerrilla warfare, desert guerrilla warfare, tunnel warfare, and so on. Other types of these wars, the arts and weapons of each type, their methods, the history of their experiences, and their famous schools in modern history, especially in major revolutions during the colonial era in the interwar period, then the period of struggle against American imperialism after World War II, especially in South America, Africa, and some other countries in Asia.
- General sciences and knowledge that aid in guerrilla warfare in general, especially urban guerrilla warfare or acts of urban terrorism, including:
  - Computer science; it is today one of the most important sciences that aids in all other fields of science and culture, as well.
  - General knowledge of electricity, electronics, and electronic devices. It is useful to have general knowledge of mechanics and machinery,

especially vehicles and weapons, and how to handle, repair, and modify them as needed.

- Some general information and readings on history, politics, economics, and on the geography, climate, economy, roads, and infrastructure of the country in which one operates, as well as customs, traditions, and general aspects of human life activity in the operational area of a guerrilla fighter or a mujāhid using guerrilla warfare methods, and so on.

This collection of sciences and knowledge forms a culture in the mujāhid in the field of urban guerrilla warfare or so-called "terrorism." This knowledge cultivates a culture in the terrorist and develops in him the aptitude—the aptitude for terrorism in selecting targets, the nature of operations, the feasibility of their execution, their requirements, and their consequences from other political and security aspects, and so forth. I indeed suggest to those supervising the preparation of terrorist cells and detachments that they add to their preparation programs a subject called "terrorist culture," which includes this and comprises a library recommended to the trainee for reading and self-education.

### **The Terrorist Aptitude:**

I recall giving a lecture in a cadre qualification course for al-Qā'idah, for some selected Arab mujāhidīn youth during the Afghan Jihād in 1989, titled: "Terrorism is an Aptitude."

Indeed, after long contact with the Jihādī current, training and operational fields, and interaction with hundreds of mujāhidīn of various nationalities, types, and levels, in addition to extensive readings that Allāh Almighty facilitated in these areas, I saw that readiness for work in the field of terrorism is based on three foundations:



(1) Aptitude. (2) Broad general culture. (3) Acquired traits and preparation.

While the level of culture of a mujāhid can be raised, and likewise the level of preparation and acquired traits can be raised, and this affects the refinement of the aptitude, the aptitude remains fundamental in producing a terrorist proficient in his work and performance.

From this perspective, the aptitude for terrorism is like the aptitude for poetry, music, painting, and various other arts, literature, hobbies, and other general mental and practical aptitudes: it is a talent. There are individuals inherently qualified with innate capabilities to be successful terrorists who excel at selecting, planning, and executing operations, and who understand their political calculations and their Shari‘ah-based and ethical controls, and so on.

Trainers and supervisors establishing resistance detachments must discover these talents and refine them with culture and training so they can take their place in leading terrorist actions in this blessed type of Jihād.

### **Acquired Traits of a Guerrilla Fighter:**

This is the set of sciences, capabilities, perceptions, knowledge, and physical and technical abilities that a guerrilla fighter is trained in, in various direct military fields such as the use of different weapons, and what follows from that or other subsidiary sciences. I will leave delving into some details of this to the chapter on preparation and training, as Allāh Almighty facilitates, and He is the One whose help is sought.

Finally, at the conclusion of the military theory, after reviewing the two fields of resistance work—open fronts and individual terrorism—it is worthwhile to touch upon the relationship between these two types of Jihād before concluding this chapter.

## **The Relationship Between Open-Front Jihād and Individual Terrorism Jihād**

Some details of this paragraph will come in the chapter on organizational theory, but some ideas can be summarized in this paragraph as follows:

(1) With strict security controls that must be adhered to, detachments operating in the field of individual terrorism Jihād can benefit from open fronts in raising the military and general training capabilities of their elements.

(2) Some elements working in the field of recruiting and building detachments can benefit from open fronts in recruiting certain elements coming for Jihād, selecting them, and sending them to work in their countries or wherever they can in the field of individual or cellular Jihād terrorism, while observing a very important note: this should not take the form of organization and central linkage.

(3) Open fronts can serve as a refuge and safe haven for those who are pursued and wanted, who have worked in the field of individual terrorism Jihād, have been exposed, and can no longer continue openly nor can they hide.

(4) It must be emphasized that resistance detachments working in the field of clandestine operations must maintain their clandestine methods when they move to work on the fronts, and not switch to open work and da‘wah; this is a fatal flaw and a dangerous pitfall resulting from the secure and emotional atmosphere.

(5) Members of secret resistance detachments, if they go to open fronts, must operate under the command of the emirs of those fronts, especially local ones, or the general administrations that arise if such situations are repeated. They must work under their administration with sincerity and dedication as long as they are in those environments. They should seek to be present on the front lines of combat and in preparation camps to perform the obligation sincerely, to interact with the mujāhidīn, and to spread the call and its methodology secretly as much as possible.

(6) As for what the fronts gain from individual and cellular Jihād detachments, it is that the work of these detachments serves as a long arm for the Jihād of those

causes. Through their work, they can provide the necessary deterrence to aggressor forces, eliminate enemy leaders, operate behind enemy lines, and carry out special operations in cooperation with the emirs of those arenas and causes, secretly and systematically.

And now, in conclusion, we appeal to whomever this call reaches:

O mujāhid youth! O honorable men of this Ummah! O loyal ones resolved on Jihād! Today, determination has died in most of the men of the Ummah, and weakness has struck it due to love of this world and hatred of death, especially since the Caliphate of Muslims and their political entity fell and their enemies colonized them.

We must revive the Ummah and take it by the hand out of this moribund state.

During the first American advance on Iraq in 1991, some mujāhid youth would cross the Jordan River with a knife, a pistol, or whatever was available, searching for a Zionist soldier to strike down and contribute to the Jihād of this Ummah. Some mujāhidīn would go to the ends of the earth to carry out an operation behind enemy lines in response to aggression against this Ummah, or to join a Jihād front that they could only reach with great difficulty.

Now, the matter has become easy. America has brought us hundreds of thousands of soldiers and experts and deployed them in our midst, in addition to hundreds of thousands of civilians working in other colonial fields—political, economic, cultural, and otherwise. The matter to which we call does not require affiliation with an organization, nor does it necessitate travel or emigration, nor a change in lifestyle.

All that the matter requires is:

- A firm personal decision to perform the incumbent obligation, and a definite resolve to contribute to Jihād and resistance.
- A covenant between you and Allāh Almighty, then between you and those with whom you will work, to belong to the resistance call.

- Form your detachment (sarīyah), and thereby you become a member of this call, and a detachment within the global resistance detachments.
- Strive to understand the methodology, apply its educational program, and proceed with it patiently as much as you can.
- Prepare yourself and those with you as much as you can.
- Take the initiative to act, for Jihād is an individual obligation. Choose an enemy target that suits your material and military capabilities.
- Be deliberate and think. Design your plan and seek Allāh's guidance (istikhārah). Then proceed.

And welcome to the path of the two goods: either victory or martyrdom. It is a call to action and martyrdom, not a method of debate nor a methodology of hearsay and excessive questioning. The Ummah has had its fill of that, and it has led to our current state.

Allāh is the One whose help is sought, and it is time for mobilization (nafīr). *{Indeed, Allāh has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allāh, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'ān. And who is truer to his covenant than Allāh? So rejoice in your transaction which you have contracted. And it is that which is the great attainment}* (Al-Tawbah: 111).

## **Organizational Theory and System of Operation for the Global Islāmic Resistance Detachments**

The theory of operation and organizational construction is based on the fundamental rule and slogan of the operational method, which is: "A system of operation, not an organization for operation" – "A system, not an organization." This means that the Islāmic Resistance Detachments build their operational method, as partly explained in the military theory, on the basis of a system for action and for consolidating the results of efforts, not on the basis of centralized organization. Let us explain this further:

### **Foundations and Components of Building Traditional Organizations:**

In a lecture I delivered in Peshawar in 1990, I summarized the components and foundations upon which traditional organizations are based, which are five:

- 1. Methodology (Manhaj):** This is the ideology and operational doctrine upon which the members of the organization converge.
- 2. Leadership (Qiyādah):** This includes the Emir, the consultative and administrative council (Shūrā), and the decision-making process.
- 3. Plan (Mukhattat):** This is the program of the operational strategy to achieve objectives.
- 4. Funding (Tamwīl):** These are the material means sufficient to meet the needs of implementing that plan.
- 5. Pledge of Allegiance (Bay'ah):** This is the system of linkage between the emir and the subordinate in that operational chain.

### **Foundations and Components for Building the Call for Global Islāmic Resistance and its Mujāhid Detachments:**

As I explained in the military theory and throughout the preceding discussion, the foundations of construction in our call are based on:

- Belief in the ideology of the call, its fundamental and Jihādī doctrine, and its Sharī‘ah-based political theory.
- Working to achieve the common goal, which is repelling the assaulting invaders and fighting those who assist them.
- Application of the comprehensive educational methodology (tarbiyah) by the members.
- The method of operation and movement, which includes the specific details in the theories (military, organizational, preparation, training, funding, incitement).
- Carrying the common general name of the detachments alongside the specific name of the individual detachment (sarīyah).
- A covenant with Allāh Almighty to adhere to the methodology and work towards achieving the goal.

If we were to make a comparison between the components of traditional organizations and the components of the operational system of the Global Islāmic Resistance call’s detachments, we would find it summarized according to the following table:

### **Basis of Action – Components of Traditional Organizations – Operational System of Resistance Detachments**

**Goal:** To overthrow the government and establish a legitimate government in the specific country. Resistance to repel the assaulting invaders and their assistants.

**Methodology:** Ideology and methodology of the Jihādī organization. Methodology of the call for Global Islāmic Resistance.

**Leadership:** Central Emir and leadership. General guidance for the global detachments, and the specific emir for the individual detachment (sarīyah).

**Plan:** Operational program of the organization. Resisting the occupation and striking it everywhere.

**Funding:** Funding sources of the organization, its expenditure program, and its sources from donations. Specific funding for the detachment (sariyah), its source being spoils of war (ghanā'im) and donations.

**Pledge of Allegiance and Covenant:** Central pledge of allegiance to the Emir. Covenant with Allāh for Jihād and resistance, and a covenant to obey the emir of the detachment (sariyah).

The resistance call is based on decentralized cells. Its mujāhid detachments are based on individual action and the action of completely separate and completely decentralized small cells. As we mentioned earlier, they are linked only by the common goal, the common name, the methodology of belief, and the educational method.

### **Building Cells and Detachments (The System of Building and Operation):**

When I finalized the theories of resistance in their current form in 2000 in Kabul, under the shadow of the Islāmic Emirate in Afghanistan during the Taliban era, and began attempting to build its first nucleus on the ground in Afghanistan, the formula for organizational construction was as I explained it in the series of lessons "Jihād is the Solution" and the video lessons "Resistance Detachments," in the form that I will clarify in this paragraph. After this clarification, I will mention the modification that the repercussions of the September events and the American campaigns forced upon us, compelling me to adjust the idea to suit the current reality.

### **The Three Organizational Circles of the Global Islāmic Resistance Detachments:**

### **Firstly: First Circle – The Central Detachment (al-Sarīyah al-Markaziyyah):**

Its primary mission is guidance, direction, and da‘wah (call). This is achieved by disseminating the literature of the call, its Sharī‘ah-based political, educational, and operational methodologies, and delivering them to various segments of the Ummah. It also involves issuing media and methodological statements in the name of the call and its detachments, ensuring they encompass its ideology, methods of performance, and viewpoint. Additionally, it includes building the central detachment operating militarily on the front that was open in Afghanistan, and working through communication with whomever could be contacted to build relationships of cooperation and coordination with non-central detachments that carry the resistance call and operate completely separately on the operational level.

### **Secondly: The Coordination Circle or Decentralized Detachments (al-Sarāyā al-Lāmarkaziyyah):**

This consists of elements with whom contact was possible and who were subjected to comprehensive intellectual, methodological, and educational qualification courses—intellectually, behaviorally, militarily, and operationally—through direct interaction. The program for these elements is to depart from the front and disperse throughout the land, each according to their circumstances and life, and to operate freely and completely separately from the central detachment from an operational standpoint, linked only by the name, goal, doctrinal and educational methodology, and method of operation, with all contact completely severed. The advantage of these detachments over the next type is that their leaderships were directly educated in the ideology of the call, enabling them to correctly transmit the methods of education and the methodology of belief, thought, and action. They were also proficiently prepared militarily, enabling them to disseminate the necessary military sciences.



### **Thirdly: The Call Circle - the General Detachments of the Call for Global Islāmic Resistance:**

These detachments are the foundation of the call for Global Islāmic Resistance, which raised the slogan: "Resistance: A Battle of the Ummah, Not a Conflict of an Elite." Here, the call and the conveyance of the idea, through all concise and detailed methods, are aimed at enabling youth determined for Jihād to enter the call and form their own completely independent detachments to participate in the resistance without any operational link to the center. The link, as we mentioned, is confined to the common goal, the common name, the common Jihādī doctrinal methodology, and the comprehensive educational methodology. The published methodologies provide them with all the necessary materials to complete their self-preparation wherever they are, so they can commence work with clear insight and through a clear, disciplined methodology. An element joining the general detachments of the call is only required to believe in the idea, make a firm intention, join the call, and educate himself and those with him on its methodology over time, beginning work according to the methods and ways explained in the published methodology and literature of the call.

In the writings and recordings where I explained this method, I focused on the fact that the basis of the call and its strategic field is the third circle, the detachments of the call (Sarāyā al-Da‘wah)... (Global Islāmic Resistance Detachments - Sarāyā al-Muqāwamah al-Islāmiyyah al-‘Ālamiyyah). We have laid out details explaining to adherents of this method the ways to establish their detachments and their method of operation, which I will clarify below. But before that, I point out:

However, the repercussions of the September events and the fall of the Emirate of Afghanistan, and the complete collapse of centralized confrontation theories with the overwhelming American military offensive—materially, technologically, and humanly on every level—and the confirmation of this in the limited confrontations

that took place between the exposed, centralized mujāhidīn forces and the forces of these American campaigns in Afghanistan, then in Pakistan, in Iraq, and some other hotspots like Yemen and elsewhere, fully affirmed to me the strategic importance of clandestine individual action and focusing on the primary circle in the resistance call, which is the circle of the general call.

For I believe that it may be a long time—and Allāh knows best—before we, or other mujāhidīn if we remain until then, will be able to centralize again and operate face-to-face through static defense and frontal confrontation.

Given the current situation, we must operate through two circles: the first and the third.

#### **The First Circle: The Guidance Center:**

This supervises guidance and direction, disseminates the methodology and educational programs, and issues the necessary statements and research to follow up on that. It operates secretly, in a manner appropriate to the circumstances.

#### **The Third Circle (Detachments of the Resistance Call / Sarāyā Da‘wat al-Muqāwamah):**

These are the detachments that we hope from Allāh, and expect, will form spontaneously by those wishing to operate according to this methodology and method. Through the communication of the call to Muslim circles, who are driven by all surrounding circumstances to engage in resistance, these will be formed, by Allāh's permission. This will occur through clandestine da‘wah work to convince these segments of the necessity of methodological discipline for the resistance, and the necessity of working through the principles of this call to consolidate efforts and attempt to reach the strategic goal, which is to repel the aggression and defeat the Nazi-like campaigns and their American-Zionist leadership.

If Allāh grants me life until the balance we hope for is achieved, enabling us to centralize and conduct static defense again, I will work to resume what I began in forming the three circles in a practical way. That beginning was promising and encouraging, and I am not in the process of reviewing that experience, which collapsed like other Jihādī attempts amidst the repercussions of September and the fall of the Islāmic Emirate of Afghanistan.

I hope, if that balance is achieved and the mujāhidīn are able to centralize after I have met my Lord—and I ask Him for mercy, forgiveness, and martyrdom in His path that pleases Him—that Allāh will appoint some competent mujāhidīn cadres to work on what I dreamed of and worked for: the formation of the "Guidance Office for the Global Islāmic Resistance Detachments (Maktab Irshād Sarāyā al-Muqāwamah al-Islāmiyyah al-‘Ālamiyyah)," and the professional central detachment for this call, in which I summarized the essence of my operational and Jihādī experience and ideas over a quarter of a century of experience and work, and I ask Allāh for sincerity.

I hope the idea has matured and contains a serious contribution among the sincere and serious contributions to repel the assaulting invaders and their assistants from this weakened, believing Ummah, whose time for resurgence has come, by Allāh's permission.

Now I will return to further explanation that will help those who are convinced by this Jihādī call for resistance to form their completely independent secret detachments.

### **Types of Global Islāmic Resistance Detachments According to Their Operational Tasks:**

### **Elements and Detachments that Build Operational Detachments:**

These elements and detachments specialize in spreading the idea of the call for Global Islāmic Resistance, convincing Jihādī cadres and youth determined for resistance of the idea of the call, and urging them to quickly form their independent detachments. They prepare them intellectually, militarily, and in terms of security, providing them with various Sharīʿah-based, political, military, and security research, and qualifying them to train their own elements and themselves to become effective detachments. Another potential task for such building detachments is to provide the nuclei of detachments with funds that help them get started, where they can procure them.

The necessary qualities for elements and detachments that will undertake the mission of building detachments include:

1. They must not be exposed and must be able to move freely and securely within the environments they live in.
2. They must understand the methodology of the resistance call and have the intellectual capacity to explain it and call to it, along with a reasonable level of Sharīʿah-based, political, and operational understanding.
3. A high level of understanding and security aptitude in movement to qualify others for clandestine movement.
4. An appropriate level of ability in clandestine training on light weapons, explosives, and other light guerrilla weapons.
5. Ability to connect with some sources of funding for the resistance to provide the operational detachments they have formed with the initial push to start working.

### **Operational Detachments:**

These consist of one or more elements. It is preferable that the number of a detachment does not exceed five to ten at the most. They should form

spontaneously upon learning about the idea and its literature and believing in belonging to the call and heading directly to work. Or they can be formed with the help of an element from the builders of detachments from the aforementioned cells. The mission of these detachments is to devote themselves to Jihādī work and engage in combat immediately, and to educate themselves on the methodology of the call autonomously. They should not be drawn into expansion and transformation into building other detachments, and they must resist the natural inclination and desire for expansion for fear of turning into small organizational hierarchies. This is very dangerous and will lead to their swift capture—may Allāh not decree it.

### **Secret Incitement Detachments:**

These detachments are formed from very small cells of (1-3) elements, who possess Shari‘ah-based, political, and intellectual competence, media experience, operational awareness, and experience in using the Internet and electronic communication networks. The mission of these detachments is to spread the call for resistance, rebroadcast its literature, research, studies, and various methodologies through secret publishing means, especially (the Internet), and to work on translating resistance research and statements into Muslim languages and major world languages. Attention must be paid to the security of distributing materials, such that these detachments devise their own methods of operation according to the capabilities of each country and place they operate in.

Some explanation of the operational methods of these detachments will be provided in the chapter on the theory of media and incitement.

### **Explanations on the Method of Building and Operating Secret Detachments**

## **The Method of Building Multiple Detachments by Elements that Build Operational Detachments:**

We previously discussed the hierarchical organizational building method and its danger, where the arrest of any element in the pyramid leads to the arrest of those with him, below him, and above him in the organizational pyramid. Thus, the circles of arrest widen until destruction befalls the entire organizational pyramid. If we had an organizational pyramid.

The arrest of an individual will lead to their confession regarding those at their level and those above them. Similarly, it will implicate those with similar responsibilities. Thus, the tragedy repeats with the arrest of those below and above. Brutal and unethical methods of arrest and torture have led to the abortion of the strongest secret organizations everywhere throughout past experiences.

As previously explained, some organizations adopted the cluster method, leaving the heads of the clusters in a country other than the one in which they operate. The leadership resides in a safe place and communicates with or meets field command elements, who also reside in a safe place. These elements manage hierarchical organizational clusters operating within the target country. If the pyramid linked to the main element is eliminated, it does not lead to their arrest, and the chain of collapse is broken at that point. This method succeeded in giving some Arab, Islāmic, and even international organizations a margin for maneuver. However, current international cooperation in combating terrorism has eliminated it. A government's request for a wanted element leads to their arrest by another government and their confession about individuals in other countries, who are then arrested within hours or days at most, after the slogan of eliminating safe havens was raised. When the leadership of organizations resorted to some havens outside the control of the international system, such as Afghanistan and Chechnya, it was part of the enemy's programs to overthrow them and subject them to the control of the international system. Thus, the cluster method of management from safe havens was aborted. The

era of such organizations has definitively ended and cannot return except with the destruction of the new world order, and Allāh Almighty knows best. This is the goal we seek to find a way to achieve, with Allāh's help.

**As for the method we propose to the builders of the brigades, it is as follows:**

The active element from the builders of the brigades, who must possess among his most important characteristics prior security, Sharīʿah, and cultural eligibility, numerous acquaintances, and the ability to influence a wide circle of others.

He selects some of his acquaintances whom he believes are qualified to lead brigades. He broaches the subject with each of them separately and in complete isolation, gradually, after verifying each one individually. He prepares them separately or with one or two assistants at most. He prepares them during a preparation period using printed and audio daʿwah curricula, especially this book, and my series of lectures titled "Jihād is the Solution, Why and How," and my video-recorded lectures titled "Brigades of Global Islamic Resistance." The most important are the studies in this book due to their comprehensiveness and the precision of their information. I also have a number of recorded lectures on "Principles of Guerrilla Warfare," which are useful as military education for secret wars and guerrilla operations. They consist of three sets: (concise lectures in two tapes), (lessons in six tapes), and the most extensive, a course of (32) cassette tapes, which is (Explanation of the Book "War of the Weakened"). This is one of the most important books that explained guerrilla warfare and showed the reasons for its success and failure. The book I explained is about 170 pages and is translated from an American author specialized in counter-guerrilla warfare.

It is also beneficial in preparation to utilize available security and military research, now accessible on the Internet in multiple languages. I intend, if Allāh facilitates, to prepare some concise summaries of that, along with some intellectual studies complementing what is contained in this book, which collection of the most

important necessities for intellectual, Sharī'ah-political, and operational preparation.

The builder of the brigades must also subject them to an intellectual, security, and military preparation program for a period I estimate not to exceed one or two months if an intensive course method is followed with them. This concerns intellectual preparation, which is the most important; methods of secret military preparation will be explained later, Allāh willing.

Thus, let us assume that the element (builder of the brigades) has prepared four or five completely separate brigades that do not know each other and know nothing about each other.

A, then B, then C, then D, then E, leading to F.

Now, each one of them is assigned the task of building his brigade from two or three elements, or alone if he wishes, and a date is set for them before which they do not begin work, so that he (the builder) distances himself from their area, because he is the sole fatal point for these groups.

Shortly before this date, the founding element from the builders of the brigades must have departed to a destination unknown to them, so that these elements cannot lead to him.

Either to one of the open fronts in areas of no control, or to another country with personal papers whose information no one knows, or to complete disappearance in a new arena.

Or, it might be part of the founding element's program to carry out a martyrdom operation after building a number of brigades, because he represents the only security weak point for the brigades he built. For if any brigade is arrested, they have no way to confess except about him, as they do not know the others.



It is absolutely essential for the founding element to be careful that nothing in his speech or movement, even by way of indication or encouragement, suggests to some elements that he has recruited others, such that some of them might guess who these others are and confess about each other based on suspicion.

A brigade can also be formed spontaneously without an external founder building it. It can operate in resistance directly and not work on inviting others. This occurs when a man becomes convinced to join the call to resistance, forms his small brigade, or works by himself or with a convinced assistant. They prepare themselves based on these studies, name their brigade, and operate directly. They do not seek to organize others, nor do they work in the field of da‘wah and incitement, but rather dedicate themselves to direct action. These are the highest security precautions. Anyone with minimal experience and knowledge of training and the principles of secret work will realize that a small brigade of two or three elements, qualified in security and military aspects, and possessing a high "terrorist culture," can carry out enormous actions and move its operations within its country across several cities, making it seem to those who do not know it that there are tens of active groups in the country. I have many stories, living testimonies, and wonderful examples of this, which space does not permit me to narrate.

### **Caution Against Mixing the Brigade's Military Work with Media and Da‘wah for the Method**

The mujāhidūn who are building their brigades must exercise extreme caution against mixing da‘wah activities with military ones, for by doing so they harm themselves and others.

The principle is that whoever receives the idea and is convinced by it should form his brigade by himself, alone, and work within his capabilities if he has no trust in others. Or with two or three at most whom he trusts, forming a single brigade. They should work silently and with devotion in the military field, choose an enemy target

from those previously mentioned or indicated, and carry out an operation, even if only once every few months. They should report their work in a suitable, secure, and brief manner.

Be aware: Calling to organize others, propaganda and media work, and fundraising are methods contradictory to secrecy and direct action, and they never combine.

The combination of these contradictions in our Jihādī operational history has led to real disasters. This is one of the most important lessons from past painful experiences.

The principle of "public da‘wah, secret organization" is one of the most failed operational principles, and its practice has led to bloody disasters. Whoever works in da‘wah and incitement should leave secret combat work, and vice versa. Know that while the Ummah needs tens of thousands of commando fighters today, a few inciters through verbal da‘wah are sufficient for it.

The practice of combat, harming the enemies of Allāh, and sacrificing oneself in the way of Allāh are the most eloquent messages of incitement that an Ummah, negligent of Jihād, needs to awaken from its slumber.

Practicing incitement does not absolve the Muslim from the individual obligation of combat today, the neglect of which is considered like abandoning prayer, zakāt, fasting, and Ḥajj, indeed, worse than them, due to the resulting harm to the Ummah, such as the domination of its enemies and the loss of its religion and worldly affairs. So do not deceive yourselves.

And fear Him who knows the secret and what is more hidden, and He will reveal what is in the hearts when what is in the graves is scattered. Indeed, our Lord is All-Aware, All-Seeing of His servants.

## **The Call to Resistance is a Call for Serious Action**

The mujāhidūn must be aware that a few brigades are sufficient for incitement; the urgent need is for active brigades. The fundamental important obligation is combat (*{So fight in the way of Allāh; you are not responsible except for yourself}*). As for incitement, it is a communal obligation for those capable and qualified for it.

So, the active individual should not leave a way for Satan to make him sit back from action by convincing him that he is inciting others or recruiting others. This is from the deception of Iblīs (Satan). The task of recruiting others is a great responsibility because, as we mentioned, it requires him to completely disappear from the arena in which he recruited other active individuals. Therefore, the principle is that a person recruits himself and works with those directly connected to him.

## **Participate in the Arithmetic Progression of Resistance**

I reiterate what I mentioned in the chapter on military theory: the importance of the idea of the Global Islamic Resistance Brigades comes from its spread and the accumulation of efforts. As I stated earlier, if twelve brigades were formed throughout the length and breadth of our Islāmic world, and each brigade operated once a year, we would have a monthly operation. If they operated twice, there would be an operation every 15 days. Even the strongest organizations cannot achieve this. So what if, within a year of launching the idea, 100 people are convinced, 50 of whom succeed in operating, and each one carries out two or three operations a year? The outcome will be that the efforts of the resistance brigades are mentioned several times daily over time. This harms the enemy and motivates Muslims to act. This is what is hoped from Allāh, Glorified and Exalted, that He blesses this idea, prepares its men for it, blesses all our efforts, shows us the defeat of the enemies, and seals our lives with martyrdom in His cause.

# **The Theory of Training in the Call of the Global Islamic Resistance**

## **A Review of Old Training Methods Adopted by Jihādīs in Past Experiences**

Following our aforementioned method of deriving the appropriate theory and successful methods, by Allāh's permission, we deduce the training theory for the Global Islamic Resistance Brigades by studying the training methods adopted in our previous Jihādī experiences. These are methods in most of which I, by Allāh's grace, had the opportunity to work over the past years, first as a trainee, then as a trainer, and then as a supervisor of training in our special program during the Taliban days. With a comprehensive view, we find that Jihādī experiences have used one of the following methods:

1. Secret training in homes.
2. Training in small secret camps in the areas of operation themselves.
3. Public training under the auspices of safe-haven states.
4. Public training in open-front camps.
5. Training in areas of chaos and lack of control.

Let us briefly shed light on the negatives and positives of each of these methods and examples of each, to choose the optimal method for training today in the circumstances of the post-September world and the global counter-terrorism atmosphere.

### **Secret Training in Homes**

Secret Jihādī organizations used this method in all Jihādī experiences. Indeed, it can be said that this method is the basis for preparing all secret organizations and gangs

in the world. Although it only allows for training on personal and light weapons and some lessons on the use of explosives and weapons of the first stage of guerrilla warfare, it has proven to be very effective. The foundation, as will be shown in guerrilla operations, is the moral impetus and the will to fight, not an increase in knowledge of weapons that the mujāhid will not practically use.

In this method, trainees learn to disassemble, assemble, and use weapons, and how to shoot them theoretically. They conduct some practical applications and limited shooting in empty areas, caves, or even basements insulated against sound leakage within the homes themselves. Often, the first shots fired by trainees are in a real combat engagement.

The mujāhidūn in the Syrian Jihādī experience (1975-1982) used this method, and it was successful and beneficial. Indeed, some mujāhidūn were able to kill some apostates and their collaborators by firing for the first time, and they developed their capabilities through live action. It was a unique experience. Similar occurrences took place in Jihādī experiences in other countries.

### **Training in Small Secret Camps**

Jihādī organizations have used this method where some empty areas in mountains, forests, or remote agricultural countryside were available. The method involves subjecting small, limited-numbered groups, not exceeding a small brigade of 5-12 people. They are able to establish a mobile camp in remote, isolated areas and conduct intensive courses where some advanced military tactics for urban and rural guerrilla warfare, such as ambushes, raids, and other exercises, can be applied. This includes some limited live firing and detonations in areas near stone quarries and dynamited fishing spots where the sound of explosions is common, or even inside caves with small, limited quantities. It is a very effective method and sufficient for graduating mujāhidūn capable of entering battles of the first stage of guerrilla warfare, especially urban warfare.

## **Public Training Under the Auspices of Safe-Haven States**

This method was heavily relied upon in the world before the launch of the New World Order. Many Jihādī organizations were able to benefit from the margins of political contradictions and regional and international axes of conflict, as I mentioned in Chapter Six, and established declared camps in countries opposed to the ruling regimes they had risen against. Among those experiences was our Jihādī experience in Syria; the mujāhidūn from the Fighting Vanguard and the Muslim Brotherhood in Syria were able to establish advanced camps in Iraq, where the Iraqi regime provided them with significant military and material assistance. During the period between (1980-1983), many batches of mujāhidūn graduated, having completed general and specialized courses that covered various types of ground weapons, up to medium and heavy, excluding aircraft. Something similar occurred on a limited scale in Jordan with the assistance of King Hussein's regime and the supervision of its intelligence agencies. Such a thing also began with Egypt, where a specialized team of mujāhidūn from Syria underwent high-level training in urban guerrilla operations and special operations under the supervision of the Egyptian General Intelligence service during Sadat's famous dispute with Syria and some Arab countries in mid-1981. I personally witnessed these experiences in Iraq and Egypt, and they were very beneficial, and we gained high expertise from them.

Practically all Islāmic and non-Islāmic organizations in Arab and Islāmic countries employed this method during the period from the early sixties to the mid-nineties, when it ended, as I mentioned, with the establishment of a system of security cooperation between Arab and Islāmic states under American supervision. Among those experiences were:

The work of Jihādī organizations in Syria with a number of neighboring countries; the work of organizations opposed to Saddam, especially Shiites, in Syria, Iran, and Lebanon; the work of most, if not all, Palestinian organizations in Syria, Iran,

Lebanon, Jordan, Sudan, and elsewhere; and the work of Lebanese Islāmic and other organizations likewise. Some Egyptian organizations trained in Lebanon with Hezbollah and the Palestinians, and in Iran, as did some groups from Northwest Africa in Algeria, Libya, and some Central African countries, and vice versa. Indeed, this matter of margins extended to the entry of international military organizations such as ETA and the Irish Republican Army (IRA) for training and receiving support from Arab and Middle Eastern countries. The Turkish Kurdistan Workers' Party benefited from Syria, Lebanon, and northern Iraq, and the Iranian Mojahedin-e Khalq organization and others grew in Iraq, and so on. The examples are very numerous. This method is very important and beneficial if its circumstances recur, provided that organizations avoid the political and security negatives of such openness, as its military benefits are great.

### **Public Training in Open-Front Camps**

The recent famous experiences are too well-known to require detailing, such as what happened in Afghanistan during the Afghan Jihād (1986-1992), and in the second phase for the Arab Afghans during the Taliban era (1996-2001), where tens of thousands of Arab and Muslim mujāhidūn trained during these two phases. Dozens of Jihādī organizations and many Islāmic, even non-Jihādī, organizations benefited from this wonderful margin. Similar events occurred on a smaller scale in Chechnya and Bosnia. This also happened in many revolutionary camps and open fronts in the Philippines, the Horn of Africa, Kashmir, and elsewhere.

Training in those camps was the best field of training ever, as military and educational training methods were integrated in all their aspects, completely freely, without being subjected to the pressures and directives found in the camps of safe-haven states, whose governments often impose certain political and ideological restrictions.

### **Semi-Public Training in Areas of Chaos and Lack of Control**

Before the launch of the New World Order, areas of chaos and lack of control in the world were numerous, especially within the Arab and Islāmic world, and particularly in semi-autonomous tribal areas and remote regions far from the control of weak governments in some countries. Examples include tribal areas in Yemen, Somalia, and the Horn of Africa, tribal areas on the borders of Pakistan, and the long belt in the sub-Saharan African countries extending from Sudan to the Atlantic coast. It was possible, and perhaps still is, for many local and non-local Jihādī groups to benefit from these areas and establish semi-public camps where the atmosphere, weapons, and ammunition were available at low costs. However, after September, America placed controlling these uncontrolled gaps among its top priorities. Nevertheless, many gaps still remain suitable for utilization, especially for local groups or those close to those countries.

If we wish to record observations on the training and preparation operations conducted by Jihādīs during the past phase through these five avenues, we can summarize them briefly as follows:

### **1. Internal Training: In Homes and Limited Internal Camps:**

In home training experiences, the level of military preparation was relatively low, but the security return was high, as it was conducted under conditions of great secrecy and precaution. Likewise, moral and ideological training was high and was reflected in the level of Jihādī creed, intellectual and political understanding, and the principles of Jihādī guerrilla warfare theory, especially in Jihādī experiences in Syria, Egypt, Libya, Algeria, Morocco, and others. I recall when I was a member of the training apparatus during our semi-secret stay in Jordan during the Jihādī revolution against the Syrian regime (1980-1982), we used to secretly teach more than fifteen theoretical military and educational subjects in homes scattered for the mujāhidūn in Amman and other Jordanian cities, and we would conduct examinations for the different cells. Afterwards, we would send those who passed to



the camps in Baghdad, Iraq, where they underwent intensive and condensed courses because they had finished their theoretical training. Those who would specialize in military work were kept for specialized courses on various types of weapons, including tanks. We saw that the subjects that can be taught in homes are not few and are very important, especially the doctrinal and ideological ones. If the cells are able to establish limited and mobile camps, the practical circle is completed and achieves the best forms of preparation, even if it does not reach high military levels, due to the absence of security and political negatives as in the case of traveling to training camps abroad.

## **2. In Experiences of External Camps in Safe-Haven Camps in Other Countries:**

A clear positive was recorded, which is the high military levels that some cadres were able to achieve through what the capabilities of states, their armies, and their security agencies provided in terms of preparation and its diverse and advanced materials. However, there were serious negatives that experiences revealed over time, including:

- The disclosure of many secrets of the organizations, both personal and informational, to the countries hosting the camps. This information became leverage for pressure and bargaining and ultimately ended up on the table of security and intelligence cooperation between states whose positions change in a Machiavellian and continuous manner. Experiences proved that this was a strategic fatality.
- This method enabled host countries to penetrate organizations, even Jihādī and Islāmīc ones, over time. They gained, for work under their administration and intelligence, some members of these organizations, especially when those organizations stayed for a long time in the host countries and developed political, media, and military structures, as in the Syrian Jihād experience, while its leadership was in Iraq and Jordan, as well as others. Over time, those

states were able to interfere in the affairs of the groups and impose their will, making them regional political cards out of necessity, as those states pursued a policy of financial inundation and absorption, as we will refer to in the chapter on funding.

- The process of traveling to nearby safe-haven camps often constituted a security fatality due to the movement of mujāhid elements and their travel there. These were security traps for vigilant intelligence agencies in such cases, which in many instances managed to plant their agents in those camps and open environments that often drifted towards public activity and abandoned their state of security alert, especially as time went on and the travel of elements shifted from the goal of training and return to the scale of opposition groups migrating for settlement, thereby emptying the Jihād arena itself.

### **3. Open-Front Camps:**

The archetypal example of this situation is the Afghan camps during the two Arab phases: the first during the Russian presence and the second during the Taliban era, as well as the Bosnian camps to some extent. Chechnya, however, did not constitute a training and recruitment ground for organizations and interested elements but was rather an arena for combat, Jihād, and direct action that produced high-level field cadres.

The positives of these experiences were (very significant) concerning the point we are addressing, which is training and preparation, especially in the military levels they provided. As for its negatives, the most important can be summarized as follows:

- The loss of opportunity for systematic education due to the multiplicity of organizations, arenas, attractions, and competition, which was often not regulated by Sharī'ah or reason in many cases, as previously indicated.
- The problem of exorbitant costs for trainees coming from the farthest corners of the world to the training arena (travel and accommodation expenses).
- The problem of security exposure, involving obtaining visas from embassies of neighboring countries, especially Pakistan, transit, and public movement. The easy spread of spies and agents for all forms of intelligence agencies, along with completely public movement for those present. The security problems that arose from their return and spread, and the way the entire world dealt with them in response to counter-terrorism campaigns, branding them as presumed terrorists. Many segments of them incurred severe losses and damages without any Jihādī return to justify that hardship.

#### **4. Camps in Areas of Chaos:**

Their use was not widespread in the past phase as a primary method. Their positives and negatives are close to the method of small secret camps, with the difference of high material costs to travel to them.

This, in brief and as a quick review, covers the most important negatives and positives of training methods in the pre-September world and the current American campaigns against the Islāmic world.

As for today, it automatically appears from the course of the campaigns that most of these methods have been eliminated by the removal of the opportunities that enabled them.

It is no longer possible or practical in the current circumstances to establish open fronts. Nor is it possible for states to open safe havens and camps for Islamists and Jihādīs. Areas of chaos are on the verge of being brought under American control

and closed, as in the tribal areas of Yemen, the Sarhad tribal regions in northwestern Afghanistan, the desert belt in central Africa, and elsewhere.

Thus, it seems clear that the only method remaining possible for us now, in this world of American onslaught and international coordination for counter-terrorism, is secret training in homes and mobile camps.

The opportunities subject to methods of secrecy, indeed extreme secrecy, in these very severe and harsh conditions are what we will try to outline and explain to help resistance brigades and other mujāhidūn everywhere to train themselves and prepare their forces to terrorize the enemies of Allāh: the Americans, Zionists, and their allies.

However, before moving to the core of the subject, which is the essence of this section – the training methods for resistance brigades – I will present a set of concepts and points that help in understanding and comprehending the main section, which is the training methods necessary for us now.

### **The Concept, Reason, and Goal of Preparation**

Preparation (I'dād): It is the acquisition of a set of knowledge, sciences, and cognitive and physical capabilities in order to perform the mission of Jihād, which is fighting in the way of Allāh. Its concepts, means, and objectives have been noted in the following two noble Qur'ānic verses, and many texts of the verbal and practical Sunnah have detailed this, worthy of being compiled into a separate book. However, we are here for brevity, and these two verses are His Almighty's saying in verse (60) of Sūrat al-Anfāl: *{And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allāh and your enemy and others besides them whom you do not know [but] whom Allāh knows. And whatever you spend in the cause of Allāh will be fully repaid to you, and you will not be wronged}.* And in verse (36) of Sūrat al-Tawbah: *{And if they had intended to go forth, they would have prepared for it [some] preparation. But Allāh disliked their being sent, so*

*He kept them back, and it was said, "Remain with those who remain behind."}*. Let us mention some of the benefits indicated by these verses:

As for the verse from al-Anfāl, it:

1. Establishes that preparation is according to ability, not beyond ability, which is the Sharī'ah obligation. So, every Muslim prepares his capacity and his weapon according to his ability.
2. Power and steeds of war: This is a comprehensive statement referring to all means of weaponry, instruments of war, and means of movement and transport. The Messenger of Allāh (peace be upon him) explained it in his Ḥadīth, saying: *"Indeed, power is shooting,"* repeating it three times.
3. The Qur'ān advised all Muslims to possess weapons and not be negligent of them, saying: *{And let them take their precautions and their arms. Those who disbelieve wish that you would neglect your arms and your baggage so they could come down upon you in a single assault. But there is no blame upon you, if you are troubled by rain or are sick, for putting down your arms, but take your precautions. Indeed, Allāh has prepared for the disbelievers a humiliating punishment}* (al-Nisā': 102).
4. The verse showed that the obligation of preparation is not merely acquiring knowledge, physical fitness, and other such things that have recently become common in preparation, like tourism without the intention of Jihād. Rather, preparation is for a specific goal: *{Prepare... by which you may terrify the enemy of Allāh and your enemy and others...}*. This was previously indicated.
5. Then the verse subtly pointed, after the command for preparation and possession of weapons and instruments of war, to spending, due to Allāh's knowledge of its costs and the limited means of most of those desiring Jihād.

So the verse commanded and concluded with the command to spend, and promised a great reward and provision from Allāh for it.

As for the verse from al-Tawbah:

It contains great indications and profound understanding of the relationship between preparation and faith, and its relationship with practical Jihād. Among its subtleties:

The verse spoke about the hypocrites and their claim of wanting Jihād, after the preceding verses had discussed the believers, stating that they strive with their wealth and their lives and do not seek permission to flee as the hypocrites do, whose hearts are in doubt and who sought permission to flee (for this reason, Sūrat al-Tawbah is called the "Exposer of the Hypocrites"). Here, the verse we are discussing comes to establish that one of the signs of the hypocrites' hypocrisy is their aversion to preparing for combat and Jihād, saying about them: *{And if they had intended to go forth}*, meaning if their resolve for combat and going forth to it were true, *{they would have prepared for it [some] preparation}*, meaning they would have prepared for combat what they need according to their means and their ability. It established that Allāh, Glorified and Exalted, disliked their being sent for Jihād and held them back due to His knowledge of their state, so He made them sit back as a mercy to the mujāhidūn, because the going forth of these people is mischief and harm.

Let us return to our topic, which is the relationship of Jihād with preparation. The verse indicates that its stages are in His Almighty's saying:

*{And if they had intended to go forth, they would have prepared for it [some] preparation. But Allāh disliked their being sent, so He kept them back, and it was said, "Remain with those who remain behind."}* (al-Tawbah: 46). What we understand from the indications of the verse is that its stages are three:

(Will/Intention) ... then (Preparation) ... then (Setting Forth/Mobilization).

This dynamic and logical order summarizes the mechanism of action in the act of Jihād and resistance.

### **The Will: The Will to Fight is a Prerequisite for Preparation, then Jihād:**

All military schools agree that the will to fight and the morale of the fighter are fundamental to victory and good performance. The will is fundamental in every action and every aspect of all human activity.

Whoever seeks food, drink, marriage, trade, travel, or any matter, must begin that with a sincere will. The sign of the sincerity of that will is moving to the necessary preparation for that resolve.

In our case, which is Jihād, preparation is the fruit of sincere will. After the will and resolve are sincere, one moves to prepare according to ability and to terrorize the enemy of Allāh and the enemy of Muslims. After preparation, mobilization for combat occurs – if the resolve is sincere, what is possible is prepared, and the individual moves forth, mobilized, unless Allāh Almighty holds him back due to his mischief and insignificance – we ask Allāh for well-being and steadfastness – and unless Satan and his own inclinations of cowardice, weakness, and inaction overcome him, the cause of which, in short, as the Prophet (peace be upon him) said, is: love of the world and hatred of death.

This fighting will, which creates the incentive for preparation and activity, if it is very important and fundamental for the regular soldier, is the foundation of the movement of the guerrilla fighter in general, and the Jihādī resistance fighter in particular. Indeed, it is his primary weapon that moves him with whatever he can, even with civilian weapons if he finds nothing else.

### **A Strange Phenomenon in the World of Contemporary Preparation for Jihād**

I have often pointed to this strange phenomenon, and I wished to correct it and straighten its crookedness due to its dangerous negative impact on the Ummah. It is known in the world of the inactive, hypocrites, and those fleeing from Jihād that they do not prepare, as the verse mentioned: if they had intended Jihād and mobilization, they would have prepared. But they did not intend, so they did not prepare, and consequently, they did not engage in Jihād.

However, what particularly caught my attention, especially in our great Jihādī experience in Afghanistan in both its first and second phases, was the arrival of tens of thousands of young men for preparation in the camps, not for the sake of Jihād! Rather, they explicitly stated that they came for the obligation of preparation! These tens of thousands returned to their countries, saturated with the military courses they underwent, during which they learned to use various types of weapons and combat tactics. Since that time, great events have befallen the Ummah, such as the deployment of American and allied forces in the Arabian Peninsula, then the occupation of Afghanistan, then the occupation of Iraq, and between and before that, the bloodshed in Palestine, in addition to the continuation of the apostate rulers' series of tragedies, betrayals, and the oppression of their agents. The overwhelming majority of those who prepared but did not mobilize showed no movement; rather, they submerged into a strange stillness.

Here, a new situation appears to us in the series of contradictions of the contemporary Ummah and manifestations of its fall and collapse, which is:

The phenomenon of those who prepared but did not intend to mobilize. They intended preparation while intending not to engage in Jihād; they intended inaction with premeditation and deliberation!

I am not here to discuss the reasons for this, as many of its causes have been mentioned. But I mention it here because of its relationship to preparation, which is empty preparation without benefit, constituting only an argument against its



possessor for inaction despite expertise, and incapacity despite strength. And there is no power nor strength except in Allāh, the Most High, the Great.

## **Weapons of Resistance and Jihādī Guerrillas**

I have indicated in previous recordings and lectures the foundations of guerrilla warfare, its stages, weapons, and military and political methods. Here, we are concerned with training on the subject of resistance weapons, focusing on them and adopting training methods according to need and the requirements of current circumstances. Just as guerrilla warfare is theoretically divided, according to various global experiences and the writers of this art, into three stages, the weapons of each stage differ. These stages are principally:

### **The First Stage: Called the Stage of Exhaustion.**

This is the stage of small gangs and limited terrorism wars, where small-sized and numbered gangs adopt the method of assassinations, raids, small ambushes, and selected explosive operations to confuse the enemy, whether it be a colonial power or a despotic government, in order to bring it to a state of security exhaustion, political confusion, and economic strain.

### **The Second Stage: Called the Stage of Equilibrium.**

In this stage, the gangs move to large strategic attacks and force regular troops into decisive battles that may lead to the dismantling of some of their units and the defection of some of their cadres, officers, and elements to the guerrilla forces. However, this is without reaching a state of open confrontations, as raids and ambushes remain the basis of guerrilla operations, albeit on a larger scale. Guerrillas in this stage may carry out temporary control operations over some areas to achieve important military, media, or political objectives, but they do not establish permanent bases.

### **The Third Stage: Called the Stage of Resolution or Liberation.**

In this stage, the guerrillas engage in semi-regular and regular operations, control some areas, and launch a liberation process for the rest of the country. This occurs after units of the regular army have joined the rebels or guerrillas, and they have acquired the tactical and armament capability to enter confrontational battles, where small guerrilla units remain important for operating behind enemy lines to disrupt its forces with guerrilla tactics.

This very brief overview of the stages of guerrilla operations generally gives us an idea of the weapons for each stage. Books on guerrilla warfare have discussed this. In short:

### **Weapons of the First Stage**

These are primitive weapons and individual weapons such as pistols, light and medium machine guns at most. Light anti-vehicle launchers like RPGs and their equivalents. Hand grenades, and popular and military explosives.

### **Weapons of the Second Stage**

This includes medium and heavy machine guns that require more than one person or movement on vehicles, some medium cannons, especially mortars, as well as various types of mines. Some short-range, easily transportable surface-to-surface missiles, in addition to explosives, the use of which develops in this stage to the level of specialized engineering teams for the engineering use of explosives and mines.

### **Weapons of the Third Stage**

This includes the rest of the army's weapons of all other types after they enter the revolutionary process and confront the disintegrating regular military units in favor of the guerrillas.

From here and through this introduction, we find ourselves, in light of the current situation and what is appropriate for the theory of Global Islamic Resistance in its political and military objectives, facing the first stage now. Our need now and for a

period that will not be short is for the weapons of resistance and Jihādī guerrillas in their first stage, especially concerning the popular and simple Global Islamic Resistance Brigades, which adopt the war of attrition against American forces and their external allies and local agents, as I explained in the second (political) and third (military) chapters. As for areas where we are forced to confront with semi-open operations, as is happening now in Iraq, Afghanistan, and the peripheries of the Sarhad tribes, this calls us to develop second-stage weapons.

However, under the current overwhelming enemy strategy (air, land, and sea), and consequently our strategy, and our necessity to wage what are called guerrilla wars or wars of the weakened, our training needs are summarized in two headings:

- (1) - Adopting the method of secret home training and small, secret, mobile camps.
- (2) - Limiting training primarily to first-stage weapons, and second-stage weapons in some suitable arenas like Afghanistan, Iraq, and similar places.

The details of this are in the following section:

### **Training of Global Islamic Resistance Brigades: Method and Weapons**

Our training theory is based on the following foundations:

1. Focus on doctrinal and ideological preparation and development of the will to fight and morale.
2. Focus on understanding the theory of Jihādī guerrilla warfare, or what is called the war of the weakened.
3. Disseminate ideological, theoretical, and military training curricula throughout the Ummah by various means.
4. Adopt the method of secret home training and limited mobile camps.
5. Develop combat proficiency through Jihādī action and engagement in battle.

Let us shed some detailed light on the aspects of this strategy in preparation and training.

As for doctrinal preparation, consolidating the principles of Islāmic creed in general and Jihādī creed in particular as a basis in the resistance process to create the ideological Jihādī resister, and raising the general climate in the Ummah to the level of Jihād and revolution against oppressors and their aides, this has been mentioned extensively in many sections of this series.

I only point out here that this must be done systematically and through an effort undertaken by every brigade, however small or large, under the supervision of its amīr, by preparing its members and cadres systematically by providing research, books, and compulsory readings according to their level of understanding and absorption capacity.

I have provided in this series of Resistance Messages a fair amount of methodological foundations. I recommend most of the writings of our martyr, Imām ‘Abdullāh ‘Azzām (may Allāh have mercy on him), as he left a great legacy whose value is not yet known. In addition to using books from the traditional and contemporary Islāmic library that help raise the will to fight and incite to it with insight and knowledge, as I mentioned in the message on the theory of integrated education.

Focus must also be placed on understanding the theory of guerrilla warfare in general and the principles of Jihādī guerrilla warfare in particular, through methodological notes (I will try to provide summaries of them) appended to this series, Allāh willing, as well as through military offices and references that have discussed it. During the Afghan Jihād, in its two phases, I previously recorded a series of lectures on this art, which are a summary of many books and readings that Allāh guided me to, and I recorded their summary in those lectures. I mention them here due to their importance:

- (Lessons in Guerrilla Warfare) two cassette tapes, about three hours.

- (Management and Organization of Guerrilla Warfare) 6 cassette tapes, about 9 hours.
- Then the lengthy and very important research and course: (Explanation of the Book "War of the Weakened"), which is one of the most important translated books on guerrilla warfare, and I explained it in 36 cassette tapes, perhaps about 25 hours.

I will try, if Allāh Almighty grants me success and life, to transcribe these recordings and turn them into a book titled "Principles of Jihādī Guerrilla Warfare in Light of Contemporary American Campaigns." If that is not destined for me, I hope Allāh will grant success to someone who can transcribe the tapes as they are and phrase them in written language with extreme care to preserve their content without additions or comments. I ask Allāh to make them beneficial and to write their reward for me. This very important art of military science has few writings in the Arab library in general, and I do not know of important writings on it in the Islāmic and Jihādī library, or rather I have not come across such despite my search. I hope that with these lectures and the books emanating from them, if completed with Allāh's help, I will have filled an important gap.

As for this section, it is one of the most important pillars of training in our Jihādī call to resistance. It is the dissemination of the culture of preparation and training, its programs, and curricula in all its aspects through all means of publication, especially the Internet, distribution of electronic discs, direct mail, recordings, and every means.

### **Methods of Training Resistance Brigades Under American Campaigns**

I believe that for a time I do not think will be short, it will not be possible, and Allāh knows best, to establish open camps like we did in the last decade. Security conditions have changed greatly. Not to mention that camps and fronts, however large, will not be able to accommodate the billion-strong Ummah and its Jihādī

youth, who will soon be in the millions, Allāh willing. They cannot be accommodated in camps, and resistance brigades must maintain their secrecy and the secrecy of their entire movement, including training and preparation. Therefore, contrary to the training theory in Jihādī circles during the last two decades, which was based on calling the Ummah to camps, the training theory in our call to resistance is based on transferring the camps into the Ummah. Training must be transferred to every home, every neighborhood, every village in Muslim lands. This is by disseminating curricula and their details, especially military ones, and lessons on the use of weapons and combat tactics in a comprehensive militarization process for the youth, men, and even women and children of the Islāmic Ummah.

The issue is quite logical: the Ummah cannot be mobilized into camps, but camps can be planted throughout the Ummah in all its homes and neighborhoods.

This is if we want to achieve our slogan in the confrontation, which is: (Resistance is the battle of the Ummah, not the conflicts of the elite).

The method of home training and limited mobile camps must be used, as I mentioned. The weapons of popular resistance and Jihādī urban guerrilla warfare in the stage of attrition and confusion through terrorism are simple weapons: a pistol, a machine gun, a hand grenade, a rocket launcher, explosives. These are simple weapons, and training on them is very simple. Whoever has prior knowledge of these weapons and has received some training should train those around him, and the published simplified programs will greatly help in this.

But extreme caution must be exercised regarding explosives, limiting training on them in homes to theory, and going outside residential areas to handle their components, even simple ones, to avoid losses from accidents and the resulting security exposure.

As for shooting and practical application, it should be done by finding necessary locations and suitable conditions in caves, empty mountains, vast forests, deserts, etc., with extreme security precautions and placing warning points at great distances during the activity.

Adopting this method has become very urgent in the post-September world. I actually realized this some time before that and tried to disseminate this observation among the Arab mujāhidīn in Afghanistan during the Taliban era after the cruise missile targeting of al-Qā'idah camps in Afghanistan in the summer of 1998, and the precision I observed in the targeting, and the intensity of the firing, where 75 cruise missiles hit the targets within limited minutes, during which America managed to place a missile in every room of the camps. I spoke to many of our brothers then that the era of fixed camps had ended with this incident, and that we should adopt the method of home training and (nomadic mujāhidīn camps) as I called them: tents, two cars, a few members, and a camp in the wilderness applying the program and moving on, with others coming to another place, and so on. But Arab circles relied on propaganda, mobilization, and calling the Ummah to camps, and generally did not pay attention to the era of satellites and long-range targeting. And the decree of Allāh was a destiny ordained. Now, I see that the spread of knowledge about war experiences and its weapons makes everyone convinced to search for alternative means, and I see it only as secret warfare in everything: teaching, training, and execution, as long as modern American technology dominates space and air. I will give at the end of this message (an idea about programs for such training in secret home courses and nomadic mujāhidīn camps).

As for developing combat proficiency through direct action and engagement in battle, we have seen its effectiveness practically through Jihādī experiences in some Arab and Islāmic countries, including the Syrian experience, as well as in the Afghan experience in its phase.

The first brigades of mujāhidīn in the Fighting Vanguard of the Muslim Brotherhood in Syria adopted the following method in home training and application in the field of confrontation:

- The organization was divided into dormant, undiscovered elements not wanted by the regime, and another section of wanted individuals hiding in civilian bases in house hideouts.
- The dormant, undiscovered section worked on reconnaissance, information gathering, fundraising, recruitment, and some support operations.
- The exposed elements carried out basic military tasks, mostly assassinations, limited ambushes on security patrols, or attacks on some government intelligence centers.
- Training took place in homes on disassembling and assembling simple weapons, which were mostly pistols and some light machine guns, especially Kalashnikovs, in addition to some hand grenades. Some limited shooting operations were sometimes carried out in orchards and isolated areas. Training was supervised by those with previous experience from training with Palestinian organizations, especially Islāmic camps in 1969, or those who had served in some government military agencies.
- The untrained element would go out on a first operation merely as an observer, watching its execution with others. In the second stage, he would go out armed as a support element, intervening only if necessary. In the third stage, he would go out as an executor, supported by old, trained elements. After that, he would engage in training and field participation together.
- Thus, expertise developed through battle. Then, some elements began to be sent for training in Iraq starting in 1981, and they returned to introduce some



medium weapons like machine guns, anti-armor rocket launchers, light mortars, and explosives.

- Some training camps were held even shortly before the Jihād began and during it, through scout camps and under the cover of youth trips, where physical fitness and weaponless military tactics were trained. Weapon use remained for limited cases. This method produced excellent cadres who performed well. The main factor was the very high will to fight and moral preparation. I have heard of similar experiences in home training and shooting in local camps in isolated areas from what happened in Egypt, Libya, Algeria, Morocco, and elsewhere.

As for the Afghan experience, the basis was to subject elements to good training courses before they moved to the front lines. However, I witnessed many cases and training courses through battle and the mixing of training with actual Jihād, and they were excellent experiences. I once witnessed a course on the use of mortars conducted directly on the front line during the Jihād against the Russians and communists. The trainer (Abū Hammām al-Miṣrī) – may Allāh have mercy on him – explained theoretical lessons on the cannon to us for two days. Then, practical application was done with live firing on enemy targets, which retaliated with similar shelling. Over three or four days, the trainees lived in excellent live conditions for training and combat simultaneously.

So, actual field training through battle is possible, effective, and has a special flavor and different effectiveness if some trained elements are available to supervise the training. I reiterate that I saw practically, through my work as a trainer during our presence in Iraq and Jordan during the Jihād against the tyrannical regime in Syria, as well as in the first and second Afghan experiences and in some other limited operational experiences,

that the basis for producing a fighter is the will to fight and moral training. As for military training, it is essential and necessary, but it can be conducted even with the simplest means and conditions, and effectiveness can be compelled through engagement in action. Allāh Almighty's saying is sufficient: *{And those who strive for Us - We will surely guide them to Our ways. And indeed, Allāh is with the doers of good}*. Jihād's foundation is Allāh Almighty's support, guidance, and help in both training and action. The origin is the will. *{And if they had intended to go forth... they would have prepared for it [some] preparation}*.

### **A Brief Idea about the Training Program through Homes and Secret Mobile Camps**

If Allāh facilitates, we will try to append to the Resistance Messages a military supplement with detailed course programs in some military sciences necessary for guerrilla warfare, especially urban and secret warfare, which is the basis of the resistance brigades' work in the current stage. The program should cover training on light weapons, mastering their marksmanship, the science of explosives and its annexes from some sciences in electricity and electronics, and some tactics of urban guerrilla warfare, Allāh willing.

But here I point to a light program that the simplest cells determined for resistance can apply in the most severe security and secret conditions. This program includes the broad outlines as follows from the training program:

- Subjecting the element himself and those with him to a focused physical fitness program by joining a sports club for a violent sport (wrestling, karate, judo, boxing, etc.) or a daily personal sports program that includes running long distances and times, and physical exercises that provide high fitness.

- Lessons on disassembling and assembling available pistols and machine guns by providing notes explaining their features, characteristics, handling, and firing.
- Starting with shooting air guns used for hunting birds; these rifles and pistols that use small lead projectiles are available everywhere.
- Theoretical study of the use of hand grenades by studying notes and practicing throwing them by throwing stones of similar size and weight.
- Theoretical study of the use of explosives, their properties, storage methods, and handling. Training elements on models similar to the basic materials: wooden models, ropes, and plastic models, without using the basic materials. Using electrical wiring to explain connection methods and small lamps instead of detonators. We tried this method practically, and it was completely successful. The theoretical explosives course consisted of about 40 hours of lessons on wooden and plastic models, where the use of explosives is mastered, leaving only application in a suitable place with very small charges.
- Mastering the use of wireless communication devices and studying a note on the security of their use, not using them in private homes but in open areas, and for training transmission periods not exceeding half a minute to avoid detection, and speaking in a manner similar to government agency communications.
- Theoretical studies including the following military and tactical materials through notes available today on the Internet and elsewhere. The most important of these notes are:
  - Notes on light and medium weapons.
  - Note on the science of explosives engineering.
  - Note on the science of military topography.

- Note on the science of wireless communications and cryptography.
- Note on security, movement, secret work, hiding, escaping security pursuits, and target reconnaissance.
- Note on the science of electricity, electronics, and auxiliary sciences supporting explosives engineering.
- Note on the science of composing and manufacturing explosives (application to be supervised by a chemistry specialist and conducted in remote areas, away from population, and in very limited quantities).
- Notes on combat tactics such as: - Urban warfare tactics - Mountain warfare - Forest warfare - Guerrilla warfare - Regular army tactics and ways to confront them, etc.
- Notes on organizational and security conduct, punctuality, secret message delivery and reception, etc.

This military culture is very important and can be provided on computer disks, transferred, and utilized. Elements can be graduated through an intensive program, and many useful practical applications can be conducted in homes or in sports and scout camps, etc., where the only remaining need is for shooting and detonation practice. A suitable place is sought for this, and it is done in specific hours, whether in secret mobile camps or as available. It is very important to ensure security of movement in conducting these trainings. And Allāh is the Granter of success.

## **The Theory of Funding for the Global Islamic Resistance Brigades**

Money is the pillar and foundation of Jihād. Bitter reality has made us understand this and realize why most mentions of Jihād with one's self are coupled with Jihād with wealth, and why the latter is often mentioned first in many Qur'ānic texts.

As is our method in deriving theories for the work of resistance brigades from past experiences, we begin the discussion of the tragedies of this problem that exhausted contemporary mujāhidīn and led them into calamities over long decades of suffering, ending with the disasters of hostile global plans to combat mujāhidīn and their programs to dry up sources. We will try to find solutions for funding the upcoming resistance brigades, and Allāh is the Guide to the right path.

### **Funding Methods in Jihādī Experiences of Secret Organizations in Past Stages**

Jihādī organizations in past experiences relied on the following sources for funding:

- Beginning with contributions from members and close supporters at the launch of work.
- Reliance on donations from local benefactors in the early stages.
- Reliance on donations from external benefactors after the work launched and the confrontation became public.
- Reliance on support from some neighboring regimes benefiting from the Jihād of those organizations against governments hostile to them in regional policies, where some organizations benefited materially and otherwise from these opportunities.
- Partial reliance on spoils of war, which never developed in any Jihādī experience of organizations and Jihādī groups to become a primary resource.

This is in general. The proportion of reliance on these resources varied from one experience to another. But the general characteristic of most experiences remained donations from benefactors as a basis. The summary of the funding theory and its slogan in the experiences of organizations was: "For Allāh's sake, O benefactors... help us in Jihād..."

### **Funding Methods in Jihād Experiences in Open Fronts**

Such as in the experiences of Afghanistan in its two phases, Jihād in Bosnia and Chechnya, and others like the Philippines, Eritrea, etc. We clearly note that the sources of Jihād funding in the case of fronts were also:

- Donations from Muslim benefactors for those causes that mobilized the Ummah or most of it in their support.
- Support from some governments and international fronts benefiting from the direction of Jihād in those fronts.
- Spoils of war from enemy weapons and equipment, not as a primary source of funding.

However, the summary of the funding issue and its slogan was also, in the experiences of the Jihādī current when it participated in those causes, in short: "For Allāh's sake, O benefactors... help us in Jihād..."

### **Quick Observations on the Issue of Funding in Past Experiences**

The observations, lessons, and morals from our past experiences can be summarized in the following points:

**Firstly:** The problem of funding remained in all Jihādī experiences the problem of problems and the dilemma of dilemmas. It was often one of the main reasons for the collapse of Jihād or its absorption by insincere parties and its diversion from its course due to the policy of penetration, which is called (the policy of financial inundation), where these fronts begin funding gradually as follows:

- a. Funding without conditions.
- b. Funding with non-binding advice and guidance.
- c. Funding with attached suggestions and complaints for not adopting them.
- d. Funding conditional on adherence to the will of the funding parties after they are certain that the expenses of Jihād and those responsible for it have reached a state where it is impossible for its leadership to continue without the funders' money, who then begin their dictates upon verifying that Jihād has reached that stage.

**Secondly:** It has been proven that even the most sincere funders rarely fund without interference, control, and attempts to dictate to Jihād leaders, whether organizational or front-based, except in very rare cases.

**Thirdly:** It has been proven that the expansion of secret organizations, their entry into the confrontation stage, and the expansion of the list of military and organizational expenses and their consequences (families of martyrs and detainees), in addition to movement expenses, etc., make the expenses enormous, in a way that even the largest organizations are unable to solve this problem.

**Fourthly:** It has been proven that open fronts have passed through two states regarding their funding:

1. Fronts whose performance context was consistent with the direction of major international policies, especially the direction of Western policies of America and its allies, or at least America. This was reflected in cascades of material support for those fronts, as was the case with the first Afghan Jihād, a model of international consensus on support, or at least permission for benefactors' funds to reach it in huge quantities. And as was the case with Jihād in Bosnia in its early stages when it was in America's interest to pressure Europe and obstruct its projects tending towards independence from American decision-making. Similarly, the early stages of Jihād in Chechnya, which coincided with American policies to contain Russia and pressure it.

2. Fronts whose context was contrary to international will, especially American will, as became the case with Jihād in Afghanistan during the Taliban era, in Bosnia after Dayton, and in Chechnya after Russia's submission to Western policies and the collusion of the West and the entire Christian world, including Russia, in a global confrontation with Islām, especially since the mid-1990s. This was reflected in a siege and blocking of financial channels to those fronts and those working in them, whether local leaders or Muslim mujāhidīn volunteers working there.

Thus, the problem of external funding through donations was a calamity for the fronts in both cases. In the case of openness and the flow of funds, this factor was a cause for controlling the leadership of the work and its parties, and the dictates of funders (benefactors and states) and their ultimate control over the course of those issues, almost completely in most cases. It was also one of the main reasons for aborting the work in cases of closure.

If we want to mention some of the negative repercussions of the funding tragedy on the Jihādī current and its experiences (groups and individuals) during those experiences, we find:

(1) Contrary to what was in the history of Islām since the era of the Companions and thereafter until the last days of the Islāmic Caliphate, where mujāhidūn were from the wealthy classes of the Ummah, some even becoming among the richest of the rich from what they obtained from their share of spoils, plunder, prizes, and incentives, as our master al-Zubayr ibn al-‘Awwām (may Allāh be pleased with him) was one of the richest Companions and had no resource other than what he obtained from spoils, and his story is famous. Similarly, many of the Companions and those after them, so that military leaders, great warriors, and mujāhidūn were among the rich and feudal lords when spoils were divided equally and caliphs and kings ruled justly among the subjects.



But the phenomenon of contemporary Jihād has made contemporary mujāhidūn among the poorest classes of the Ummah, and the most bankrupt, needy, and destitute. It linked the status of the mujāhid to begging, need, and dependence on whoever funds him and helps him perform this obligation, even though they were the vanguard of the Ummah, its cream, and its noblest segments in religion, sacrifice, and devotion!

(2) Funding sources mortgaged the will of organizational leaders or even front leaders and their officials to the will of the funders. This led to the forced disclosure of many secrets and the entry of funders and their accompanying intelligence personnel into camps, fronts, and private meetings of leaders. The matter even reached, in experiences like the first Afghan Jihād, that Saudi intelligence imposed on the Arab administration, in the presence of their senior figures, a ban on discussing ḥākimiyyah (sovereignty of Allāh), giving lessons on it, and spreading its thought in the main Arab camps! In Bosnia, Saudi intelligence imposed on Arab camps a ban on teaching guerrilla warfare and explosives lessons, fearing that mujāhidūn would return with this knowledge to their countries. This was by "benefactor" funders coming in Islāmic garb and with the beards of "brothers."

Not to mention the calamity that occurred from supporting states. As happened to the Jihād in Syria from the Iraqi government's control and its imposition of a secular banner on the Jihād in the end, and compelling the Muslim Brotherhood to ally with apostate parties, even with a part of the hostile Nuṣayrī regime! This is not the place to mention more examples, but it is a painful, bitter research with many witnesses.

(3) The bitterness reached the point where even some large, funded Jihādī organizations imposed their will on smaller organizations, obliging them to their policies, desires, and viewpoints, and even imposing activity and cessation on them through the "brotherly!" aid they provided (for the sake of Allāh)! As the funding

parties saw the interest of Islām and Muslims in the policies and methods of work they deemed appropriate.

When the enemy realized the importance and impact of funding Jihād, it adopted the slogan of "drying up the sources" as a comprehensive plan for siege, starvation, and paralyzing the mujāhidīn's movement. America forced all countries to submit reports on their efforts to monitor money movement and freeze the accounts of those accused of terrorism. The matter reached the point of confiscating the funds of charitable institutions and abolishing them. The calamity befell the mujāhidīn and everyone close to them in any way, even merely for being accused by America and its agents.

And so, in short, I say:

Our past experiences have been fraught with many tragedies, which makes one of the most important matters we must research for a conception of funding the Jihād resistance brigades for the upcoming stage the issue of Jihād funding sources.

Before we move to present our conception, we mention some ideas that illuminate our research for solutions. And Allāh is the One whose help is sought.

### **If We Look at the Theory of Funding in Islām**

If we look at the theory of funding in Islām in all its stages, since Jihād was permitted then obligated, and across the various stages of the Islāmic state from the state of Madīnah in his era (peace be upon him) to the state of the Rightly Guided Caliphs and those after them from the states of Islām and its stages, especially in the prosperous golden age, we would find that it is primarily based on Jihād resources from spoils (ghanīmah) and fai' from direct Jihād, or on resources resulting from Jihād such as jizyah (poll tax), kharāj (land tax), and 'ushūr (tithes), etc., where zakāt and ṣadaqāt (charities) constitute only a secondary resource to meet the needs of some poor Muslims locally. As for the basic expenses of Jihād and even of the Islāmic

state, they were from the resources of Jihād and its spoils and what it brought into Muslim possessions.

### **If We Look at the Expeditions of the Messenger of Allāh**

If we look at the expeditions (ghazawāt) of the Messenger of Allāh (peace be upon him) and his brigades (sarāyā), we would find that a large part of them was allocated to acquiring resources. It suffices that the jewel of those expeditions and their vanguard, Badr (the great Battle of Badr, which Allāh, Blessed and Exalted, named "the Day of Criterion"), was fundamentally to intercept a Quraysh caravan so that the believers could recover compensation for what the disbelievers had plundered from them. The economic dimension was a very important dimension of Jihād. It is one of the characteristics with which the Messenger of Allāh (peace be upon him) was specially endowed in five things given to him that were not given to any prophet before him, among them that spoils were made lawful for him and became lawful and a Sunnah for his followers after him.

It was narrated from the Messenger of Allāh (peace be upon him) that he said: *"I was sent with the sword until Allāh alone is worshipped without partner, and my sustenance was placed under the shadow of my spear, and humiliation and subservience were placed upon those who disobey my command, and whoever imitates a people is one of them."* (Narrated by Aḥmad).

So his sustenance and the sustenance of his Ummah after him is under the shadow of his spear (peace be upon him) and the shadow of their spears after him, despite the defeated proponents of misguided philosophies on the paths of alleged moderation. If this astonishes them, let them look at America, which has placed its economy and policy under the shadow of its spear after the Muslims became like the foam of a torrent!

In another Ḥadīth, from Salamah ibn Nufayl al-Kindī, he said: "I was sitting with the Messenger of Allāh (peace be upon him) when a man said: 'O Messenger of Allāh,

people have neglected horses and put down weapons and said there is no Jihād, the war has laid down its burdens.' So the Messenger of Allāh (peace be upon him) turned his face and said: *"They have lied! Now fighting has come. And there will not cease to be a group from my Ummah fighting for the truth, and Allāh will cause the hearts of some peoples to deviate for them, and He will provide for them from them until the Hour comes and until the promise of Allāh comes. And good is tied to the forelocks of horses until the Day of Resurrection."* (Narrated by al-Ṭabarānī).

In another Ḥadīth, from the Messenger of Allāh (peace be upon him), he said: *"When people become stingy with the dīnār and the dirham, and engage in ʿīnah transactions (a type of usurious sale), and follow the tails of cattle, and abandon Jihād in the way of Allāh, Allāh will inflict upon them a humiliation that He will not lift from them until they return to their religion."* (Narrated by Aḥmad).

And the evidences are many regarding the truth about raiding and spoils.

The Companions of the Messenger of Allāh (peace be upon him) set out with these meanings. When they conquered lands and saw the fertile lands in Shām (Levant) and Iraq during the era of ʿUmar, they intended to farm, and they cultivated the plains of Palestine. When ʿUmar learned of this, he sent someone to burn their crops and sent a message to them teaching them that they were sent as soldiers and mujāhidīn, not as farmers.

Thus, wealth flowed and poured upon the mujāhidīn and the Ummah after them as goodness and support, and the basis of that was Jihād and the wealth it generated from direct spoils and faiʾ, and wealth from jizyah and kharāj of lands, etc. Thus, the cycle of resources and expenditures was a series of links where good poured from Jihād resources from various sources, to fill the treasury (bayt al-māl) and then to be issued from it towards expenditures anew, to complete the financial cycle of the Islāmic economy. However, if we look at the cycle of resources and expenditures in

today's Jihād issues and its organizations and groups, we would find it simply contrary to the historical theory of funding.

The treasury for funding organizations, burdened with expenditures, must cover the costs of fighting, training, families of martyrs and detainees, movement of mujāhidīn, media, etc. This is impossible, and therefore the imbalance occurred, and we reached the state some of whose tragedies I have indicated. Therefore:

### **The Funding Method for Global Islamic Resistance Brigades**

- (1) Contributions of mujāhidīn members, when able, to establish the brigade.
- (2) Unconditional aid from mujāhidīn with their wealth, from trusted individuals known to the Jihādī brigade's administration.
- (3) Spoils (ghanā'im) and fai' from the wealth of disbelievers and apostates, such that the mujāhidīn take their share and place their due percentage for the treasury (bayt al-māl) in the brigade's treasury, according to what is agreed upon in the manner detailed below.

### **Firstly: Wealth Whose Spoils are Lawful Today for Mujāhidīn in the Way of Allāh**

We mentioned some detail in the section on Sharī'ah Jihādī rulings in the third chapter, which discussed the integrated education of the mujāhid. Therefore, we refer to it here briefly without detail and say:

These rulings are based on the Sharī'ah reality prevailing in Muslim lands, which was indicated in the second chapter ("The Sharī'ah Ruling on the Reality of Muslims"), namely that the existing governments in Arab and Muslim countries today are illegitimate and fallen, due to the apostasy of the rulers because of their allegiance to disbelievers, their ruling by other than what Allāh revealed, their legislation from other than Allāh, and for other secondary reasons that further confirm this reality. Accordingly, it is established:

- a. The lawfulness of the wealth of apostate governments and their public property, and the property of their ruling senior criminals.
- b. The lawfulness of the wealth of all foreign disbelievers in Muslim lands due to the lapse of their security (amān) with the fall of the legitimacy of the existing governments, which have no right to grant security, protection (dhimmah), or conclude covenants and treaties with disbelievers.
- c. The lawfulness of the wealth of all non-Muslims residing in Muslim lands for the same preceding reason.
- d. The lawfulness of the wealth of apostates who openly cooperate with occupying forces and support them against Muslims.
- e. The lawfulness of the wealth of disbelievers in countries at war with Muslims, due to the state of war between us and them, and the absence of treaties between them and legitimate Islāmic entities or emirates that bind their Muslim subjects to covenants between them and those disbelievers.

This is in general. Refer back for more Sharī'ah details in the special chapter on that which preceded, and for details of political interests in avoiding striking some targets for political interests. I remind of the following important warnings:

1. The absolute sanctity of the wealth and blood of Muslims, wherever they are, in Muslim lands or in disbeliever lands, regardless of the sin, disobedience, and shortcomings they may be involved in. Even if doubt arises about the origin of their faith, doubt does not remove certainty. And certainty here is their testimony that there is no god but Allāh and that Muḥammad is the Messenger of Allāh. So, caution must be exercised against violating the blood, wealth, and honor of Muslims, as they are sacred and inviolable.
2. Whoever has a contract or covenant with any disbeliever that entails security, it is not lawful for him to break his covenant or violate his protection and security, whether in Muslim lands or disbeliever lands. Allāh Almighty said:

*{O you who have believed, fulfill [all] contracts} (al-Mā'idah: 1). And He said: {And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned} (al-Isrā': 34).*

3. The security granted by Jihād amīrs and Muslim amīrs, if found within their sphere of authority, must be respected. Likewise, their followers must fulfill the protection and security their amīrs have granted to disbelievers.
4. I remind here of the Sharī'ah ruling on that wealth and blood of disbelievers and apostates regarding its lawfulness under its conditions. As for applying these rulings and carrying out acts of taking spoils from them, it must then be subject to a study of political benefits and harms of attacking a specific target in a specific place at a specific time. If it results in a clear harm to Islām and Muslims, then it is forbidden, not because of original prohibition but because of the corruption resulting from it. Whoever is ignorant of assessing these matters should not venture without knowledge but should ask those he trusts among the people of remembrance (ahl al-dhikr), who are knowledgeable in matters of Sharī'ah rulings and Sharī'ah-based policy, from those trusted in their religion, understanding, and Jihād.

### **Sources of Spoils and Fai' for Resistance Brigades and the Method of Their Division Among Mujāhidīn:**

We return to the context of the discussion to say that the primary source of funding for the Global Islamic Resistance Brigades, after launching work with the mujāhidīn's private money or unconditional donations received from trustworthy close acquaintances, should be from spoils and fai' from the wealth of:

1. Wealth of warring disbelievers in their lands or in our lands.

2. Wealth of apostate governments cooperating with the occupation, while paying attention to preserving the blood of Muslims working in those various interests.
3. Individuals whose apostasy is proven by their allegiance to disbelievers and their support for them against Muslims; their wealth is lawful, like their blood, due to their apostasy.

## **Distribution of Spoils and Fai' Funds in the Global Islamic Resistance Brigades**

I asked our Sheikh 'Abd al-Qādir about this during the Afghan Jihād, how spoils are divided among a brigade of mujāhidīn who captured them, and he said the following:

- a- The basic rule: in dividing spoils is what the Qur'ān decided (*{And know that whatever spoils of war you acquire, then to Allāh belongs its fifth}*): which is 20% of the captured wealth is placed in the Muslim treasury (bayt al-māl). And 80% of the captured wealth is divided among the Jihādī group that captured it.
- b- The agreement among the members of this Jihādī brigade before the spoils on the method of its division; what they agree upon, they implement justly. The portion spent on the interests of Jihād and Muslims should not be less than the fifth, which is 20%. If they see fit to increase it by consent before the operation, they increase it by agreement for the needs of their organization or brigade for Jihād expenses.
- c- If the brigade operates under the strength of an organization or another group of brigades that provides general services such as ammunition, weapons, reconnaissance, propaganda, and other supplies, all members of the organization contribute a share agreed upon by mutual consent between the leadership of that organization and its rank and file.

Accordingly, the method established for us in dividing what the resistance brigades obtain as spoils from the enemy is as follows:



1. The brigade allocates a special treasury for itself in which it places its members' contributions or any unconditional support it receives for its Jihādī activities from its trusted close acquaintances. It also places in it at least the fifth (20%) of any spoils it captures, i.e., 20% of the spoils or its monetary value.
2. The members of the brigade agree on the financial bases among themselves if they want to increase the share of their treasury to contribute to increasing their armament capability, for example, or spending in the avenues of Jihād, assisting other brigades, assisting families of some they know who lost their breadwinner in the way of Allāh, or what they deem as expenditures for Muslims.
3. The members of the brigade agree on the bases by which they divide a share for the rest of the brigade members who did not participate directly in a spoils operation, considering them as supporters of the brigade. Thus, they complement each other. For example:  
They can agree on three shares for each man who executed the operation and one share for each member of the brigade who was not present at the execution, after deducting the fifth or what they agreed upon among themselves. Whatever they agree upon, they are obliged to implement it with justice and kindness. And Allāh is the Granter of success.

## The Theory of Media and Incitement in the Call of the Global Islamic Resistance

Allāh Almighty said: *{O Prophet, urge the believers to battle. If there are among you twenty [who are] steadfast, they will overcome two hundred. And if there are among you one hundred, they will overcome a thousand of those who have disbelieved because they are a people who do not understand}* (al-Anfāl: 65). And He Almighty said: *{So fight, [O Muḥammad], in the cause of Allāh; you are not held responsible except for yourself. And incite the believers [to fight] that Allāh will restrain the might of those who disbelieve. And Allāh is greater in might and stronger in [exemplary] punishment}* (al-Nisā': 84).

Incitement to Jihād and fighting, making it beloved, mentioning its virtue, and warning against abandoning it, occupied a large space in the verses of the Noble Qur'ān since the verse permitting fighting was revealed in the second year of the Hijrah. And Allāh Almighty said:

*{Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allāh is competent to give them victory. \* [They are] those who have been evicted from their homes without right, only because they say, "Our Lord is Allāh." And were it not that Allāh checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and masjids in which the name of Allāh is much mentioned. And Allāh will surely support those who support Him. Indeed, Allāh is Powerful and Exalted in Might}* (Al-Ḥajj: 39-40).

Just as the verses of the noble Qur'ān are replete with incitement to fight and urging Muslims to it, so too have many prophetic narrations and the practical and tacit Sunnah of the Prophet (peace and blessings be upon him) come to urge Jihād, detail its virtue and reward, what Allāh has prepared for those who engage in Jihād and the martyrs, mobilize the believers for fighting, stir in them zeal for His religion and

hatred for His enemies, and a desire for reward from Him. And they promise them victory, triumph, and empowerment.

It suffices that the Messenger of Allāh (peace and blessings be upon him) himself went out for Jihād many times. He sent the dearest of people to him under the banners of expeditions and to lead platoons. He equipped the fighters and attended to their affairs. He spent his life preparing, striving, fighting, and exhorting the believers as his Lord, Blessed and Exalted, commanded him. So he strove in the way of Allāh with the striving due to Him until certainty came to him (peace and blessings of Allāh be upon him). He remained so until his final moments. The concern for expeditions and Jihād was his concern even on his deathbed, as he was breathing his last pure, sacred breaths, urging the dispatch of Usāmah's army to fight the Byzantines, and enjoining them: *"Expel the polytheists from the Arabian Peninsula."*

Incitement is the twin of Jihād and its motivator. It is the task of the caliphs, commanders, scholars, callers to Allāh, and those who enjoin good from all segments and classes of the nation. This is if it involves seeking out the enemy in their lands, elevating the word of Allāh, spreading His religion and its banners, and establishing His Sharī'ah on earth. However, if Jihād becomes defensive, protecting the religion, life, honor, land, and sanctities, as is its nature today and as it was in times of major calamities, then it is one of the most important obligations upon every Muslim in general, and upon scholars and callers to Allāh in particular. Even those whom Allāh excused from fighting due to their incapacity from illness and ailments preventing them from Jihād, He stipulated for the acceptance of their excuse that they move their tongues with the call to Allāh and incitement to support His religion. Allāh the Exalted said: *{There is no blame upon the weak nor upon the ill nor upon those who do not find anything to spend if they are sincere to Allāh and His Messenger. There is no cause [for blame] against the doers of good. And Allāh is Forgiving and Merciful}* (At-Tawbah: 91).

As I have said, the Book of Allāh the Exalted, the Sunnah of His Prophet, the biography of the Chosen One (peace and blessings be upon him), the biography of his Rightly Guided Caliphs after him, and the righteous kings, sultans, and commanders after them throughout the history of Islām, are full of stories, examples, biographies, and lessons. They constitute treasures of traditions in the arts of incitement, its methods, lessons, admonitions, and experiences. This is one of the most important great legacies to which we must return, from which we must draw, and through which we must fulfill the obligation of incitement today in a nation overcome by laziness, where inaction has dominated its elite and common folk, and where weakness from the love of this world and hatred of death has crept into the vast majority. This has led to nations pouncing upon it and converging upon it, just as the Messenger of Allāh (peace and blessings be upon him) informed, like diners converging upon their platter, plundering it as predatory wolves do, and tearing at it as attacking dogs do, after its guardians have fled, its scholars have remained silent about the truth and the call to Jihād and defense, and its common folk have become lost in seas of helplessness and ruin.

We return to deriving the theories for our work and movement by evaluating our past lessons and experiences, through the course of the call and the Jihād-oriented current in our contemporary awakening. These experiences of incitement can be studied through their four media-related domains and components, such that we study them at the level of:

1. **The Addressee of the Discourse:** The segment of Muslims to whom the exhorter's message was directed.
2. **The Content of the Discourse:** The exhortative media message and the call made by the one inviting to Jihād.
3. **The Style of the Discourse:** The tone, structure, and method of presenting his call.

4. **The Method of Delivering the Discourse:** The means employed by the caller to Jihād to convey his message to the people to invite them to Jihād.

If we come to make a comparison to derive our method and theory of operation in media and incitement from past experiences and the realities of the present with its negative and positive changes, we find the following:

### **First: The Method of Incitement in Ancient Historical Experiences**

- **The Addressee of the Discourse:** Throughout our entire history, those calling to Jihād directed their call for Jihād to the entirety of the nation in all its segments and classes: its rulers and ruled, its poor and rich, its strong and weak, from every race, color, and element of this Muḥammadan nation.
- **The Content of the Discourse:** The general content of the discourse was to exhort the nation to offensive Jihād during the days when the nation possessed might and sovereignty. This was done by reminding them of the reward from Allāh for guiding people and bringing them out of darkness into light, and the consequences of victory in conquest, such as the expansion of the state of Islām and the bounties of Jihād, its spoils, and conquests that would flow to the nation. If it was defensive Jihād, as in times of calamities and enemy raids, the discourse focused on arousing motivations of zeal and ardor for the religion, honor, and land, and defending the lives and property of Muslims. It also involved reminding them of the warning associated with abandoning Jihād, such as punishment from Allāh, humiliation, disgrace, enemy domination, killing of souls, violation of honor, captivity of offspring, and a ruin of homelands.
- **The Style of the Discourse:** The style of calling to Jihād relied on stirring the hidden reserves of zeal for Allāh's religion, mobilizing the latent desires for Allāh's paradise, forgiveness, and pleasure, and the elements of honor and

manliness in the souls of the nation. It depended on all aspects of promise and threat, and its means were poetry, prose, and oratory.

- **The Method of Delivering the Discourse:** Mosques were primarily the main engine for the nation, as they were the place for scholars' lessons and orators' speeches. From them, news, circulars, and decrees were issued by sultans, caliphs, and commanders. Likewise, religious edicts for Jihād were issued from them, deeming it a collective or individual obligation according to the circumstances. Literati, poets, and orators had a significant role and a distinguished position in Muslim societies. Especially in major calamities, they would rouse the nation to defense, sacrifice, and giving, as these speeches, poems, and religious edicts would spread, carried by travelers to reach the East and the West.

## **Second: Incitement and Media in the Experiences of the Contemporary Jihād-oriented Current and its Secret Organizations**

This is also examined through the four pillars of media and incitement:

- **The Addressee of the Discourse:** If we look at the majority of the publications and literature of the Jihād-oriented current, their content, tone, and the circles they targeted, we will find that the discourse was mostly directed, perhaps almost exclusively, to the elite among the youth of the Islamic awakening.
- **The Content of the Discourse:** The Jihād-oriented discourse focused primarily on the issue of Ḥākimiyyah (Divine governance). The idea of the ruler's disbelief, dissociation from him and his faction, the issue of rebellion and revolution against him, and the jurisprudential evidence for that, constituted the largest part of the discourse's content and the Jihād-oriented groups' media message. Since the first Afghan Jihād in the late 1980s, and

throughout the last decade of the 1990s, the doctrinal issue according to Salafī principles and their theological propositions was added to the subject of Ḥākimiyyah. This was characterized by an elitist tone and a complex scholarly formulation. Thus, it can be said that the content of the media and incitement message of the Jihād-oriented groups was uni-dimensional (doctrine - Ḥākimiyyah), complex, and elitist. It did not have a popular dimension that could be said to be directed to the general Muslim masses. Other key dimensions of discourse, such as economic, social, and political aspects, and the dimensions of Muslims' daily suffering, were almost completely absent. It was a uni-dimensional, self-enclosed discourse.

- **The Style of the Discourse:** The Jihād-oriented groups' exhortative media discourse was generally characterized by elitism and a sense of superiority, even by much harshness, dryness, a prevalence of threats, and an absence of emotional dimensions, heart-softeners, and winning over the masses through their psychological keys. The style was a reflection of the uni-dimensional content and approach, elitist in its style as well as its overall content.
- **The Method of Delivering the Discourse:** The Jihād-oriented current relied on pamphlets and secret newsletters to deliver its message, and very rarely on audio cassettes. The effort in delivering the pamphlets was very minimal compared to the scale of military operations and the duration of their activity. During the phase of clandestine work before confrontation, there was no effort to deliver any message to the masses in a manner consistent with the state of secrecy. With the outbreak of confrontation, security conditions made it difficult for that message to reach them. After the organizations moved abroad, the discourse became distant and did not reach the homeland concerned with the revolution. Rather, the publications of the Jihād-oriented groups became émigré publications representing an internal discourse

written by a handful of media personnel and distributed among the Jihād-oriented individuals themselves, for them to re-read the same ideas they believed in but could not practically convey to the people.

In general, it can be said that the media and incitement dimension of the Jihād-oriented groups was one of the most prominent aspects of their performance failure, and no success was recorded. This was the case until the dissolution of the Arab collective in the Afghan Jihād and the dispersal of Jihād-oriented individuals to émigré lands and safe havens. At that point, there was a kind of spread of Jihād-oriented thought and literature within the awakening circles themselves, and the horizons of the Jihād-oriented tide within the awakening expanded. However, the discourse remained distant from the various segments of the nation in terms of quantity, quality, and type.

### **Third: Incitement and Media in Jihād Experiences on Open Fronts**

Let us take as examples the most important experiences: the Afghan Jihād against the Russians, the Jihād with Muslims in Bosnia against the Serbian Christian genocidal campaigns, then the Jihād experience in Chechnya, and finally the Arab Jihād alongside the Taliban. These are the most prominent cases that took on an international dimension at the level of the Muslim nation in Jihād confrontations. We find that the four aspects of media and incitement in these cases were as follows:

- **The Addressee of the Discourse:** The media discourse in all these Jihād cases was directed to the entirety of the nation in all its segments, as is the original principle.
- **The Content of the Discourse:** The discourse focused on a simple, popularly understood issue and an established religious truth from the beliefs of



general Muslims: repelling the invading foreign aggressor attacking Muslims, and that Jihād with them and supporting them with life and wealth is an individual obligation upon Muslims.

- **The Style of the Discourse:** The style was emotional and smooth, an incitement that combined promise with threat, and favored the direction of promising reward for Jihād and what Allāh has prepared for those engaged in Jihād, those stationed on the frontiers, and the martyrs.
- **The Method of Delivering the Discourse:** In its beginnings in the late 1980s, the discourse relied on magazines, newsletters, cassettes, and videos. Shaykh ‘Abdullāh ‘Azzām, may Allāh have mercy on him, established an excellent media school in this regard, which deserves study, reflection, benefit, development, and building upon. Then, the media school of Jihād in Bosnia added an important dimension by using video and cassettes, filling a huge gap. Then, the Arab Jihād in Chechnya entered the scene to develop internet tactics, taking the experience to its furthest extent and success. They also worked on distributing videos and registered a great presence. In short, the media success in the Jihād on the fronts was immense. There is no greater proof of this than the tremendous stand the nation took with these causes, reflected in its generosity with hundreds of millions from the poor and the rich, men and women, and by the flight of its dearest sons by the thousands, even tens of thousands, to the arenas of honor, victory, and martyrdom.

Through studying these experiences and lessons, we derive conclusions and admonitions that, by Allāh's permission and guidance, will help us lay the theoretical foundations for the media and incitement of the Global Islamic Resistance Brigades, and its comprehensive, integrated call, Allāh willing. The most important of these lessons and admonitions learned from our past experiences in this vital field are:

(1) Allāh, may He be glorified and exalted, says: *{And rouse the believers}* – meaning all believers. The terms "believers" (al-mu'minīn) and "Muslims" (al-muslimīn), as is known, if used separately, refer to the people of the religion of Islām, the people of "there is no god but Allāh." If they are used together, the term "Muslims" encompasses the people of Islām generally, while the term "believers" specifies the believing elite among them, as Allāh the Exalted says: *{The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts."}* The point here is that the command to the Messenger of Allāh (peace and blessings be upon him) to rouse the nation, in the verse that was the basis of our call, its support, the starting point of its theories, and its slogan, namely His saying: *{So fight in the cause of Allāh; you are not held responsible except for yourself. And rouse the believers}* – is an order for every individual and a personal duty to fight, whether people fight or sit back. It is also an order for the one engaged in Jihād in general, and for scholars, callers, orators, writers, and speakers, to rouse the believers, meaning all Muslims. So, the first lesson is to address the nation, the entire nation, with the call to resistance, not just its elite from the people of the awakening or the religiously observant. Jihād is an obligation on everyone, and we must rouse everyone and fight with them, their righteous and their sinner, their strong and their weak, especially since the call to resistance is a call to repel a general aggressor under the general banner of Islām.

(2) The most successful slogans for mobilizing and uniting for Jihād were the slogans of Jihād against the external aggressor. This is our situation today, and it is the goal of the call to resistance. Therefore, our exhortative message and our call must take that as the basis of the call: repelling the aggressor and the individual obligation in that regard.

(3) The Muslim nation today is under attack by an aggressor in all aspects of its existence. It targets its religion for removal, obliteration, and alteration; its people with killing and extermination; its honor with harm and violation of dignity; and its

wealth and resources with plunder, etc. Therefore, the key to Jihād, the program of incitement, and its slogans must be comprehensive of all that. The key to the discourse and Jihād must take three general dimensions, and the media program must include their details:

### **Dimensions of the Media Message for the Call of Global Islamic Resistance:**

- **First: The Religious Dimension:** Defense of (beliefs - sacred sites - pillars and foundations of religion).
- **Second: The Economic Dimension:** Defense of (wealth - land - essentials of existence).
- **Third: The Political Dimension:** Defense of (the civilizational entity - essentials of existence).
- **Fourth: The Emotional Dimension:** Defense of dignity, honor, values, ideals, inherited high customs and traditions, such as zeal, manliness, and protection of honor and integrity.

(4) Employing a popular, emotional, and simple style was the basis for calling the common people of the nation, not lengthy jurisprudential treatises and detailed doctrinal issues. Stirring zeal for religion and sacred sites; honor for reputation, blood, and wealth; the wellsprings of manliness in Muslims; and vengeance for religion, honor, lives, and property. Arousing emotions through the heroic deeds of Jihād, stories of heroism, and the exploits of heroes and martyrs, past and present. Stirring sorrows and longings for Paradise and the stations of martyrs, and what Allāh has prepared for them – O Allāh, make us among them by Your mercy, O Lord, Your generosity, and Your grace – and instilling fear of inaction and its consequences in this world and the Hereafter.

(5) Adopting diverse methods in the style of delivering the message so that it is popular. In this age, the two main axes for reaching the public are the Internet and satellite channels, then what can be disseminated of films, recordings, and writings

via computer discs. These popular methods, which reach both the elite and the common people, have indeed established Allāh's proof against those of His creation who wish to receive the message. At a time when the costs of printing and widely distributing a book exceeded the capabilities of most organizations, not to mention the difficulty, indeed impossibility, of disseminating Jihād-oriented thought, satellite channels, the Internet, and computers have entered every home, rich and poor alike. The matter, after Allāh's guidance, now requires no more than determination, sincerity, intention, and devotion in proclaiming the truth, taking a stand, and possessing some dynamism and breadth of vision.

(6) Not neglecting the role of mosques and their weekly gatherings: Friday sermons, this great key that Allāh has given to the inheritors of the prophets, which most scholars and callers of this nation have squandered out of fear or desire for the rulers. Mosques are an absent media and incitement dimension that must be restored.

(7) Innovation and diversity in methods and content, renewal, presence within the nation and its discourse with current issues, and following up the media message with it. Therefore:

### **Summary of the Theory of Media and Incitement for the Call of Global Islamic Resistance**

- **First: The Addressee of the Discourse:** The discourse of resistance is directed to the nation, the entire nation in all its segments: its learned and its ignorant, its Arab and its non-Arab, its active and its inactive, its male and its female, its poor and its rich. Everyone is intended by the call to resistance, as Allāh the Exalted said: *{And rouse the believers}* – all believers, meaning all Muslims.

- **Second: The Content of the Discourse:** It is repelling the aggressor and that it is an individual obligation on every Muslim man and woman. The details of the content vary according to each segment; there is a general discourse directed to the public, and there are specific discourses for each group according to what suits them.
- **Third: The Style of the Discourse:** Addressing people according to their intellect, understanding, knowledge, culture, language, and its type. The general discourse directed to the entire nation should be styled with conciliation, mercy, unifying what is divided, and negating causes of discord and division, in order to unite in repelling the aggressor. The style of that discourse should be serious, emotional, and based on the Qur'ān and Sunnah. As for specific discourse, its style should be appropriate to the cultural state, gender, and specific circumstances of its audience.
- **Fourth: Means of Delivering the Discourse:** As we have previously mentioned, using popular and modern means simultaneously, foremost among them: satellite channels, communication networks, and computers. And delivering our message through read, heard, and visual means to convey the message of resistance to all classes and segments of the nation.

**We now come to some explanation and detail to clarify what we have summarized in the foundations of our theory of media and Incitement:**

**The General Addressee of the Discourse, Specific Addressees, the Content of their Discourse, its Style, and its Means:**

The general addressee of the discourse is the nation and its broad segments, regardless of any factor that specifies them. Its discourse is solely in terms of Islām, regardless of ethnicity, level of religious knowledge, or cultural awareness. Its discourse is a general discourse.

As for specific addressees of discourse, this is due to a segment being distinguished by a primary unifying factor, such that their discourse takes this unifying characteristic into account. This can be, by way of example and not limitation, as follows:

1. **Ethnicity and Nationality:** In this case, their situation, history, reality, and addressing them in their language are taken into account, reminding them of their exploits, and playing on the chord of their emotional interactions with Islām and the issue of repelling the aggressor through their specificity.
2. **Level of Religious Knowledge:** The discourse for scholars is different from that for the ignorant, and the discourse for callers is different from that for the rank and file of the call. Here, the role of religious evidence and its details becomes prominent. Even within this segment, there are levels and types; the discourse for scholars differs from that for activist callers.
3. **Cultural Level:** The discourse for the educated is different from that for the common person, the ignorant, and the illiterate. Each has its key and entry points. The educated are addressed with logic, statistics, numbers, and political and realistic evidence. They too are of various types, segments, and levels, each addressed accordingly. The common people are addressed with emotion and motivations of zeal.
4. **Intellectual and Political Affiliation:** The discourse for a committed Muslim or a member of the awakening differs from the discourse for someone with another intellectual-political identity, such as secularists, nationalists, or pan-Arabists. Each has its entry points, and common ground must be sought between the addressee and the call to resistance by uniting honorable people under the banner of resistance and its branches, and conciliating others

without compromising the constants of religion and identity. Wisdom is the basis for this, and whoever is given it has been given much good.

And so on. The discourse for Ahl as-Sunnah differs from the discourse for doctrinal groups among the People of the Qiblah. Even within Ahl as-Sunnah, the doctrinal school and jurisprudential school of each group and people are taken into account. Thus, classifications multiply. The discourse for men is different from that for women, and the discourse for youth is different from that for the middle-aged and elderly. The discourse for workers differs from that for merchants and farmers. Thus, when we enter the fields of specific discourse, we must take into account understanding the addressee, their culture, level, convictions, characteristics, reality, and problems, all in search of the point of persuasion with them to draw them to the general line, and to unite everyone on the call to resistance and its individual obligation, based on the unifying principle in our creed, the creed of Ahl as-Sunnah, that defensive fighting does not stipulate any condition or banner, and it is with every righteous and sinner from the leaders of the Muslims and their common folk.

Thus, accurately defining the addressee of the discourse determines the rest of the elements of media and incitement. Defining the addressee of the discourse determines the content of the discourse, its style, and its means. This is the pivotal point in getting the choices right or wrong in the remaining components of the process of incitement and media.

### **Brigades of Incitement, Media, and Call for the Global Islamic Resistance Call**

The task of media and incitement in the nation is general and specific. As for the general, it is the general call to fight the axes of the invading campaigns in all their military, cultural, intellectual, educational, economic, political, social, and every other field, because today's campaigns are comprehensive and complete. They have

a program for every component of our civilization and theirs. They target everything they want to demolish and replace with its antithesis from the components of their civilization. Accordingly, the task of civilizational confrontation falls on the shoulders of all components of the nation.

Its scholars in their mosques, books, and lessons; its intellectuals in their lectures, literature, and cultural activities; its men in their fields of work and spheres of movement; and its women in their homes and raising their children.

Thus, the role of everyone emerges in general incitement and media to revive the roots of resistance, create an atmosphere of resistance, a climate of revolution against the invader and his aides, and incitement to repel them. This is a general field whose circles we must exhort so that each has its role.

There is a role for scholars, poets, writers, and literati. There is a role for intellectuals, politicians, economists, and academics. There is a role for students, workers, and every segment. This is regarding the field of general incitement to preserve the nation's identity, its components, the foundations of its renaissance, its civilization, and its entity with all its religious, national, patriotic, and other components.

As for the field of specific incitement, it is incitement to armed resistance. This is among the tasks of the members of the Global Islamic Resistance Call and its supporters. Its essence is to exhort engagement in the mission of fighting and forming striking, separate brigades, the Global Islamic Resistance Brigades, the armed Jihād-oriented brigades. This is a task that must be undertaken by cells that dedicate themselves to this mission.

The mission of fighting is the mission of every Muslim and an individual obligation on every Muslim man and woman, that they determine their capacity and exert their effort according to it; Allāh does not burden a soul beyond its capacity. And they



must raise the level of that capacity by preparing themselves and cooperating with those they trust among their Muslim brothers.

As for the mission of incitement, it is the mission of everyone according to their ability. It is an obligation on every individual, even those whom Allāh excused from Jihād, the people with excuses whom Allāh the Exalted excused from fighting, saying: *{There is no blame upon the weak nor upon the ill nor upon those who do not find anything to spend if they are sincere to Allāh and His Messenger. There is no cause [for blame] against the doers of good. And Allāh is Forgiving and Merciful}* (At-Tawbah: 91). He excused them on the condition: *{if they are sincere to Allāh and His Messenger}* and called that from them excellence (iḥsān), saying: *{There is no cause [for blame] against the doers of good}*.

However, the specialized mission of incitement falls on the shoulders of those qualified for it. Their mission is to form cells for calling to Jihād and exhorting to it, and to facilitate the means for people to do so by providing them with information, guidance, and programs. These cells are what we call the brigades of incitement, provided that those in charge of these brigades understand that undertaking the mission of incitement does not absolve them of the obligation of fighting, unless they are special cases of scholars dedicated to the call and Jihād with knowledge, thought, and intention, as Allāh the Exalted said: *{And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious}* (At-Tawbah: 122). Among the main tasks of the brigades of incitement in the Global Islamic Resistance Call are the following:

(1) Disseminating the books and messages of the Global Islamic Resistance Call by every possible means of publication, to deliver them to the widest possible circle of segments and components of the Muslim nation.

(2) Disseminating everything that would help the nation in Jihād, such as training curricula, military preparation, military courses, and methods of popular resistance. We will try, Allāh willing, to facilitate appendices for this in the series of books and messages of the Resistance Call.

(3) Translating these messages, books, and curricula into major living Islamic languages such as Turkish, Urdu, Indonesian, Malay, and other languages of the numerous Muslim peoples. This is the task of those sons of these nationalities and ethnicities who are proficient in Arabic. Also, translating these writings and messages into major living languages used by Muslims, such as English, French, Spanish, Russian, and German. This is the task of those who are proficient in these languages and Arabic in a masterful way that enables them to perform secure translation, especially verifying the translations of religious texts and religious edicts, as this level requires knowledge of both languages, in addition to a high level of understanding of religious texts and the language of religious discourse.

(4) Disseminating all thought that would kindle the spirit of resistance, including: Religious edicts of past and contemporary scholars on Jihād against enemies and those who assist them by any means.

Religious edicts of scholars and writings of Islamic thinkers who call for dissociating from disbelievers, boycotting them, and boycotting those who cooperate with them in every field.

Poetry, literature, anthems, intellectual writings, and any literary, intellectual, cultural, or artistic activity that spreads the spirit of resistance.

Two very, very important matters must be noted:

(1) Not to issue any statement, book, religious edict, or work under the specific name "Global Islamic Resistance Call," so that nothing contradictory to its methodology, which we have defined and published under the name of the Global

Islamic Resistance series, is ignorantly or intentionally attributed to it. Rather, what they deem supportive of the resistance should be published under the names of its authors or a general, real, or operational name, as its authors choose. This is a very important matter. As for the brigades that carry out operations, they should not add more in their statements than claiming responsibility for the operation in the name of the Resistance Brigades and the specific name of the brigade, without any intellectual, political, or religious media message.

(2) Commitment, when publishing such literature, activities, and religious edicts, even if under the names of their authors, to the principles of the Global Islamic Resistance Call and its doctrinal foundations laid out in the Resistance Charter and its methodological theory, and explained in the foundations of its political theory and general strategy outlined in its political theory, and its other foundations detailed in our other specific literature. All this is in line with the clandestine situation imposed on us by the current security and operational reality of the overwhelming campaigns. When this crisis clears, we will work on that through a declared religious, media, and political body with its components, names of its writers, and administration, Allāh the Exalted willing. As long as we are in the stage of clandestine Jihād and secret resistance, both in fighting and incitement, these controls must be adhered to so that the call is not diverted by the intention of deliberate corrupters who are infiltrated, or by the ignorance of impulsive individuals, some of whom, through their ignorance, cause greater harm than the depravity of the depraved, as stated in the tradition: *"Indeed, the ignorant person, through his ignorance, causes greater harm than the depravity of the depraved."* I affirm here the disassociation of anyone affiliated with this call, and my personal disassociation, from anything that contradicts the foundations and principles of the call, which we have clearly explained, and for which we have provided evidence from the Qur'ān, the Sunnah, and the requirements of benefits and harms, based on

the lessons of previous Jihād experiences and the path and tribulations of the Islamic awakening.

## **Media and Incitement Methods and Ideas for Reviving the Global Islamic Resistance Call:**

### **First: Regarding the Content of the Discourse:**

Attention and focus on collecting materials in the following areas:

1. Qur'ānic texts that exhort to fighting and Jihād and mention the reward for its doer and the punishment for the one who refrains from it, and texts from the Prophetic Sunnah in the same vein.
2. Religious edicts of past and contemporary scholars on the obligation of Jihād, especially defensive Jihād, the jurisprudence of Jihād, its rulings, etiquette, and related matters.
3. Collecting stories from the biography of the Prophet (peace and blessings be upon him), from the biographies of military expeditions, and stories from the entire Islamic history that exhort to fighting and remind of the glories, tragedies, and major calamities of the Muslims.
4. Focusing on the history of the first Crusades, their events, facts, literature, and course, as many of today's events and parties are a repetition of history.
5. Focusing on contemporary colonial Crusades since the beginning of the sixteenth century, especially the campaigns of major colonial powers since the eighteenth century, their events, history, and stories of our ancestors' Jihād against contemporary Westerners in all Arab and Islamic countries.

6. Collecting stories of tragedies, aggression, massacres, and destruction caused by modern colonialism in our countries, with facts, statistics, and evidence, especially from their sources and books that acknowledged it.
7. Mentioning the history of contemporary conspiracies against the Islamic world by colonialists and Orientalist movements, and the relationship of Orientalism and intellectual invasion with colonialism and its course.
8. Mentioning the role of intellectual Westernization campaigns, contemporary secular ideologies, their parties, thinkers, callers, and figures from among the sons of our Arab and Islamic world, and their intellectual and political role in serving colonialism and destroying the nation.
9. Mentioning the facts of the Zionist Jewish onslaught against the Islamic world since the Balfour Declaration, Zionist migrations to Palestine, the stages of Israel's establishment, the stages and history of the Arab-Israeli conflict, then the history of the conspiracies of so-called "peace with the Jews" and normalization with them, and its military, political, economic, cultural, and social programs, and its devastating impact on the Islamic world.
10. Mentioning the facts of the contemporary American onslaught against the Islamic world since the launch of the New World Order, its methods, and its fields. Defining America and its corruption on earth in all fields of civilization, life, and science, its massacres, and its onslaught against humanity since it launched into the world during World War II until today, and exposing its civilizational flaws in all their dimensions to Muslims. Mentioning the role of its contemporary European and Western allies, especially the main components of NATO, and the reality of their deception, cunning, and participation in the current invasion.

11. Paying attention to mentioning the history of the Islamic awakening and its achievements in all its schools in preserving the nation's religion and its components; the conflicts, experiences, scenes, martyrs, figures, and history of the awakening in every country, by the people of that country and those who witnessed those experiences, especially the Jihād-oriented ones, and spreading the nation's awareness of its contemporary history.
12. Paying attention to publishing contemporary resistance literature: poetry, prose, anthems, art, and everything that would foster the spirit of enthusiasm, boldness, and Jihād.
13. Being alert to the axes of contemporary American intellectual and cultural invasion and its means of intellectual and social corruption, its means via the Internet and satellite channels, and the role of the fifth column of Westernized and Americanized individuals, explicitly and those who attack Islām, its thought, and heritage in the name of moderation and centrism, and the advocates of contemporary American Islām.
14. Spreading security awareness and its books, publishing summaries of them, and educating Muslims about the enemies' security methods in infiltrating our societies and fighting the resistance.
15. Spreading military culture, its books, summaries of its books, contemporary military schools, guerrilla warfare and its methods, popular resistance methods and its weapons, and exchanging contemporary experiences in confronting these overwhelming American campaigns.
16. Publishing the dimensions of American campaigns in every field: in the field of military hegemony, political conspiracies, economic plunder, cultural and social civilizational destruction, and ways to combat all of that.

17. Publishing the atrocities of American campaigns, their actions, the actions of their allies, and their atrocities to stir up determination, honor, and zeal in the nation.
18. Disseminating religious edicts of scholars and small, useful materials by sending them via email to various segments of the nation.
19. Sending messages of advice and reminder to those who have deviated and are cooperating with American campaigns in all their civilizational fields in general.
20. Sending messages of threat and warning to institutions and personalities dealing with American-Western-Zionist campaigns in every field.
21. Sending concise exhortative messages supported by pictures and evidence to various institutions, circles, and personalities in different segments of the nation.

These are just examples to open horizons, and blessing is in the creativity of those working with Allāh's guidance.

## **Second: Ideas for Methods of Delivering the Discourse**

I will mention the basic methods:

- (1) Exploiting the capabilities of the Internet, email, and international communication networks to deliver all this information, exchange it, convey it to its intended recipients, and enter discussion forums, while paying attention to security when using these networks. This is a dangerous area that requires attention by not broadcasting sensitive materials from fixed locations or opening monitored sites from personal numbers.
- (2) Exploiting the media race in Arab, Islamic, and international satellite channels to deliver media materials such as statements, religious edicts, information, and

anything that satellite channels might agree to publish, as well as through seminars, interviews, dialogues, and direct contact, while observing composure, etiquette, scholarly approach, and the margins of freedom in those satellite channels.

(3) Exploiting the capabilities of computers to disseminate all materials through books, newsletters, lectures, pictures, and video films, large quantities of which can be loaded onto compact electronic discs and sent by mail, personal exchange, or via the Internet.

(4) Benefiting from mosques, lessons, sermons, and public gatherings at every possible level in addressing Muslims.

(5) Publishing printed leaflets and research and circulating them among Muslims, especially the popular segments that do not use modern means of communication, as well as distributing cassettes and video films in those circles.

### **Selected Evidences for Incitement and Arousing Determination:**

#### **The Obligation of Enjoining Good and Forbidding Evil:**

Imām al-Jaṣṣāṣ said in *Aḥkām al-Qurʾān*, from which we quote in abridged form: Allāh the Exalted said: *{And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful}* (Āl ʿImrān: 104).

Abū Bakr [al-Jaṣṣāṣ] said: This verse contains two meanings. First: The obligation of enjoining good and forbidding evil. Second: That it is a collective obligation (*fard kifāyah*), not an individual obligation on everyone, if others undertake it. This is due to His saying: *{And let there be [arising] from you a nation}*, the reality of which implies some and not others, indicating it is a collective obligation; if some perform it, it is lifted from the rest.



Allāh the Exalted has mentioned enjoining good and forbidding evil in other places in His Book. He, the Almighty and Majestic, said: *{You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allāh}* (Āl ‘Imrān: 110). And He said, narrating from Luqmān: *{O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination}* (Luqmān: 17). And Allāh the Exalted said: *{And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the command of Allāh. And if it returns, then make settlement between them in justice and act justly. Indeed, Allāh loves those who act justly}* (Al-Ḥujurāt: 9). And He, the Almighty and Majestic, said: *{Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed. \* They used not to forbid one another from wrongdoing that they did. How wretched was that which they were doing}* (Al-Mā’idah: 78-79). These verses and their likes necessitate the obligation of enjoining good and forbidding evil, and it has levels: The first is changing it by hand if possible. If not possible, and one fears for oneself if one denounces it by hand, then one must denounce it with one's tongue. If that is not possible for the reasons we described, then one must denounce it with one's heart.

It is narrated from Abū Sa‘īd al-Khudrī who said: I heard the Messenger of Allāh (peace and blessings be upon him) say: *"Whoever among you sees an evil, and is able to change it with his hand, let him change it with his hand. If he is not able, then with his tongue. If he is not able, then with his heart, and that is the weakest of faith."*

It is narrated from ‘Abdullāh ibn Jarīr al-Bajalī from his father, that the Prophet (peace and blessings be upon him) said: *"No people among whom sins are committed, while they are more numerous and stronger than those who commit them, and then they do not change it, but Allāh will afflict them all with punishment from Him."*

It is narrated from ‘Abdullāh ibn Mas‘ūd who said: The Messenger of Allāh (peace and blessings be upon him) said: "The first defect that entered upon the Children of Israel was that a man would meet another man and say, 'O you, fear Allāh and leave what you are doing, for it is not lawful for you.' Then he would meet him the next day, and that would not prevent him from being his companion in eating, drinking, and sitting. When they did that, Allāh the Exalted struck their hearts against one another." Then he said: *{Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed}* (Al-Mā'idah: 78), to His saying: *{transgressors}*. Then he said: *"Nay, by Allāh, you must enjoin good and forbid evil, and you must restrain the hand of the oppressor, and compel him to the truth forcefully, and confine him to the truth strictly."*

Abū Dāwūd said, and added to it: *"Or Allāh will surely strike your hearts against one another, then He will curse you as He cursed them."* So the Prophet (peace and blessings be upon him) informed that a condition of forbidding evil is to denounce it, then not to sit with one who persists in disobedience, nor eat with him, nor drink with him. What the Prophet (peace and blessings be upon him) mentioned of that was an explanation of His ta‘āla saying: *{You see many of them becoming allies of those who disbelieved}* (Al-Mā'idah: 80). So by their eating with them and sitting with them, they were abandoning the forbidding of evil, due to His ta‘āla saying: *{They used not to forbid one another from wrongdoing that they did. How wretched was that which they were doing}* (Al-Mā'idah: 79). This is despite what the Prophet (peace and blessings be upon him) mentioned of denouncing it with his tongue, except that this did not negate it with his sitting, eating, and drinking with him. It has been narrated from the Prophet (peace and blessings be upon him). Abū Bakr said, after praising Allāh ta‘āla and lauding Him: O people, you recite this verse and misplace it: *{O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided}* (Al-Mā'idah: 105). And we

heard the Prophet (peace and blessings be upon him) say: *"Indeed, when people see an oppressor and do not restrain his hands, Allāh is about to afflict them all with punishment."* Muḥammad ibn Bakr narrated to us (...) Abū Umayyah ash-Sha'bānī narrated to me, he said: I asked Abā Tha'labah al-Khushanī, and said: O Abā Tha'labah, what do you say about this verse: {*upon you is [responsibility for] yourselves*}? He said: By Allāh, you have asked an expert about it. I asked the Messenger of Allāh (peace and blessings be upon him) about it, and he said: *"Rather, enjoin one another to do good and forbid one another from evil, until you see avarice obeyed, desire followed, this world preferred, and every person with an opinion admiring his own opinion. Then upon you is [to care for] yourself, and leave the common folk. For indeed, beyond you are days of patience; patience therein is like grasping a burning coal. The one who acts [righteously] among them will have the reward of fifty men who do as he does."* He said: And another added to me: He said: O Messenger of Allāh, the reward of fifty of them? He said: *"The reward of fifty of you."* In these narrations is an indication that enjoining good and forbidding evil have two states: a state in which it is possible to change and remove the evil, so it is obligatory for whoever can remove it with his hand to do so. Removing it by hand can be in various ways: among them, if he cannot remove it except with the sword, and it comes to taking the life of the perpetrator of the evil, he must do that. Like one who sees a man intending to kill him or another, or to take property, or intending illicit sexual relations with a woman, or the like, and he knows that he will not desist if he denounces him verbally or fights him with less than a weapon, then he must kill him; due to the saying of the Prophet (peace and blessings be upon him): *"Whoever among you sees an evil, let him change it with his hand."* So if he cannot change it with his hand except by killing the one persisting in this evil, he must kill him, it is an obligation upon him. If he predominantly thinks that if he denounces it with his hand and repels him without a weapon, he will desist, it is not permissible for him to proceed to kill him. If he predominantly thinks that if he denounces it by repelling

with his hand or by word, he will be resisted, and he will not be able thereafter to repel him, and he cannot remove this evil except by proceeding to kill him without warning him, then he must kill him. Ibn Rustum mentioned from Muḥammad regarding a man who usurped another man's property: "You are permitted to kill him until you retrieve the property and return it to its owner." Likewise, Abū Ḥanīfah said regarding a thief who takes property: "You are permitted to pursue him until you kill him if he does not return the property." Muḥammad said: And Abū Ḥanīfah said regarding a robber who breaks into houses: "You are permitted to kill him." And he said regarding a man who wants to pull out your tooth, he said: "Then you may kill him if you are in a place where people will not help you." This which we have mentioned is indicated by His ta'āla saying: *{then fight against the one that oppresses until it returns to the command of Allāh}* (Al-Ḥujurāt: 9). So He commanded fighting them and did not lift it from them until after they return to the command of Allāh ta'āla and abandon their oppression and evil. And the saying of the Prophet (peace and blessings be upon him): *"Whoever among you sees an evil, let him change it with his hand"* also necessitates that; because he has commanded changing it with his hand in any way possible, so if he cannot change it except by killing, he must kill him until he removes it.

Likewise, we have said regarding those who impose taxes and levies that they take from people's property: their blood is permissible, and it is obligatory for Muslims to kill them. Any individual among the people may kill whoever he can among them without warning him, nor addressing them verbally beforehand; because it is known from their condition that they are not receptive if they are proceeding with that despite knowing its prohibition. And whenever one who wants to denounce them warns them, they will resist him until it is not possible to change the evil they are upon. So it is permissible to kill whoever among them persists in that, and it is also permissible to leave them for one who fears that if he proceeds to kill them, he will

be killed; except that he must avoid them, be harsh with them as much as possible, and shun them.

The Ḥadīth of Abā Tha‘labah al-Khushanī, which we presented earlier, also indicates this; because he (peace and blessings be upon him) said: *"Enjoin one another to do good and forbid one another from evil, until you see avarice obeyed, desire followed, this world preferred, and every person with an opinion admiring his own opinion. Then upon you is [to care for] yourself, and leave the common folk."* Meaning, and Allāh knows best: if they do not accept that and follow their whims and opinions, then you are at liberty to leave them, and upon you is [to care for] yourself and leave the matter of the common folk. And he permitted abandoning verbal denunciation for one in this state. It was narrated from ‘Ikrimah that Ibn ‘Abbās said to him: I am at a loss to know what happened to those who refrained from admonishing among the People of the Sabbath. I said to him: I will inform you of that, read the second verse, His ta‘āla saying: *{We saved those who forbade evil}* (Al-A‘rāf: 165). He said: So he said to me: You are correct, and he clothed me in a garment. Ibn ‘Abbās deduced from this that Allāh destroyed those who did evil and those who did not forbid it, thus placing those who refrained from denouncing evil in the same position as its perpetrators regarding punishment.

Makram ibn Aḥmad al-Qāḍī narrated to us, he said: Aḥmad ibn ‘Aṭīyyah al-Kūfī narrated to us, he said: Al-Ḥimmānī narrated to us, he said: I heard Ibn al-Mubārak say: When news of the killing of Ibrāhīm aṣ-Ṣā’igh reached Abū Ḥanīfah, he wept until we thought he would die. I was alone with him, and he said: By Allāh, he was a wise man, and I used to fear this matter for him. I said: And how did it happen? He said: He used to come and ask me, and he was very self-sacrificing in obedience to Allāh and very scrupulous. Sometimes I would offer him something, and he would ask me about it, and not be satisfied with it, nor taste it, and sometimes he would be satisfied with it and eat it. He asked me about enjoining good and forbidding evil, until we agreed that it is an obligation from Allāh ta‘āla. He said to me: Extend your

hand so I may pledge allegiance to you. The world darkened between me and him. I said: Why? He said: He called me to one of the rights of Allāh, and I refused him, saying to him that if one man undertakes it alone, he will be killed, and it will not rectify the people's affairs. But if he finds righteous helpers and a man to lead them who is trustworthy in the religion of Allāh and does not deviate. He said: And he used to demand that every time he came, like a creditor demanding payment from a persistent debtor, every time he came to me, he would demand it of me. I would say to him: This is a matter that cannot be rectified by one person; the prophets could not bear it until it was ordained from heaven. This is an obligation unlike other obligations; because other obligations can be performed by a man alone, but this, whenever a man commands it alone, he risks his blood and exposes himself to being killed, so I fear for him that he might contribute to his own killing. And if a man is killed, no one else will dare to expose himself, but he waits. The angels said: *{They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?"}* (Al-Baqarah: 30).

Then he went out to Marw where Abū Muslim was, and he spoke to him harshly. Abū Muslim seized him, but the jurists and worshippers of Khurāsān gathered around him until they secured his release. Then he went back to him, and Abū Muslim rebuked him. Then he went back to him again and said: I find nothing better to do for Allāh ta'āla than to strive against you. I will strive against you with my tongue, for I have no strength with my hand, but Allāh sees me, and I detest you for His sake. So Abū Muslim killed him.

End of quote from the abridged *Aḥkām al-Qur'ān* by al-Jaṣṣāṣ.

**Al-Jaṣṣāṣ, may Allāh have mercy on him, added:**

No one among the scholars and jurists of the Muslim nation, their predecessors or successors, has denied the obligation of this, except for a group from the literalists (al-Ḥashw) and ignorant proponents of Ḥadīth. They denied fighting the rebellious

faction and enjoining good and forbidding evil with weapons, and they called enjoining good and forbidding evil a "discord" (fitnah) if it required carrying arms and fighting the rebellious faction, despite what they had heard in the saying of Allāh ta'āla: *{then fight against the one that oppresses until it returns to the command of Allāh}* and what the wording necessitates of the obligation to fight it with the sword and otherwise. They claimed, moreover, that the ruler should not be denounced for oppression, injustice, and killing a soul that Allāh has forbidden; rather, only someone other than the ruler should be denounced verbally or by hand without weapons. Thus, they became a greater evil upon the nation than its opposing enemies, because they made people refrain from fighting the rebellious faction and from denouncing the ruler for oppression and injustice, until that led to the dominance of the wicked, indeed the Magians, and enemies of Islām, until the frontiers were lost, oppression spread, lands were ruined, religion and the world were lost, and heresy (Zandaqah), extremism, and the doctrines of Dualism, Khurramism, and Mazdakism appeared. What brought all this upon them was abandoning enjoining good and forbidding evil and denouncing the unjust ruler. And Allāh is the One whose help is sought.

It is narrated from Abū Sa'īd al-Khudrī who said: The Messenger of Allāh (peace and blessings be upon him) said: *"The best Jihād is a word of justice before an unjust ruler or an unjust commander."* Muḥammad ibn 'Umar narrated to us, he said (...): I heard Abū Ḥanīfah say: I narrated to Ibrāhīm aṣ-Ṣā'igh from 'Ikrimah from Ibn 'Abbās: The Prophet (peace and blessings be upon him) said: *"The master of martyrs is Ḥamzah ibn 'Abd al-Muṭṭalib, and a man who stands up to an unjust ruler, commands him and forbids him, and is killed for it."*

Al-Ḥasan said: The Prophet (peace and blessings be upon him) said: *"Whoever enjoins good or forbids evil is Allāh's caliph on His earth, the caliph of His Messenger, and the caliph of His Book."* And from Durrah bint Abī Lahab, she said: A man came to the Prophet (peace and blessings be upon him) while he was on the pulpit and

said: Who are the best of people, O Messenger of Allāh? He said: *"Those among them who most enjoin good, most forbid evil, are most God-fearing, and most maintain kinship ties."*

It is narrated from Abū Hurayrah who said: The Messenger of Allāh (peace and blessings be upon him) said: *"It is not permissible for a believer to humiliate himself."* They said: O Messenger of Allāh, and what is humiliating himself? He said: *"He exposes himself to affliction that he cannot bear."* I say: Ibn Mājah narrated it from ‘Alī ibn Zayd ibn Jud‘ān from Al-Ḥasan ibn Jundub from Ḥudhayfah from the Prophet (peace and blessings be upon him), and both have been spoken about. It was narrated from some of the Companions that he said: If a man sees an evil that he cannot denounce, let him say three times: O Allāh, this is an evil. If he says that, he has done what is upon him. Ibn al-‘Arabī claimed that whoever hopes for its removal and fears for himself from changing it by beating or killing, it is permissible for him according to most scholars to venture into this danger. If he does not hope for its removal, then what benefit is there in it? He said: What I hold is that if the intention is sincere, let him venture forth however it may be and not care. I say: This contradicts what Abū ‘Umar mentioned of the consensus. This verse indicates the permissibility of enjoining good and forbidding evil despite the fear of being killed. And Allāh ta‘āla said: *{And enjoin what is right and forbid what is wrong, and be patient over what befalls you}*. This is an indication of harm.

Anas ibn Mālik narrated: It was said: *"O Messenger of Allāh, when do we abandon enjoining good and forbidding evil?"* He said: *"When what appeared in the nations before you appears among you."* We said: O Messenger of Allāh, and what appeared in the nations before us? He said: *"Rule among your young ones, immorality among your elders, and knowledge among your worthless ones."* Zayd said: The interpretation of the meaning of the Prophet's (peace and blessings be upon him) saying, *"And knowledge among your worthless ones,"* is when knowledge is among the dissolute. Narrated by Ibn Mājah. End of quote.



**Imām Ibn Taymiyyah said in his Fatāwā regarding enjoining good and forbidding evil:**

Allāh the Exalted said: *{And the believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong}* (At-Tawbah: 71). For this reason, Abū Hurayrah said: "You were the best of people for people, you bring them in chains and fetters until you admit them to Paradise." So He, glorified be He, clarified that this nation is the best of nations for people, for they are the most beneficial to them and the greatest in doing good to them, because they perfected enjoining good upon people and forbidding them from evil in terms of quality and quantity, as they enjoined every good and forbade every evil to everyone, and they established that through Jihād in the way of Allāh with their lives and their wealth, and this is the perfection of benefit.

Likewise, enjoining good and forbidding evil is not obligatory on every single individual, but it is a collective obligation (kifāyah), as indicated by the Qur'ān. And since Jihād is part of its completion, Jihād is also likewise. If those who are supposed to fulfill its obligation do not do so, then every capable person sins according to his ability, as it is obligatory on every person according to his ability, as the Prophet said: *"Whoever among you sees an evil, let him change it with his hand. If he is not able, then with his tongue. If he is not able, then with his heart, and that is the weakest of faith."*

If this is so, it is known that enjoining good and forbidding evil, and completing it with Jihād, is one of the greatest good deeds that we have been commanded to do. Therefore, it is said: Let your enjoining of good and your forbidding of evil not be an evil itself. If it is one of the greatest obligations and recommended acts, then obligations and recommended acts must have their benefit outweighing their harm, for with this the Messengers were sent and the Books were revealed, and Allāh does not love corruption. Rather, everything Allāh has commanded is goodness (rectitude/goodness). Allāh has praised goodness, those who promote goodness (al-

muṣliḥīn), and those who believe and do righteous deeds, and He has condemned the corrupters (al-mufsidīn) in more than one place. So, where the harm of enjoining and forbidding is greater than its benefit, it is not something Allāh has commanded, even if an obligation has been abandoned and a prohibition has been committed. For the believer must fear Allāh regarding His servants, and he is not responsible for their guidance. This is the meaning of His ta‘āla saying: *{O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided}*. Guidance is only completed by fulfilling obligations. If the Muslim fulfills what is obligatory upon him of enjoining good and forbidding evil, as he fulfills other obligations, the misguidance of the misguided will not harm him. This is sometimes done with the heart, sometimes with the tongue, and sometimes with the hand. As for the heart, it is obligatory in every situation, as there is no harm in doing it, and whoever does not do it is not a believer, as the Prophet said: *"and that is the lowest or weakest of faith."* And he said: *"Beyond that, there is not a mustard seed's worth of faith."* It was said to Ibn Mas‘ūd: Who are the living dead? He said: *"The one who does not recognize good nor denounce evil."*

If this is the standard for every righteous deed, then the one who enjoins good and forbids evil must be like this in his own right, and his action is not righteous unless it is with knowledge and understanding. As ‘Umar ibn ‘Abd al-‘Azīz said: *"Whoever worships Allāh without knowledge causes more corruption than rectification."* And as in the Ḥadīth of Mu‘ādh ibn Jabal, may Allāh be pleased with him: *"Knowledge is the leader of action, and action is its follower."* This is clear, for intention and action, if not based on knowledge, are ignorance, misguidance, and following whims, as mentioned before. This is the difference between the people of Jāhiliyyah (pre-Islamic ignorance) and the people of Islām. So, there must be knowledge of good and evil and differentiation between them. There must also be knowledge of the state of the one being commanded and forbidden. And it is part of rectitude to approach

enjoining and forbidding through the straight path, which is the closest way to achieving the objective.

And in that, gentleness is necessary, as the Prophet said: *"Gentleness is not in anything except that it adorns it, and harshness is not in anything except that it mars it."* And he said: *"Indeed, Allāh is gentle and loves gentleness in all matters, and He gives for it what He does not give for harshness."* It is also necessary to be forbearing and patient with harm, for harm will inevitably befall him. If he is not forbearing and patient, what he corrupts will be more than what he rectifies, as Luqmān said to his son: *{And enjoin what is right and forbid what is wrong and be patient over what befalls you. Indeed, that is of the matters [requiring] determination}*. For this reason, Allāh commanded the Messengers, who are the leaders of enjoining good and forbidding evil, to be patient, as He said to the Seal of the Messengers. Indeed, that is coupled with conveying the message, for when he was first sent, the Sūrah *Yā Ayyuhā al-Muddaththir* was revealed to him after Sūrah *Iqra'*, by which he was made a prophet. He said: *{O you who covers himself [with a garment], \* Arise and warn, \* And your Lord glorify, \* And your clothing purify, \* And uncleanness avoid, \* And do not confer favor to acquire more, \* But for your Lord be patient}*. So He began the verses of sending to creation with the command to warn and ended them with the command to be patient. Warning itself is enjoining good and forbidding evil, so it is known that patience is necessary after that. And He said: *{And be patient over what they say and avoid them with gracious avoidance}. {So be patient, as were those of determination among the messengers}. {So be patient for the decision of your Lord and do not be like the companion of the fish}. {And be patient, and your patience is not but through Allāh. And do not grieve over them}. {And be patient, for indeed, Allāh does not allow to be lost the reward of those who do good}*.

So, these three are necessary: knowledge, gentleness, and patience. Knowledge before enjoining and forbidding, gentleness with it, and patience after it, although each of the three is concomitant in these states. This is as stated in the tradition

from some of the Salaf, and they narrated it as Marfu' (attributed to the Prophet), mentioned by Qāḍī Abū Ya'lā in *Al-Mu'tamad*: "No one enjoins good and forbids evil except one who is knowledgeable in what he enjoins, knowledgeable in what he forbids, gentle in what he enjoins, gentle in what he forbids, forbearing in what he enjoins, and forbearing in what he forbids." Let it be known that commanding these qualities in enjoining good and forbidding evil is something that imposes difficulty on many souls, so one might think that this absolves him of it and he abandons it. This harms him more than enjoining without these qualities, or perhaps less. For abandoning an obligatory command is a sin. So, one who moves from a sin to a greater sin is like one seeking refuge from the scorching heat in the fire. And one who moves from a sin to a sin is like one moving from a false religion to a false religion; the second may be worse than the first, or it may be lesser, or they may be equal. Thus, you find the one who is negligent in enjoining and forbidding, and the one who transgresses in it; the sin of this one may be greater, or the sin of that one may be greater, or they may be equal. It is known from the signs Allāh has shown us in the horizons and in ourselves, and by what He has testified in His Book, that sins are the cause of calamities. So the evils of calamities and retribution are from the evils of deeds, and that obedience is the cause of blessings, so good deeds are a cause for Allāh's goodness. Allāh ta'āla said: *{And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much}*. And Allāh ta'āla said: *{What comes to you of good is from Allāh, but what comes to you of evil, [O man], is from yourself}* (An-Nisā': 79). And Allāh ta'āla said: *{Indeed, those of you who turned back on the day the two armies met, it was Satan who caused them to slip because of some [blame] they had earned. But Allāh has already forgiven them}* (Āl 'Imrān: 155). And He said: *{Or is it that when a disaster struck you [on the day of Uḥud] when you had struck [the enemy] with one twice as great, you said, "From where is this?" Say, "It is from yourselves."}* (Āl 'Imrān: 165). And He said: *{Or He may destroy them for what they earned; but He pardons much}* (Ash-Shūrā: 34). And He said: *{And if evil touches*

*them because of what their hands have sent forth, indeed, man is ever ungrateful}* (Ash-Shūrā: 48). And Allāh ta‘āla said: *{And Allāh would not punish them while you, [O Muḥammad], are among them, and Allāh would not punish them while they seek forgiveness}* (Al-Anfāl: 33).

### **From the Legacy of the Martyred Shaykh ‘Abdullāh ‘Azzām in the Field of Incitement.**

We excerpt from the words of a man who dedicated his life to performing the obligation of Jihād and exhorting Muslims to it, by his good example himself, by his tongue and speeches, and by what he wrote with his pen, leaving a rich legacy of calling to perform this obligation. Our martyred Shaykh ‘Abdullāh ‘Azzām, may Allāh have mercy on him, said:

#### **Jihād with Wealth:**

There is no doubt that Jihād with one's self is of a higher rank than Jihād with wealth. Therefore, the wealthy at the time of the Prophet (peace and blessings be upon him), such as ‘Uthmān and ‘Abd ar-Raḥmān ibn ‘Awf, may Allāh be pleased with them, were not exempt from participating with their persons, because the refinement of souls and the cultivation of spirits are achieved at a high level in the midst of battle. Thus, the Prophet (peace and blessings be upon him) advised one of his companions, saying: *"...and upon you is Jihād, for it is the monasticism of Islām."* Therefore, when the Messenger of Allāh (peace and blessings be upon him) was asked: *"Will a man be tried in his grave?"* He said: *"The flashing of swords over his head is enough of a trial for him."*

Therefore, the Messenger of Allāh (peace and blessings be upon him) warned against being preoccupied with worldly affairs at the expense of Jihād. He once pointed to a ploughshare and said: *"This does not enter the house of a people except that Allāh introduces humiliation into it."*

And in the Ṣaḥīḥ: *"When you engage in the ʿīnah transaction (a form of interest-based sale), take hold of the tails of cattle, are content with agriculture, and abandon Jihād, Allāh will impose humiliation upon you which He will not remove until you return to your religion."*

And in the Ṣaḥīḥ as well: *"Do not acquire estates, lest you become desirous of the world."* An estate (ḍayʿah) is real property or a craft. In these Ḥadīth, the Messenger of Allāh (peace and blessings be upon him) combined the allurements of the world and causes of preoccupation: agriculture, trade with usury and the trick of ʿīnah, animal production, industry, and crafts. Preoccupation with these at a time when Islām is facing a battle for existence or eradication is considered forbidden and a religious transgression.

As for Jihād with wealth, it is an obligation if those engaged in Jihād need it. It is an obligation on women and in the wealth of minors, even if Jihād is a collective obligation, as Ibn Taymiyyah decided.

Therefore, it is forbidden for people to save when there is a need for wealth. Indeed, Ibn Taymiyyah was asked: "If wealth is insufficient for feeding the hungry and for Jihād, the abandonment of which causes harm, what should be done?" He said: "We prioritize Jihād even if the hungry die, as in the issue of human shields (tatarus), and even more so, for there – in human shields – we kill them by our action, whereas here they die by Allāh's action."

Al-Qurṭubī said: "Scholars have agreed that if a need befalls Muslims after the payment of Zakāh, it is obligatory to spend wealth on it." Mālik said: "It is obligatory for people to ransom their prisoners even if it consumes all their wealth, and this is also a consensus."

Preserving religion is prioritized over preserving lives, and preserving lives is prioritized over preserving wealth. The wealth of the rich is not more precious or

valuable than the blood of those engaged in Jihād. Let the rich pay attention to Allāh's ruling regarding their wealth, where Jihād is in dire need, and the religion and lands of Muslims are exposed to annihilation, while the rich are drowned in their desires. If only the rich would fast for one day from their desires, withhold their hands from squandering wealth on luxuries, and divert it to those engaged in Jihād who are dying from cold, whose feet are frostbitten, who do not find their daily sustenance, nor ammunition to defend themselves and protect their blood.

### **Conclusion:**

First: Jihād with one's self is an individual obligation on all Muslims on earth.

Second: No one needs permission from anyone for Jihād; parents do not have authority over their child in this regard.

Third: Jihād with wealth is an individual obligation, and saving is forbidden as long as Jihād needs Muslims' wealth.

Fourth: Abandoning Jihād is like abandoning prayer and fasting; indeed, abandoning Jihād is more severe in these days. Ibn Rushd transmitted the consensus that when Jihād becomes an individual obligation, it is stronger than going for the obligatory Ḥajj.

End quote from *Al-Dhakhā'ir al-ʿIzām*, vol. 1, p. 130.

### **Inaction and Blindness:**

In conclusion, we say: The issue is not the abundance of texts or the profusion of evidence; rather, the matter is related to the hearts. If Allāh gives it light, it sees the truth and it becomes clear therein. If the hearts are darkened, they no longer see. *{For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts}* (Al-Ḥajj: 46). *{There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his own soul, and whoever is blind [does*

*harm] against it. And [say], "I am not a guardian over you."}* (Al-An'ām: 104).

This insight of the hearts into divine guidance and signs comes as a result of piety, obedience, and striving in worship. This insight sprouts in the land of the heart, by which one distinguishes between truth and falsehood, the truthful and the liar. Allāh ta'āla said: *{Indeed in that are signs for those who discern}* (Al-Hijr: 75).

Every scholar who prefers this world and desires it must inevitably speak untruthfully about Allāh in his religious edicts and judgments, in his reports and obligations, because the rulings of the Lord, glorified be He, often come contrary to people's purposes, especially the people of leadership and those who follow desires, for their purposes are not achieved except by opposing the truth, especially if a shubaha (doubt/specious argument) arises for him. Then the doubt and desire converge, passion flares up, the image is obscured, and the face of truth is obliterated. If the truth is apparent, with no obscurity or doubt in it, he proceeds to oppose it and says: I have an escape through repentance. Concerning these and their likes, Allāh ta'āla said: *{Then there succeeded them a posterity who inherited the Scripture, but they took [for themselves] the fleeting gains of this lower life, saying, "It will be forgiven for us." And if [another] fleeting gain like it came to them, they would take it. Was not the covenant of the Scripture taken from them that they would not say about Allāh except the truth, and they studied what was in it? And the home of the Hereafter is better for those who fear Allāh; so will you not use reason?}* (Al-A'rāf: 169).

For following whims blinds the eye of the heart, so it does not distinguish between Sunnah and innovation (bid'ah), or it inverts it, so it sees innovation as Sunnah and Sunnah as innovation. This is the affliction of scholars when they prefer this world and follow leadership and desires, as mentioned in *Al-Fawā'id*, p. 113.

These verses apply to them, except their saying: *{And recite to them the news of him to whom we gave Our signs, but he detached himself from them; so Satan pursued him,*



*and he became of the deviators. \* And if We had willed, We could have raised him thereby, but he adhered to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs. So relate the stories that perhaps they will give thought}* (Al-A'rāf: 175-176).

Therefore, texts alone are not sufficient; insight of the heart is necessary to see the truth.

When the heart's attachment to the world increases, and the sins of the soul that bears it multiply, a covering (rān) forms on it, because every sin is a black spot on the heart, and the black spots continue to multiply until the covering (the black sheath) forms, which prevents light from reaching this heart.

When the heart is darkened, the image of things does not appear in its reality, so the truth becomes obscure and its image does not appear, and the heart may be inverted, seeing truth as falsehood and falsehood as truth.

Therefore, piety is necessary for the criterion (furqān) to appear, for the heart to become pure, and for things to appear clearly and distinctly on its mirror. *{O you who have believed, if you fear Allāh, He will grant you a criterion and will remove from you your misdeeds and forgive you. And Allāh is the possessor of great bounty}* (Al-Anfāl: 29). Therefore, when a matter was problematic for them and perplexed them, they would say: Ask the people of the frontiers (ahl ath-thughūr), for they are the closest people to Allāh. They asked Aḥmad ibn Ḥanbal: Whom should we ask after you? He said: Ask Abā Bakr al-Warrāq, for he has piety – as he is considered – and I hope he will be guided to the answer.

End quote from *Al-Dhakhā'ir al-'Izām*, vol. 1, p. 139.

### **Justifications for Jihād:**

One who looks at the reality of Muslims today finds that their greatest calamity is abandoning Jihād (love of the world and hatred of death). Therefore, tyrants have dominated the necks of Muslims in every region and over every land, because the disbelievers fear nothing but fighting: *{So fight in the cause of Allāh; you are not held responsible except for yourself. And rouse the believers that Allāh may restrain the might of those who disbelieve. And Allāh is greater in might and stronger in [exemplary] punishment}* (An-Nisā': 84).

We call upon Muslims and urge their steps to fight for many reasons, chief among them:

1. So that disbelief does not prevail.
2. Due to the scarcity of men [willing to fight].
3. Fear of the Hellfire.
4. To fulfill the obligation and respond to the divine call.
5. In adherence to the righteous predecessors (as-Salaf aṣ-Ṣāliḥ).
6. To establish the solid base that will be a launching point for Islām.
7. To protect the oppressed on earth.
8. In aspiration for martyrdom.

### **1. So that Disbelief Does Not Prevail:**

In the noble verse: *{And fight them until there is no fitnah and [until] the religion, all of it, is for Allāh. And if they cease - then indeed, Allāh is Seeing of what they do}* (Al-Anfāl: 39).

If fighting stops, disbelief (kufr) will prevail, and discord (fitnah), which is polytheism (shirk), will spread.

### **2. Due to the Scarcity of Men:**

The crisis of the Islamic world is a crisis of men who can bear responsibility and carry the burdens of the trust. As stated in the Ṣaḥīḥ: *"People are like a hundred*

*camels, among which you can hardly find one fit for riding."* That is, among every hundred camels, you will not find one that can carry you on your journeys. It is narrated that 'Umar ibn al-Khaṭṭāb, may Allāh be pleased with him, said to a select group of his companions: Make a wish. Each one wished for something. Then they said: Make a wish, O Commander of the Faithful. He said: I wish I had this house full of men like Abū 'Ubaydah. The men who know are few, those who act are fewer, those who engage in Jihād are rarer and more exceptional, and those who are patient on this path are hardly mentioned.

We hope from our brothers who have not been able to break free from the cage of social customs, have not shaken off the debris of traditions from their heads, and have not cast off the burdensome legacies of defeated generations under the pressure of bitter reality and before the cunning and evil Orientalist attack – I say to these brothers: if they do not come forth to us themselves, then at least let them allow those whose souls hover over the land of Jihād to reach it with their bodies. Therefore, the time for men has come, and this is a station of action, not mere talk. So leave aside plundering that is sound in its chambers... And bring forth a narrative, what is the narrative of the travelers.

Great affairs and painful, grave calamities have befallen the Muslims. So leave talk about food and styles of speech, but tell me about this momentous matter and what Muslims have done for it.

Matters, if a child were to contemplate them... The child's temples would turn grey. Are Muslim women taken captive in every land... While the lives of Muslims are pleasant?

Does not Allāh and Islām have a right to be defended by young and old?

### **3. Fear of the Hellfire:**

Allāh, Almighty and Majestic, says: *{If you do not go forth, He will punish you with a painful punishment and replace you with another people, and you will not harm Him at all. And Allāh is over all things competent}* (At-Tawbah: 39).

Ibn al-‘Arabī said: "The painful punishment is in this world through the enemy's domination, and in the Hereafter with the Fire."

Al-Qurṭubī said: It has been said that what is meant by this verse is the obligation of mobilizing when there is a need, the manifestation of disbelievers, and the strengthening of their might. Allāh, Almighty and Majestic, says: *{Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allāh spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination. \* Except for the oppressed among men, women, and children who cannot devise a plan nor are they guided to a way - \* For those it is expected that Allāh will pardon them, and Allāh is ever Pardoning and Forgiving}* (An-Nisā’: 97-99).

Al-Bukhārī narrated with his chain of transmission from ‘Ikrimah: Ibn ‘Abbās informed me that some Muslims were with the polytheists, increasing the numbers of the polytheists at the time of the Messenger of Allāh (peace and blessings be upon him). An arrow would come, shot, and hit one of them, killing him. So Allāh ta‘āla revealed: *{Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allāh spacious [enough] for you to emigrate therein?"...}*

If the believers in Makkah – who held fast to their religion but did not emigrate, and went out [with the polytheists to Badr] out of shyness and fear of the disbelievers, thus increasing the numbers of the polytheists, and then some of them were killed –

deserved Hell according to Al-Bukhārī's narration, then what about the millions of nominal Muslims who are subjected to severe torment and live the life of grazing livestock, unable to repel aggression against their honor, blood, or wealth? Indeed, one of them cannot even control his beard to let it grow because it is an apparent Islamic "accusation." Indeed, he cannot be alone in [deciding] his wife's dress to lengthen it according to the Sharī'ah because it is a crime for which one is seized by the forelocks and feet. He cannot teach the Qur'ān to three young Muslims in the house of Allāh because it is an "unlawful gathering" in the custom of Jāhiliyyah. Indeed, in some so-called Islamic countries, he cannot cover his wife's hair, nor can he prevent intelligence agents from taking his daughter by the hand after a part of the night has passed, under the cover of pitch-darkness, to wherever they wish! And can he refuse an order issued by the tyrant in which this individual is offered as a cheap sacrifice on the altar of this tyrant's desires?

Are not these millions living humiliated, degraded, and oppressed, and the angels take them in death while they are wronging themselves? What will be their answer if the angels ask them, *{In what [condition] were you?}* Will they not say, *{We were oppressed in the land}*? Weakness is not an excuse before the Lord of the Worlds; rather, it is a crime whose perpetrator deserves Hell. Allāh has excused the elderly, children, minors, and women who find no means of escape, do not know the way to the land of honor, cannot emigrate to the abode of Islām, nor reach the base of Jihād. I will turn my face from a land wherein... My tongue is bound and my heart is locked. And indeed, the essence of resolve and sound judgment for a man... If the sun reaches him, is to move on.

Jihād and emigration for Jihād are an integral part of the nature of this religion. A religion without Jihād cannot stand firm on any land, nor can its tree straighten on its trunk. The inherent nature of Jihād, which is from the core of this religion and has its weight in the balance of the Lord of the Worlds, is not a transient circumstance of

that period in which the Qur'ān was revealed, but rather a necessity accompanying this caravan guided by this religion.

Professor Sayyid Quṭb says in *Fī Zīlāl al-Qur'ān* (In the Shade of the Qur'ān) (2/742) in the commentary of this verse: "If Jihād were a transient circumstance in the life of the Muslim nation, it would not have occupied all these sections of the core of Allāh's Book in such a style! Nor would it have occupied all these sections of the Sunnah of the Messenger of Allāh (peace and blessings be upon him) in such a style. If Jihād were a transient circumstance, the Messenger of Allāh (peace and blessings be upon him) would not have said that word to every Muslim until the Day of Resurrection: *"Whoever dies without having fought (in Jihād) or having conceived the idea of fighting in his mind, dies on a branch of hypocrisy."* (Narrated by Abū Hurayrah)."

Allāh, glorified be He, knows that this is a matter disliked by kings! And He knows that those in power must resist it, because it is a path other than their path, and a methodology other than their methodology, not only in that time but today, tomorrow, in every land, and in every generation! And Allāh, glorified be He, knows that evil is audacious, cannot be fair, and cannot let good grow, no matter how peaceful and conciliatory the path this good takes. For the mere growth of good poses a danger to evil, and the mere existence of truth poses a danger to falsehood. Evil will inevitably resort to aggression, and falsehood will inevitably defend itself by trying to kill and suffocate truth by force! This is an inherent nature, not a temporary circumstance; this is an innate disposition, not a transient state.

Hence, Jihād is necessary... it is necessary in every form... It must begin in the realm of conscience, then manifest itself to encompass the realm of reality, actuality, and testimony... There must be an encounter between falsehood, fortified by numbers, and truth, adorned with preparedness... Otherwise, the matter would be suicide or a farce unbecoming of believers.

#### 4. Responding to the Divine Call:

Allāh ta‘āla said: *{Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allāh. That is better for you, if you only knew}* (At-Tawbah: 41).

Al-Qurṭubī mentioned in his commentary (8/150) ten interpretations for "light or heavy" (khifāfan wa thiqālan) in this verse:

1. Narrated from Ibn ‘Abbās: young men and old men.
2. Narrated from Ibn ‘Abbās and Qatādah: active and inactive.
3. The light: the rich, and the heavy: the poor, said by Mujāhid.

The correct understanding of the verse, in our view, is that people were commanded collectively, meaning: go forth whether movement is easy for you or difficult... It is narrated that Ibn Umm Maktūm came to the Messenger of Allāh (peace and blessings be upon him) and said to him: Is it upon me to go for military expedition? He said: Yes, until Allāh ta‘āla revealed: *{There is no blame upon the blind}*.

These statements are merely examples regarding lightness and heaviness. No rational person doubts that our situation in Afghanistan and Palestine, indeed in most parts of the Islāmic world, falls under the purview of this verse. Modern exegetes, jurists, and legal theorists have unanimously agreed that if an enemy enters an Islāmic land, or a land that was once Dār al-Islām (the Abode of Islām), it becomes obligatory upon the inhabitants of that town to go out and confront the enemy. If they refrain, fall short, become lazy, or are insufficient in number, the individual obligation (farḍ ‘ayn) expands to those nearest to them. If these also fall short or refrain, then to those nearest to them, and so on, until the individual obligation encompasses the entire earth. It is not permissible for anyone to abandon it, just like prayer (ṣalāh) and fasting (ṣawm). This obligation is such that a son may

go out without his father's permission, a debtor without his creditor's permission, a woman without her husband's permission, and a slave without his master's permission. The individual obligation remains continuous until the land is purified from the filth of the disbelievers; however, a woman's departure requires a maḥram (a male guardian).

To the best of my limited knowledge, I have not found any book of jurisprudence (fiqh), exegesis (tafsīr), or Ḥadīth that does not stipulate this situation. None of the Salaf (pious predecessors) said that this situation is a collective obligation (farḍ kifāyah) or that parental permission is required. The sin is not lifted from the necks of Muslims as long as any piece of land that was once Islāmic remains in the hands of the disbelievers. Only those who engage in Jihād are saved from sin.

So, anyone who abandons Jihād today is abandoning an obligatory duty, like one who breaks the fast in Ramaḍān without an excuse, or like a wealthy person who withholds the obligatory charity (zakāh) from his wealth. Indeed, abandoning Jihād is more severe.

As Ibn Taymiyyah says: "There is nothing more obligatory after faith than repelling the attacking enemy who corrupts the religion and the worldly life."

The clear truth, from which there is no escape, is the statement of Abū Ṭalḥah when he read: *{Go forth, whether light or heavy}* (Al-Tawbah: 41). He said: "Young and old, Allāh did not listen to anyone's excuse." Then he said to his sons: "O my sons, prepare me for battle." His sons replied: "May Allāh have mercy on you. You fought alongside the Prophet (peace and blessings of Allāh be upon him) until he passed away, with Abū Bakr until he passed away, and with ‘Umar until he passed away. We will fight on your behalf." He said: "No. Prepare me." So he went to fight, and he died at sea. They did not find an island to bury him on until after seven days. They buried him there, and his body had not changed, may Allāh be pleased with him.



Al-Qurṭubī states in his exegesis (7:151): "If Jihād becomes an individual obligation due to the enemy's conquest of a region or their arrival at the heartland (the core of the territory), then it becomes incumbent upon all the inhabitants of that land to mobilize and go out to meet them, whether light or heavy, young or old, each according to their capacity. This applies to one who has a father, proceeding without his permission, and to one who has no father.

No one capable of going out, whether a fighter or one who can increase the numbers, should stay behind. If the people of that town are unable to resist, such that they know they lack the strength to confront and repel them, the obligation expands. Likewise, everyone who knows of their weakness against their enemy and knows that he can reach them and aid them is also obligated to go out to them.

For all Muslims are as one hand against others. So, if the people of the area where the enemy has descended and occupied it undertake to repel the enemy, the obligation is lifted from others.

And if the enemy approaches Dār al-Islām without entering it, it is also incumbent upon them (the Muslims) to go out to him, until the religion of Allāh is manifest, the core territory (al-bayḍah) is protected, the domain (al-ḥawzah) is preserved, and the enemy is humiliated. There is no disagreement on this." End of quotation.

How beautiful are the verses of al-Nābighah al-Ja'dī, addressing his wife who was pleading with him to stay with his family:

She spent the night, seated, reminding me of Allāh, while tears flowed in streams from the corners of her eyes.

O daughter of my uncle, the Book of Allāh has compelled me to go forth, reluctantly; can I prevent what Allāh has ordained?

If I return, it is the Lord of creation who brings me back; and if I meet my Lord, then seek a replacement.

I was not lame or blind that I might be excused, nor enfeebled by illness, unable to find a way.

## **5. Following the Pious Predecessors**

Jihād was a way of life for the Pious Predecessors, and the Prophet (peace and blessings of Allāh be upon him) was the master of the mujāhidīn and the leader of the noble and blessed warriors. When the battle intensified, they would seek protection with the Messenger of Allāh (peace and blessings of Allāh be upon him), and he would be the closest of them to the enemy. The number of his military expeditions (maghāzī) in which he himself participated was twenty-seven. He fought in nine of them himself: Badr, Uḥud, al-Muraysīʿ, al-Khandaq (the Trench), Qurayẓah, Khaybar, the Conquest of Makkah, Ḥunayn, and al-Ṭāʾif. This is according to the opinion that Makkah was conquered by force. The expeditions (sarāyā) he dispatched were forty-seven, and it is said that he also fought Banū al-Naḍīr.

This means that the Messenger of Allāh (peace and blessings of Allāh be upon him) would go out on an expedition or send out a company approximately every two months or less.

The noble Companions followed the Sunnah of the noble Prophet (peace and blessings of Allāh be upon him). The Noble Qurʾān was cultivating this generation with a Jihād-oriented upbringing, protecting them from becoming engrossed in worldly life, just as one protects a person bitten by a snake from water. Al-Ḥākim narrated in al-Mustadrak (2/275), which he authenticated and al-Dhahabī agreed with, from Aslam Abū ʿImrān who said: "A man from the Muhājirīn – in Constantinople – charged at the enemy's ranks until he penetrated them. Abū Ayyūb al-Anṣārī was with us, and some people said: 'He has cast himself into destruction with his own hands.' Abū Ayyūb replied: 'We are more knowledgeable about this verse; it was revealed concerning us. We accompanied the Messenger of Allāh (peace and blessings of Allāh be upon him), witnessed battles with him, and

supported him. When Islām spread and became manifest, we, the Anṣār, gathered together out of affection and said: "Allāh has honored us with the companionship of His Prophet (peace and blessings of Allāh be upon him) until Islām spread and its followers became numerous. We had preferred him over our families, wealth, and children. Now the war has laid down its burdens, so let us return to our families and children and reside there." Then it was revealed concerning us: *{And spend in the way of Allāh and do not throw yourselves with your own hands into destruction}* (Al-Baqarah: 195). So, destruction lay in remaining with family and wealth and abandoning Jihād.'" 'Ikrimah narrated that Ḍamrah ibn al-ʿĪṣ – who was among the oppressed in Makkah and was ill – when he heard what Allāh had revealed about emigration (hijrah), said: "Take me out." So a bed was prepared for him, he was placed on it and taken out. He died on the way at al-Tanʿīm, about six kilometers from Makkah.

Al-Ṭabarī narrated from someone who saw al-Miqdād ibn al-Aswad in Homs on a money-changer's chest, his corpulence overflowing the chest, as he was preparing for an expedition. It was said to him: "Allāh has excused you." He replied: "The Sūrah of Mobilization has come upon us: *{Go forth, whether light or heavy}* (Al-Tawbah: 41)."

Al-Zuhrī said: "Saʿīd ibn al-Musayyib went out for an expedition, having lost one of his eyes. He was told: 'You are ill.' He replied: 'Allāh has called forth the light and the heavy. If I cannot fight, I will increase the numbers and guard the belongings.'"

It is narrated that some people saw a man in the expeditions to Shām (the Levant) whose eyebrows drooped over his eyes due to old age. They said to him: "O uncle, Allāh has excused you." He replied: "O my nephew, we have been commanded to mobilize, light and heavy."

Consider Ibrāhīm ibn Adham, the renowned Ṣūfī; when he sensed death approaching, he said: "String my bow for me." He died with it in his hand and was buried on one of the islands in the sea in the land of the Rūm (Byzantines).

And ‘Abdullāh ibn al-Mubārak used to travel a distance of two thousand six hundred kilometers, on foot or riding his animal, to fight in the way of Allāh on the frontiers of the Muslims.

Zuhayr ibn Qumayr al-Marwazī said: "I have craved meat for forty years, but I will not eat it until I enter the land of the Rūm and eat it from the spoils of the Rūm."

And ‘Urwah ibn al-Ja‘d, the judge of Kūfah, had seventy horses tethered in his house for Jihād.

And Muḥammad ibn Wāsi‘ was among the devout worshippers, Ḥadīth narrators, warriors, and those who garrisoned the frontiers (murābiṭīn). The commander Qutaybah ibn Muslim al-Bāhilī said of him: "The finger of Muḥammad ibn Wāsi‘ pointing to the sky in battle is dearer to me than a hundred thousand famous swords and strong, vibrant youths."

And Aḥmad ibn Ishāq al-Sulamī says: "I know for certain that I have killed a thousand Turks with this sword of mine, and were it not an innovation (bid‘ah), I would have ordered it to be buried with me."

And Abū ‘Abdullāh ibn Qādūs, due to the large number of Christians of al-Andalus he killed, it was such that if a Christian watered his horse and it refused to drink, he would say to it: "What is wrong with you? Did you see Ibn Qādūs in the water?"

And Badr ibn ‘Ammār killed a lion with his whip, about which al-Mutanabbī praised him:

O you who dusts the mighty lion with his whip, for whom have you saved the polished, sharp sword?

Graziani, the Italian commander, said of ‘Umar al-Mukhtār: "‘Umar al-Mukhtār fought 263 battles against our soldiers in twenty months, and his total number of battles reached a thousand."

Consider Shaykh Muḥammad Farghalī, a mujāhid from the Muslim Brotherhood. When he entered the city of Ismaīliya in Egypt, the English would declare a state of emergency in their camps. The English offered five thousand pounds for his head, dead or alive.

Yūsuf Ṭal‘at, another mujāhid from the Muslim Brotherhood, earned the name "the Butcher of the English" for the numerous Englishmen he killed in the Suez Canal area. ‘Abd al-Nāṣir, president of Egypt (1952-1969), executed them both, seemingly to appease his American patrons.

## **6. Establishing a Solid Foundation for Dār al-Islām**

Establishing a Muslim society on a piece of land is as essential for Muslims as water and air. This Dār (abode or state) will only come into being through an organized Islāmic movement that commits to Jihād in practice and as a motto, and takes up fighting as its fabric and covering.

The Islāmic movement will not be able to establish a Muslim society except through a general popular Jihād. The Islāmic movement serves as its beating heart and thinking mind. It is like a small detonator that ignites a large explosive charge. The Islāmic movement unleashes the ummah's (nation's) latent energies and the wellsprings of goodness stored in its depths.

The Companions, may Allāh be pleased with them, were very few in number compared to the general Muslim population who overthrew the throne of Kisrā (Chosroes) and shattered the glory of Qayṣar (Caesar). Indeed, the tribes that apostatized from Islām during the time of al-Ṣiddīq (Abū Bakr) were dispatched by ‘Umar ibn al-Khaṭṭāb – after they declared their repentance – to fight the Persians.

Ṭalḥah ibn Khuwaylid al-Asadī – who had previously claimed prophethood – became one of the prominent heroes of al-Qādisiyyah. Sa’d chose him for the mission of reconnoitering the Persians, and he displayed outstanding courage.

As for the handful of officers whom some might imagine could establish a Muslim society, this is a flight of fancy, or an illusion bordering on the impossible, amounting to nothing more than a repetition of ‘Abd al-Nāṣir's tragedy with the Islāmic movement.

The popular Jihādī movement, despite the length of the path, the bitterness of suffering, the immensity of sacrifices, and the gravity of calamities, purifies souls. These souls then rise above the debased reality of the earth, and concerns transcend petty disputes over dirhams, immediate gains, and trivial possessions. Animosities vanish, spirits are refined, and the caravan ascends from the declining slope to the lofty summit, far from the stench of clay and the conflict of base desires.

Along the path of Jihād, leaders are selected, and competencies emerge through giving and sacrifice. Men demonstrate their courage and their willingness to expend themselves.

Do not think glory is a wineskin and a songstress; glory is nothing but war and the daring, initial strike.

As concerns become elevated, souls rise above trivialities. Great matters become the aspiration of hearts and the hope of peoples.

If you venture for a sought-after honor, do not be content with less than the stars.

For the taste of death in a trivial matter is like the taste of death in a great one.

The cowardly see cowardice as prudence, but that is the deception of a base nature.

The nature of societies is exactly like water: in stagnant water, algae and scum float to the surface, whereas moving water does not carry scum on top. Leaders in stagnant societies cannot be up to the responsibility because they do not emerge

through action, sacrifice, exertion, and giving. Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī (may Allāh be pleased with them) only emerged through noble deeds and immense sacrifices. Therefore, Abū Bakr did not need an election campaign when the ummah unanimously chose him. As soon as the soul of the Messenger of Allāh (peace and blessings of Allāh be upon him) departed to the Highest Companion in Paradise, eyes turned to the arena and found none better than Abū Bakr, may Allāh be pleased with him.

The ummah that engages in Jihād pays a heavy price and reaps the ripe fruit; it is not easy for it to relinquish what it has gained through sweat and blood. As for those who impose themselves on the people through the first communiqué of a military coup orchestrated behind the scenes in embassies, it is easy for them to squander everything.

He who takes a country without war will find it easy to surrender the country.

For a Jihādī ummah led by exceptional individuals who emerged through a long Jihādī movement, it is not easy to neglect its leaders or plot to overthrow them. Nor is it easy for its enemies to make it doubt the path of its heroes. The long Jihādī movement makes all members of the ummah feel that they have paid the price and participated in the sacrifice for the establishment of the Islāmic society. Thus, they become faithful guardians of this nascent society, for whose birth pangs the entire ummah has suffered.

An Islāmic society must be born; birth requires labor; and labor involves pain.

## **7. Protecting the Oppressed on Earth**

One of the motives for Islāmic Jihād is the protection of the oppressed on earth and the lifting of injustice from them.

*{And what is [the matter] with you that you fight not in the cause of Allāh and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city*

*whose people are oppressors, and appoint for us from Yourself a protector, and appoint for us from Yourself a helper"?*} (Al-Nisā': 75). The meaning of the verse is: And what is [the matter] with you that you fight not in the cause of Allāh and in the cause of the oppressed.

How can there be peace, how can a Muslim be at ease, while Muslim women are with the aggressing enemy?

Those who say, when they wish to express sorrow, the utmost of speech: "Would that we had never been born."

The jurists have agreed that Jihād becomes an individual obligation (farḍ 'ayn) with person and property if a Muslim woman is taken captive. In *Al-Bazzāziyyah* it is stated: "If a woman is taken captive in the East, it is obligatory upon the people of the West to liberate her."

Would that, if they do not defend the religion out of zeal, they would at least, out of protective jealousy, guard the honor of their women.

And if they abstain from the reward when the battle rages, why do they not then come, desiring the spoils?

As another said:

Are Muslim women taken captive on every frontier, and yet the life of Muslims remains pleasant?

Do Allāh and Islām not have a right to be defended by young and old?

Islām came to establish justice on earth: *{We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allāh may make evident those who support Him and His messengers unseen. Indeed, Allāh is Powerful and Exalted in Might}* (Al-Ḥadīd: 25).



## 8. Aspiring for Martyrdom and High Stations in Paradise

It is mentioned in the authentic Ḥadīth narrated by Aḥmad and al-Tirmidhī from al-Miqdām ibn Maʿdīkarib, attributed directly to the Prophet (marfūʿ): *"The martyr has seven distinctions with Allāh: he is forgiven with the first gush of his blood; he sees his place in Paradise; he is adorned with the garment of faith; he is married to seventy-two ḥūr al-ʿīn (maidens of Paradise); he is protected from the punishment of the grave; he is secured from the Great Terror; a crown of dignity is placed on his head, one ruby of which is better than the world and all that is in it; and he will intercede for seventy members of his household."* (This Ḥadīth is found in *Ṣaḥīḥ al-Jāmiʿ*, no. 5058).

Al-Bukhārī narrated from Abū Hurayrah that the Prophet (peace and blessings of Allāh be upon him) said: *"Indeed, in Paradise there are one hundred levels that Allāh has prepared for the mujāhidīn in the way of Allāh. The distance between two levels is like the distance between the sky and the earth. So, when you ask Allāh, ask Him for al-Firdaws."* (This is recorded in *Fatḥ al-Bārī*, 6/9).

## 9. Jihād Preserves the Ummah's Honor and Lifts Humiliation from It

It is stated in the authentic Ḥadīth narrated by Aḥmad from Ibn ʿUmar, attributed directly to the Prophet (marfūʿ): *"When people become stingy with the dinar and the dirham, engage in ʿīnah transactions (a form of usurious sale), follow the tails of cattle (i.e., become preoccupied with agriculture and worldly pursuits), and abandon Jihād in the way of Allāh, Allāh will inflict upon them a humiliation that He will not lift until they return to their religion."* (This is found in *Ṣaḥīḥ al-Jāmiʿ*, no. 688).

## 10. Jihād Preserves the Ummah's Prestige and Repels the Plots of Its Enemies

*{So fight, [O Muḥammad], in the cause of Allāh; you are not held responsible except for yourself. And incite the believers [to fight] that Allāh may restrain the might of those who disbelieve. And Allāh is greater in might and stronger in punishment.}* (Al-Nisāʾ: 84).

In the authentic Ḥadīth narrated by Aḥmad and Abū Dāwūd from Thawbān: *"The nations are about to call one another against you from every horizon, just as diners call one another to a dish."* It was asked: *"O Messenger of Allāh, will it be because of our small number on that day?"* He said: *"No, but you will be like the scum carried down by a torrent. Weakness (wahn) will be cast into your hearts, and fear will be removed from the hearts of your enemy, because of your love for the world and your dislike of death."* (This is found in *Ṣaḥīḥ al-Jāmi'*, no. 8035).

### **11. In Jihād Lies the Rectification of the Earth and Its Protection from Corruption**

*{And if Allāh had not checked one set of people by means of another, the earth would have been corrupted.}* (Al-Baqarah: 251).

### **12. In Jihād Lies the Protection of Islāmic Rites**

*{[They are] those who have been evicted from their homes without right, only because they say, "Our Lord is Allāh." And were it not that Allāh checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allāh is much mentioned. And Allāh will surely support those who support Him. Indeed, Allāh is Powerful and Exalted in Might.}* (Al-Ḥajj: 40).

### **13. And in Jihād Lies the Protection of the Ummah from Punishment, Transmutation, and Replacement**

*{If you do not go forth, He will punish you with a painful punishment and replace you with another people.}* (Al-Tawbah: 39). (Note: The verse number in the original text is 92, but the content matches 39. Assuming 39 is correct based on common knowledge of this verse).

### **14. And in Jihād Lies the Wealth of the Ummah and the Increase of Its Resources**

*"My provision has been placed under the shadow of my spear."* (Narrated by Aḥmad).

### **15. And Jihād is the Pinnacle of Islām**

*"And its topmost part is Jihād."* (An authentic Ḥadīth from Mu‘ādh). It is the monasticism of this ummah. *"And upon you is Jihād, for it is the monasticism of Islām."* (Narrated by Aḥmad).

### **16. Jihād is Among the Best Acts of Worship, and Through It, the Muslim Attains the Highest Ranks**

Abū Faḍl ibn Ziyād said: "I heard Abū ‘Abdullāh Aḥmad ibn Ḥanbal, when mentioning the matter of the enemy, weep and say: 'There is no act of righteousness better than it.'" Others said of him: "Nothing equals encountering the enemy, and engaging in combat itself is the best of deeds. Those who fight the enemy are the ones who defend Islām and their sanctities. So what deed is better than it? People are secure while they are in fear, and they have offered their very souls."

It is reported in al-Bukhārī (6/9), the Ḥadīth: *"Indeed, in Paradise there are one hundred levels that Allāh has prepared for the mujāhidīn in the way of Allāh. The distance between two levels is like the distance between the sky and the earth."*

Based on our limited knowledge and little understanding, we believe that Jihād in a situation like the current one in Afghanistan is an individual obligation (farḍ ‘ayn) in person and property, as decided by the jurists of the four schools of thought without exception, along with the majority of exegetes, Ḥadīth scholars, and legal theorists.

Ibn Taymiyyah says in *Al-Fatāwā al-Kubrā* (4/608): "If the enemy enters the lands of Islām, there is no doubt that it is obligatory to repel them, upon those closest, then those next closest..."

He also says in *Majmū‘ al-Fatāwā* (28/358): "If the enemy intends to attack the Muslims, repelling them becomes obligatory upon all those targeted and upon those not targeted, as Allāh the Exalted says: *{And if they seek help of you for the religion,*

*then you must help*} (Al-Anfāl: 72). Just as the Prophet (peace and blessings of Allāh be upon him) commanded the support of a Muslim. This applies whether a man is a mercenary for fighting or not. This is obligatory according to ability upon everyone, with their person and their wealth, whether few or many, walking or riding. Just as when the enemy approached the Muslims in the year of the Trench, Allāh did not permit anyone to abandon it."

The texts of the jurists of the four schools of thought are explicit and decisive on this, admitting no interpretation, without ambiguity or vagueness.

Ibn ‘Ābidīn al-Ḥanafī says in his *Ḥāshiyah* (3/238): "If the enemy attacks a frontier of Islām, it becomes an individual obligation upon those near it. As for those further away from the enemy, it is a collective obligation if they are not needed. If they are needed, because those near the enemy are unable to resist the enemy, or they are not unable but are lazy and do not engage in Jihād, then it becomes an individual obligation upon those who are next to them – an individual obligation like prayer and fasting, and they are not permitted to abandon it. Then upon those next, and so on, until it becomes an individual obligation upon all the people of Islām, east and west, in this gradual manner."

Similar clear and explicit rulings were given by al-Kāsānī al-Ḥanafī in *Badā’i‘ al-Ṣanā’i‘* (7/72), Ibn Nujaym al-Ḥanafī in *Al-Baḥr al-Rā’iq* (5/72), and Ibn al-Humām in *Fath al-Qadīr* (5/191).

If you wish, refer to *Ḥāshiyat al-Dasūqī* (Mālikī) (2/174), *Nihāyat al-Muḥtāj* by al-Ramlī (Shāfi‘ī) (8/58), and *Al-Mughnī* by Ibn Qudāmah (Ḥanbalī) (8/345).

Perhaps some people find justification for themselves in the fact that many Afghans are not at an acceptable Islāmic level of upbringing, and they excuse themselves from participation due to some violations.

However, the response to this is that the jurists have stipulated that Jihād is obligatory even with an army containing many transgressors.

This is one of the principles of Ahl al-Sunnah wa al-Jamā‘ah: "Fighting alongside every righteous and unrighteous ruler." And *"Indeed, Allāh supports this religion with a sinful man, and with peoples who have no share (of good in the Hereafter)."* This has been the way of the best of this ummah, past and present, and it is obligatory upon every legally responsible person.

Not fighting alongside commanders (even if they are transgressors) or with an army containing many transgressors is the path of the Ḥarūriyyah – a faction of the Khawārij – and their likes, who follow the path of corrupt piety stemming from a lack of knowledge (Majmū‘ al-Fatāwā of Ibn Taymiyyah, 28/506).

Some people excuse themselves by saying that their presence in their own country is necessary for education and teaching. We present to them the statement of al-Zuhrī: "Sa‘īd ibn al-Musayyib went out for an expedition, having lost one of his eyes. He was told: 'You are ill.' He replied: 'Allāh has called forth the light and the heavy. If I cannot fight, I will increase the numbers and guard the belongings.'"

Whose status and work can compare to that of the master of the Tābi‘īn (Successors), the inheritor of prophetic knowledge through his father-in-law – Abū Hurayrah, may Allāh be pleased with him? The flood has reached the hilltops, the situation has exceeded all bounds, and matters have become severe for the Muslims. So when will the mobilization be?! And until when will there be inaction?!

If the jurists issue fatwas, as stated in *Al-Bazzāziyyah*: "If a woman is taken captive in the East, it is obligatory upon the people of the West to liberate her."

Then what fatwa do our scholars issue regarding the thousands of young women whose honor is violated in their private chambers?

And what answer do they give regarding the women who throw themselves into the Kunar River in Laghman to escape the violation of their honor at the hands of the Red soldiers, because it is not permissible for a woman, by scholarly consensus, to surrender to captivity if she fears for her honor?

Or do you not fear that the tables will turn on you and the matter will reach your own honor? The Messenger of Allāh (peace and blessings of Allāh be upon him) says: *"No man forsakes a Muslim in a situation where his honor is disparaged and his sanctity violated, except that Allāh the Exalted will forsake him when he desires His support. And no one supports a Muslim in a situation where his honor is disparaged and his sanctity violated, except that Allāh will support him in a situation where he loves His support."* (Narrated by Abū Dāwūd). So fear Allāh concerning your honor.

Ḥibbān ibn Mūsā said: "We went out with Ibn al-Mubārak, garrisoned in Shām. When he saw the people's devotion to worship, fighting, and daily expeditions, he turned to me and said: 'To Allāh we belong and to Him we shall return! For the lives we have spent and the nights and days we have passed in the knowledge of *al-khaliyyah* and *al-bariyyah* (technical terms for types of divorce), while we have left here the gates of Paradise open!'"

This is Ibn al-Mubārak, who used to garrison for two months or more each year, leaving his trade and Ḥadīth circles to go out for ribāṭ (garrison duty). Because he had not garrisoned for his entire life, being preoccupied with knowledge instead of ribāṭ, he said this. So what will those say who have not fired a single shot in the way of Allāh?!

If the final illness – which afflicted the Messenger of Allāh (peace and blessings of Allāh be upon him) – did not distract him from reminding the Companions to dispatch the expedition of Usāmah, may Allāh be pleased with him.

And when Abū Bakr al-Ṣiddīq tried to dispatch Usāmah's expedition, the Companions tried to dissuade him from his resolve. He then said his famous words:

"By Him besides Whom there is no other god, if dogs were to drag the feet of the wives of the Messenger of Allāh (peace and blessings of Allāh be upon him), I would not hold back an army that the Messenger of Allāh (peace and blessings of Allāh be upon him) dispatched, nor would I furl a banner that the Messenger of Allāh unfurled."

And Allāh willed that the last counsels of the Companion of the Messenger of Allāh (peace and blessings of Allāh be upon him) would be to urge people to Jihād. Abū Bakr summoned ‘Umar in the last hours of his life, saying: "Listen, O ‘Umar! I will tell you something, then act upon it. I hope to die this very day – and it was a Monday. If I die, do not let evening come until you have mobilized the people with al-Muthannā. And if I am delayed until night, do not let morning come until you have mobilized the people with al-Muthannā. Let not any calamity – however great – distract you from the affair of your religion and the command of your Lord. You saw me when the Messenger of Allāh (peace and blessings of Allāh be upon him) passed away and what I did, though creation had not been afflicted with a similar loss. By Allāh, if I had delayed in carrying out the command of His Messenger, Allāh would have forsaken us and punished us, and Madīnah would have been set ablaze."

Abū Bakr – the best of people after the Prophet (peace and blessings of Allāh be upon him) – realized that delaying the execution of Allāh's command and the command of His Messenger (peace and blessings of Allāh be upon him) to mobilize for Jihād results in abandonment and leads to loss.

This is the Book of Allāh judging between us, and this is the Sunnah of His Messenger (peace and blessings of Allāh be upon him) speaking and bearing witness against us. And this is the guidance of his Companions in their understanding of the importance of Jihād in this religion. Do we have any comment on these abundant, clear, decisive texts?

The thief has reached the inner chambers of the believing women. Shall we let him?!  
Violate honor, corrupt values, and uproot principles?!

"Oh, Wa Mu'taṣimāh!" cried out from the mouths of orphaned girls.

It reached their ears, but it did not touch the chivalry of al-Mu'taṣim.

The Russians have taken two hundred and five thousand Afghan Muslim children to raise them on communist ideology and to instill atheism in their depths. The Americans have decided to open six hundred schools and have undertaken the education and upbringing of one hundred and five thousand Afghan children inside and outside the country. I say – and to Allāh belongs the command before and after – these American efforts bore fruit within twenty years, and they came to us with Karzai (in 2002) with an army of these Americanized Afghans who were educated in their schools and country.

So where are the callers to Islām? And where are the Muslim educators? What have they prepared to save the Muslim generation, and to care for this blessed and great generation?

The jurists have stipulated that the lands of the Muslims are like a single country. If any part of the Muslims' lands is exposed to danger, the entire body of the Islāmic ummah must rush to protect this part that has been exposed to the invasion of germs.

What burden would it be for the scholars if they incited the youth to Jihād?

Especially since incitement is an obligation.

*{And incite the believers}* (Al-Nisā': 84).

What burden would it be for the callers if they dedicated a year of their lives to living among the mujāhidīn, guiding and directing them?

What burden would it be for university students if they postponed a year of their studies to attain the honor of Jihād, and to contribute themselves to establishing the



religion of Allāh on earth? *{They were satisfied to be with those who stay behind, and their hearts were sealed over, so they do not understand. \* But the Messenger and those who believed with him fought with their wealth and their lives. Those will have [all] good things, and it is those who are the successful.}* (Al-Tawbah: 87-88).

What burden would it be for the Imāms if they gave sincere advice to those who seek their counsel about going forth in the way of Allāh with their blood and souls?

Until when will the believing youth be discouraged and hindered from Jihād? The youth whose hearts are ablaze with fire, bursting with enthusiasm, and inflamed with zeal to water the soil of the Muslims with their pure blood. The one who forbids a youth from Jihād is no different from the one who forbids him from prayer and fasting.

Does not the one who forbids Jihād fear that he may fall – even indirectly – under the general meaning of the noble verse: *{Allāh already knows those among you who hinder [others] and those [hypocrites] who say to their brothers, "Come to us," and they do not come to battle except for a few, \* Being miserly toward you. And when fear comes, you see them looking at you, their eyes revolving like one being overcome by death. But when fear departs, they lash you with sharp tongues, miserly toward [any] good. Those have not believed, so Allāh has rendered their deeds worthless, and that is for Allāh easy.}* (Al-Aḥzāb: 18-19).

What burden would it be for mothers if each of them offered one of her sons in the way of Allāh, to be a source of honor for her in this world and a treasure for her in the Hereafter through intercession?

What burden would it be for fathers if they sent one of their sons to grow up in the factories of heroes, the fields of men, and the arenas of combat? Let one of them consider that Allāh created him barren; thus, from the gratitude for the blessing (of children), he should pay the zakāh of his children as thanks to his Lord.

Souls He created, and wealth He provided, so why be miserly towards the Lord of the Worlds? Being miserly with what the Owner possesses, despite the firm belief that: *"No soul will die until it completes its appointed term and its provision."*

What burden would it be for Muslims if they inscribed in the records of their deeds and the register of their good actions, days of ribāṭ (garrison duty) and hours of fighting?

It is established in the authentic Ḥadīth: *"A day of ribāṭ in the way of Allāh is better than fasting a month and praying its nights."* And in a ḥasan (good) Ḥadīth: *"A day of ribāṭ in the way of Allāh is better than a thousand days spent in other stations, where one prays its nights and fasts its days."* And in the authentic Ḥadīth narrated by Aḥmad and al-Tirmidhī, found in *Ṣaḥīḥ al-Jāmi'* (no. 4503): *"Standing for an hour in the line of battle in the way of Allāh is better than standing in prayer for sixty years."*

So, O brothers in Islām, come forward to protect your religion, support your Lord, and elevate the Sunnah of your Prophet.

O beloved brother: Draw your sword, mount your steed, and wipe the shame from your ummah. If you do not carry this burden, then who will? O noble brother:

The slumber in humiliation has lasted too long, so where is the roar of the lions?

The vultures have become like eagles, while we are in the humiliation of slaves.

The humiliation of slaves comes from submission, not from iron chains.

So when will we revolt against the shackles? When will we revolt against the shackles?

So, O cavalry of Allāh, ride forth!!!

O dear brother: *{There was certainly in their stories a lesson for those of understanding.}* (Yūsuf: 111).

The bloody story of Bukhārā, the wounded narrative of Palestine, burnt Aden, captive Ogaden, the sorrowful tales of al-Andalus, painful Eritrea, bereaved Bulgaria,

Sudan with its tragic Horn, Lebanon torn to shreds, Somalia, Burma, Chad, and Caucasia with its deep wounds, Uganda, Zanzibar, Indonesia, and Nigeria with their epics and tragedies – these are the best lessons for us. Will we learn from what has passed before it is too late? Or will the patterns of history repeat themselves upon us while we swallow humiliation, and we perish as they perished, and we are lost as they were lost? We hope from Allāh that the Russians will be defeated in Afghanistan {and that they will be defeated on their own in Iraq and elsewhere}, and retreat, frustrated. But if the other outcome occurs, then woe to me, what calamity will befall the Muslims?

Abū Dāwūd narrated with a strong chain from Abū Umāmah, attributed directly to the Prophet (marfū'): *"Whoever does not fight in an expedition, or equip a fighter, or look after a fighter's family with goodness, Allāh will afflict him with a calamity before the Day of Resurrection."*

*{Indeed, in that is a reminder for whoever has a heart or who listens while he is present [in mind].}* (Qāf: 37, not 45 as in original text; 37 is standard for this verse).

Have I conveyed the message? O Allāh, bear witness. Have I conveyed the message? O Allāh, bear witness? Have I conveyed the message? O Allāh, bear witness.

1. If the enemy enters Muslim lands, Jihād becomes an individual obligation (farḍ 'ayn) according to all jurists, exegetes, and Ḥadīth scholars.
2. If Jihād becomes an individual obligation, there is no difference between it and prayer (ṣalāh) and fasting (ṣawm) according to the three Imāms (Abū Ḥanīfah, Mālik, al-Shāfi'ī), while the Ḥanbalīs give precedence to prayer. It is stated in *Bulghat al-Sālik li-Aqrab al-Masālik fī Madhhab al-Imām Mālik*: "Jihād in the way of Allāh to elevate the word of Allāh ta'āla is a collective obligation (farḍ kifāyah) every year. If some undertake it, it is lifted from the rest. It becomes specific – meaning it becomes an individual obligation like

prayer and fasting – by the command of the Imām and by the enemy attacking a locality of a people."

It is stated in *Majma' al-Anhur* in the Ḥanafī school: "If sufficiency (in fulfilling the collective obligation) is not achieved except by all the people, then it becomes an individual obligation like prayer."

It is stated in *Ḥāshiyat Ibn 'Ābidīn* (Ḥanafī) (2/238): "And it is an individual obligation if the enemy attacks a frontier of Islām, so it becomes an individual obligation like prayer and fasting, and they are not permitted to abandon it."

3. If Jihād becomes an individual obligation, parental permission is not required, just as parental permission is not sought for performing the dawn prayer or fasting Ramaḍān.
4. There is no difference between one who abandons Jihād without an excuse when it has become an individual obligation and one who breaks the fast of Ramaḍān without an excuse.
5. Paying money does not substitute for Jihād with one's person, no matter the amount paid, and the obligatory duty of Jihād incumbent upon him is not lifted. Just as it is not permissible to pay a sum of money to a poor person to fast on one's behalf or to pray, so too is Jihād with one's person.
6. Jihād is a lifelong obligation, like prayer and fasting. Just as it is not permissible to fast one year and break the fast another, or pray one day and skip another, so too with Jihād: it is not permissible to engage in Jihād for one year and abandon it for years if one has the capacity.
7. Jihād now is an individual obligation with person and property in every place seized by the disbelievers, and the individual obligation remains continuous until every piece of land that was once Islāmic is liberated.

8. The word Jihād, when used unqualifiedly, means fighting with weapons, as Ibn Rushd stated and the four Imāms agreed.
9. The readily understood meaning of the phrase "in the way of Allāh" (fī sabīl Allāh) is Jihād, as Ibn Ḥajar stated in *Fatḥ al-Bārī* (6/22).
10. Their statement, "We have returned from the lesser Jihād – fighting – to the greater Jihād – Jihād of the self," which they repeat on the basis that it is a Ḥadīth, is a false, fabricated Ḥadīth with no basis. It is merely a saying of Ibrāhīm ibn Abī ‘Ablah, one of the Tābi‘īn, and it contradicts the texts and reality.
11. Jihād is the pinnacle of Islām and is preceded by stages: before it is emigration (hijrah), then preparation (i‘dād) – training – then ribāṭ (garrisoning the frontiers), then fighting. Emigration is concomitant with Jihād. In the authentic Ḥadīth narrated by Aḥmad from Junādah, attributed directly to the Prophet (marfū‘): *"Emigration does not cease as long as Jihād continues."* As for ribāṭ, which is residing on the enemy's borders to protect Muslims, it is a necessity for fighting, because battles do not occur every day. A person may be stationed for a long period and engage in one or two battles during this time.
12. Jihād today is an individual obligation with person and property upon every Muslim. The Islāmic ummah remains sinful until the last Islāmic land is liberated from the hands of disbelief. Only the mujāhidīn are saved from sin.
13. Jihād in the time of the Messenger of Allāh (peace and blessings of Allāh be upon him) was of various types. The Battle of Badr was recommended (mandūb - desirable). The Battle of the Trench and Tabūk were individual obligations upon every Muslim; he mobilized the ummah. The Trench was because the disbelievers invaded the land of Islām. As for the Battle of

Khaybar (7 AH), it was a collective obligation, and the Messenger of Allāh (peace and blessings of Allāh be upon him) only permitted those who had witnessed al-Ḥudaybiyah (6 AH) to attend.

14. As for Jihād in the days of the Companions and the Tābi‘īn, most of its instances were collective obligations because they were new conquests.

15. As for Jihād with one's person today, all of it is an individual obligation.

16. Allāh, Mighty and Majestic, has not excused anyone from Jihād except the sick, the lame, the blind, the child who has not reached puberty, the woman who does not know the way of Jihād and emigration, and the elderly. Even the severely ill, the lame, and the blind, if they can reach the training camps to join the mujāhidīn, teach them the Qur’ān, narrate Ḥadīth to them, and encourage them, it is better for them to come, as ‘Abdullāh ibn Umm Maktūm did at Uḥud and al-Qādisiyyah. Others besides these have no excuse before Allāh, whether an employee, a craftsman, a businessman, or a major merchant. These are not excused from abandoning Jihād with their persons and from contributing their wealth.

17. Jihād is a collective act of worship, and every group must have a leader (amīr). Obedience to the leader in Jihād is a necessity. One must accustom oneself to adhering to the obedience of the leader: *"You must listen and obey in your hardship and your ease, in what you like and what you dislike, and when others are given preference over you."* (Narrated by Muslim).

### **Ruling on Those Who Deter from Jihād**

One who deters from Jihād is like one who deters from fasting. And whoever advises a capable Muslim [against it].

It is best to shun those who discourage from Jihād and not to enter into discussions with them that lead to arguments which harden the hearts.

Shaykh al-Islām Ibn Taymiyyah says in *Majmū‘ al-Fatāwā* (15/313): "The sum of hijrah (emigration/abandonment) is the abandonment of evils and their perpetrators. Likewise, shunning the callers to innovations, shunning the dissolute, and shunning those who mix with them or assist them. Similarly, those who abandon Jihād, without which there is no benefit for them, are punished by being shunned by others for not assisting them in righteousness and piety. Fornicators, homosexuals, those who abandon Jihād, people of innovation, and wine drinkers – all of these, and those who associate with them, are harmful to the religion of Islām, and there is no cooperation with them in righteousness or piety. So, whoever shuns them is abandoning what is commanded and doing what is forbidden."

(Consider with whom the Imām equated the one who abandons Jihād! Glory be to Allāh!)

### **Ruling on the Fear of Interrogation by Security Agencies upon a Mujāhid's Return to His Hometown**

This matter is never an excuse because it is based on conjecture and doubt, and certainty is not removed by doubt. Jihād is a certainty, and fear of interrogation by intelligence agencies is a doubt. Likewise, even if one is certain that the intelligence agencies will interrogate him, this is not an excuse that lifts the sin of refraining from Jihād. This is because the duress (ikrāh) considered valid in Sharī‘ah, which lifts the sin of abandoning obligatory duties, is "compelling duress that leads to loss of life or limb," meaning that which involves death or the cutting off of a limb.

Similarly, the fear of security agencies in countries whose passport one holds – even if one is certain that if he returns and is caught, they will kill him or cut off one of his limbs – this is not an acceptable excuse before Allāh. In this case, he must leave his country for the land of Jihād:

*{Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allāh spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination.}* (Al-Nisā': 97, not 96-99 as in original text; 97 is the start of this specific quote). (Source: *Al-Dhakhā'ir*, vol. 1, p. 194).

### **Ruling on One Who Has a Disability That Prevents Him from Fighting but Not from Working in Other Fields**

The individual obligation is not lifted from the lame or the non-bedridden sick, because they can work in fields such as health and education, which is a vast domain. The mujāhidīn now are in greater need of callers (du'āt) than they are of food, weapons, and medicine.

Ibn al-Humām stated in *Fath al-Qadīr* (5/441): "As for the one who is able to go out but not to fight, he should – meaning, he must – go out to increase the numbers, for in this there is intimidation of the enemy."

If going out to increase the numbers is obligatory, then how much more so is going out to teach the mujāhidīn the rulings of their religion? Indeed, this is more obligatory and a greater individual duty. (End of quote. This is cited from *Al-Dhakhā'ir al-ʿIzām*, vol. 1, pp. 179-194).

### **Presenting to the Servants the Virtues of Jihād**

#### **The Virtue of Martyrdom**

1. **His blood smells like musk:** The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"By Him in Whose Hand is my soul, no one is wounded in the way of Allāh – and Allāh knows best who is wounded in His way – but he will come on the Day of Resurrection with the color of blood and the fragrance of musk."* (Narrated by Aḥmad).



Glory be to Allāh, we have seen this from many martyrs; the fragrance of their blood is like musk.

2. **The dearest drops to Allāh:** The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"Nothing is dearer to Allāh than two drops or two traces: a teardrop shed out of fear of Allāh, and a drop of blood shed in the way of Allāh. As for the two traces, they are a trace (of hardship) in the way of Allāh, and a trace (of performing) an obligatory duty from the duties prescribed by Allāh."* (Narrated by al-Tirmidhī).

The word Jihād, when used unqualifiedly, as Ibn Rushd says: "The word Jihād, when used unqualifiedly, means fighting the disbelievers with the sword until they embrace Islām or pay the jizyah (tribute) willingly while they are subdued."

3. **The martyr wishes to return to the world:** The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"No servant dies who has good stored with Allāh and would wish to return to the world, even if he were to possess the world and all that is in it, except the martyr. Because of what he sees of the virtue of martyrdom, he would wish to return to the world and be killed another time."* In another wording: *"to be killed ten times, because of the honor he sees."*
4. **Ḥārithah is in the highest Firdaws:** The Prophet (peace and blessings of Allāh be upon him) said to Umm Ḥārithah bint al-Nu'mān, whose son had been killed with him on the day of Badr and she asked him about his whereabouts: *"He is in the highest Firdaws (level of Paradise)."* (Narrated by al-Bukhārī).
5. **Their souls are in the crops of green birds:** The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"The souls of the martyrs are in the*

*bodies of green birds that have lanterns hanging from the Throne. They roam freely in Paradise wherever they wish, then they return to those lanterns. Their Lord looks upon them and says: 'Do you desire anything?' They say: 'What could we desire when we roam freely in Paradise wherever we wish?' He does this with them three times. When they see that they will not be spared from being asked, they say: 'O Lord, we want You to return our souls to our bodies so that we may be killed in Your way once more.' When He sees that they have no further need, they are left." (Narrated by Muslim).*

Al-Qāḍī said: "This indicates that souls are enduring and do not perish, so the Muhsin (doer of good) is blessed, and the evildoer is punished. The Qur'ān and the narrations have affirmed this, and it is the doctrine of Ahl al-Sunnah. The souls of the martyrs are in the crops of green birds. As for others, their station is shown to them morning and evening, as mentioned in the Ḥadīth of Ibn 'Umar, and as stated regarding the people of Pharaoh: *{The Fire, they are exposed to it morning and evening}* (Ghāfir: 46)."

It was said: Rather, what is meant is all believers who enter Paradise now, based on the generality of the Ḥadīths. It was also said: Rather, the souls of believers are in the courtyards of their graves. And it was said: The part of the body that experiences bliss is where the soul remains.

6. **Qualities of the martyr:** The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"Indeed, the martyr has distinctions with Allāh – seven qualities –: he is forgiven with the first gush of his blood; he sees his place in Paradise; he is adorned with the garment of faith; he is married to houris (ḥūr al-ʿīn); he is protected from the punishment of the grave; he is secure from the Great Terror; a crown of dignity is placed on his head, one ruby of which is better than the world and all that is in it; he is married to seventy-two houris; and he intercedes for seventy members of his relatives."*

7. **Martyrs of Uḥud:** The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"When your brothers were afflicted at Uḥud, Allāh placed their souls in the bodies of green birds that frequent the rivers of Paradise, eat its fruits, and take shelter in lanterns in the shade of the Throne. When they found the goodness of their food, drink, and resting place, they said: 'Would that our brothers knew what Allāh has done for us, so that they would not be ascetic regarding Jihād nor hold back from war.' Allāh said: 'I will inform them about you.' So Allāh revealed to His Messenger these verses: {And never think of those who have been killed in the cause of Allāh as dead} (Āl 'Imrān: 169)."* (Narrated by Aḥmad).

### **The Martyrs are Alive:**

We have seen some clear signs that tangibly indicate that the martyrs are alive.

8. **Martyrs on Bāriq River:** The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"The martyrs are on Bāriq – a river at the gate of Paradise – in a green dome. Their provision comes out to them from Paradise morning and evening."* (Narrated by Aḥmad).

This means their provisions are presented to their souls, so spirit and joy reach them, just as the Fire is presented to the people of Pharaoh morning and evening, so pain reaches them.

Al-Qurṭubī said in *Al-Jāmi'*: "Perhaps these are the martyrs who had debts and had the means to pay them but did not, or did not leave a will for them to be paid."

9. **Martyrdom is better than cities and villages:** The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"To be killed in the way of Allāh is dearer to me than possessing the people of permanent settlements and nomadic tents."* (Narrated by Aḥmad).

**10. The martyr does not feel pain:** The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"The martyr does not feel the touch of being killed except as one of you feels the touch of a pinch."* (Narrated by Aḥmad). In an authentic narration: *"The martyr does not feel the touch of being killed except as one of you feels a pinch."*

**11. Stations of the martyrs:** The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"The best of martyrs are those who fight in the first rank, and do not turn their faces away until they are killed. Those will tumble in the high chambers of Paradise, and your Lord will laugh at them. If your Lord laughs at a servant in any situation, there will be no reckoning for him."*

**12. The slain are three types:** The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"The slain are three types: A believing man who strives with his wealth and his self in the way of Allāh until, when he meets the enemy, he fights them until he is killed. That is the tested martyr in Allāh's tent beneath His Throne; the prophets do not surpass him except by the degree of prophethood. And a man who has committed many sins and transgressions, strives with his self and his wealth in the way of Allāh until he meets the enemy and fights until he is killed. That is a cleansing that erases his sins and transgressions; indeed, the sword erases sins. And he will be admitted through whichever of the gates of Paradise he wishes, for it has eight gates, and Hell has seven gates, and some are better than others. And a hypocritical man who strives with his self and his wealth until, when he meets the enemy, he fights in the way of Allāh until he is killed. That one is in the Fire; indeed, the sword does not erase hypocrisy."*

So where are the mujāhidīn who want to wash their sins with swords?

**13. Which killing is best?:** The Messenger of Allāh (peace and blessings of Allāh be upon him) was asked: *"Which killing is best?" He said: "He whose blood is shed and whose horse is hamstrung in the way of Allāh."* (Narrated by Aḥmad).

**14. Master of the martyrs:** The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"The master of the martyrs is Ḥamzah ibn 'Abd al-Muṭṭalib, and a man who stands up to a tyrannical ruler, commands him (to do good) and forbids him (from evil), and is killed by him."* (Narrated by al-Tirmidhī).

This indicates the status of enjoining good and forbidding evil in Islām.

Denouncing evil and injustice in society is obligatory, even towards a Muslim ruler if he is unjust or dissolute. As for a disbelieving ruler, it is not permissible to remain silent about him under any circumstances, nor is his authority permissible, and rebelling against him is an obligation upon the entire ummah.

**15.** The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"The souls of the martyrs are in green birds, feeding on the fruits of Paradise."* (Narrated by al-Tirmidhī).

**16.** The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"Bury the slain in their places of death."* (Narrated by the Four Imāms of Ḥadīth).

The Messenger of Allāh (peace and blessings of Allāh be upon him) said this regarding the martyrs of Uḥud. Jābir said: "While I was among the onlookers, my aunt came with my father and my maternal uncle, carrying them on a camel. She entered Madīnah with them to bury them in our graveyards. A man came shouting: 'Indeed, the Messenger of Allāh (peace and blessings of Allāh be upon him) commands you to return the slain and bury them in their places of death, where they were killed.' So we returned and buried them among the slain where they were killed. Then, during the caliphate of Mu'āwiyah ibn Abī Sufyān, a man came to me and said: 'O Jābir, by Allāh,

Mu'āwiyah's workers have unearthed your father, and part of him has become visible.' I went to him and found him just as I had left him; nothing had changed in him. I reburied him. So it became a Sunnah for martyrs to be buried in their places of death." (Narrated by Aḥmad).

17. The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"Five types of people who die are martyrs: one killed in the way of Allāh is a martyr; one who drowns in the way of Allāh is a martyr; one who dies from an abdominal disease in the way of Allāh is a martyr; one who dies from plague in the way of Allāh is a martyr; and a woman who dies in childbirth in the way of Allāh is a martyr."* (Narrated by al-Nasā'ī).

18. The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"Whoever sincerely asks Allāh for martyrdom, Allāh will cause him to reach the stations of the martyrs, even if he dies on his bed."* (Narrated by Muslim).  
However, sincerity in seeking martyrdom involves making preparations: *{And if they had intended to go forth, they would have prepared for it [some] preparation}* (Al-Tawbah: 46).

As for ten years passing over the Jihād in Afghanistan, with the road safe and the borders open, and one does not reach Peshawar, we hope Allāh forgives him if he thinks he is sincere in seeking martyrdom. Did you not see that Bedouin who said to the Messenger of Allāh (peace and blessings of Allāh be upon him): *"I follow you on the condition that I am struck here – (pointing to his throat) – and enter Paradise."* The Bedouin was struck where he had indicated, and the Prophet (peace and blessings of Allāh be upon him) said: *"He was sincere with Allāh, so Allāh was sincere with him."*

19. In the Ḥadīth of Umm Ḥarām bint Miḥān: *"She went out with her husband 'Ubādah ibn al-Ṣāmit on a military expedition, the first time Muslims sailed the*

*sea with Mu'āwiyah. When they returned from their expedition, heading home, they disembarked in Shām. An animal was brought near her to ride, but it threw her off, and she died."*

This also indicates that the ruling for one returning from an expedition is the same as for one going to it.

20. The Messenger of Allāh (peace and blessings of Allāh be upon him) said:

*"Whoever is killed defending his property is a martyr; whoever is killed defending his blood (life) is a martyr; whoever is killed defending his religion is a martyr; and whoever is killed defending his family is a martyr."* (Narrated by Abū Dāwūd).

This is called in jurisprudence: repelling an assailant (daf' al-ṣā'il), who is one who attacks with force against honor, lives, and property.

The four jurists agreed on the obligation to repel an assailant against honor.

As for an assailant against life or property, it is obligatory to repel him according to the majority of scholars, with the preponderant opinion in the Mālikī and Shāfi'ī schools, even if it leads to killing the Muslim assailant.

Al-Jaṣṣāṣ said: "We know of no disagreement that if a man draws a sword against another man to kill him unjustly, it is upon the Muslims to kill him (the assailant)."

Ibn Taymiyyah said: "The attacking enemy who corrupts religion and worldly life, there is nothing more obligatory after faith than repelling him."

How many victims has ignorance of this Sharī'ah ruling cost the Muslims, because an informer would take a man's wife in the middle of the night, and the husband would not kill him for fear of shedding the blood of a Muslim man!

21. The Messenger of Allāh (peace and blessings of Allāh be upon him) said:

*"Whoever is killed defending against an injustice is a martyr."*

This is explained by the Ḥadīth narrated by Muslim from Abū Hurayrah (may Allāh be pleased with him): A man came to the Messenger of Allāh (peace and blessings of Allāh be upon him) and said: "O Messenger of Allāh, what if a man comes intending to take my property?" He said: *"Do not give him your property."* He asked: "What if he fights me?" He said: *"Fight him."* He asked: "What if he kills me?" He said: *"Then you are a martyr."* He asked: "What if I kill him?" He said: *"He is in the Fire."*

### **Wishing for Martyrdom**

22. The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"By Him in Whose Hand is my soul, were it not that some believing men would not be pleased to stay behind me, and I find nothing to mount them on, I would not have stayed behind any expedition that fights in the way of Allāh. By Him in Whose Hand is my soul, I would love to be killed in the way of Allāh, then be brought back to life, then be killed, then be brought back to life, then be killed, then be brought back to life, then be killed."* (Narrated by al-Nasā'ī).

In another narration: *"But I do not find enough mounts for them, nor do they find enough, so they would follow me, and they would not be pleased to stay behind after me."*

Al-Ḥākim narrated with an authentic chain from Jābir: *"Whenever the Prophet (peace and blessings of Allāh be upon him) mentioned the Companions of Uḥud, he would say: 'By Allāh, I wish I had gone forth with my companions at the foot of the mountain.'"*

23. *"An expedition by sea is better than ten expeditions by land. Whoever crosses the sea is as if he has crossed all valleys, and one who faints (from seasickness)*



*in it is like one who is covered in his own blood (i.e., a martyr)."* (Narrated by al-Ḥākim).

24. *"The martyr is forgiven every sin except debt."*

Al-Qurṭubī said: "The debt for which its owner is kept from Paradise – and Allāh knows best – is that for which he left means of repayment but did not arrange for it, or he was able to pay but did not, or he incurred it through extravagance or foolishness and died without repaying it. As for one who incurred debt for a legitimate need due to poverty or hardship and died without leaving means of repayment, Allāh will not keep him from Paradise, if Allāh wills."

The martyr who is kept from Paradise, his soul will be by a river at the gate of Paradise called Bāriq, in a green dome, and their provision will come out to them morning and evening – and Allāh knows best – as al-Qurṭubī said.

Here a question arises: So, which is preferable for a debtor: to go forth in the way of Allāh or to work until he repays the debt and then go forth?

Here one says, and with Allāh is success: If a single handspan of Muslim lands is occupied, Jihād becomes an individual obligation. Here, the debtor goes out without the permission of his creditor, and the son without the permission of his father. This is a point of agreement among the predecessors and successors of this ummah.

The debtor should consider: if he does not have the means to repay his debt, he should go forth and not wait to repay the debt. If the debtor has the means to repay his debt, he should consider: if he thinks that if the creditor receives his due, he will use the money for Jihād, then it is obligatory to repay the debt to him, to achieve both benefits: repayment and Jihād.

This was the fatwa of Ibn Taymiyyah in *Al-Fatāwā al-Kubrā* (4/183).

Ibn Taymiyyah said: "Jihād is obligatory upon women if there is capacity in them, and likewise from the wealth of minors if the enemy attacks, for

repelling their harm from the religion, life, and honor is obligatory by consensus."

**25. A martyr who never prostrated to Allāh once:** From Abū Hurayrah: "*Amr ibn Uqaysh had interest (ribā) due to him from the pre-Islāmic era, and he disliked embracing Islām until he collected it. On the day of Uḥud, he came and asked: 'Where are my cousins?' They said: 'At Uḥud.' He asked: 'Where is so-and-so?' They said: 'At Uḥud.' He asked: 'Where is so-and-so?' They said: 'At Uḥud.' So he put on his armor, mounted his horse, and headed towards them. When the Muslims saw him, they said: 'Stay away from us, O 'Amr!' He said: 'I have believed.' He fought until he was wounded. He was carried to his family, wounded. Sa'd ibn Mu'ādh came and said to his ('Amr's) sister: 'Ask him: Was it out of tribal loyalty or anger for them, or anger for Allāh?' He replied: 'Rather, out of anger for Allāh and His Messenger.' He died and entered Paradise. He had never performed a single prayer to Allāh.*"

**26. A martyr killed by his own weapon:** From Salamah ibn al-Akwa', who said: "*On the day of Khaybar, my brother fought fiercely. His own sword recoiled upon him and killed him. The companions of the Messenger of Allāh (peace and blessings of Allāh be upon him) spoke about that, doubting him: 'A man who died by his own weapon.' The Prophet (peace and blessings of Allāh be upon him) said: 'He died striving and as a mujāhid.' Ibn Shihāb said: Then I asked a son of Salamah ibn al-Akwa', and he narrated to me from his father something similar, except that he said: The Messenger of Allāh (peace and blessings of Allāh be upon him) said: 'They have lied. He died striving and as a mujāhid, and he has his reward twice.'*"

## **Virtues of Emigration (Hijrah)**

1. **Continuation of emigration until the Day of Resurrection:** The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"Emigration does not cease as long as Jihād continues."* (Narrated by Aḥmad). And the Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"Emigration will not cease as long as the disbelievers are fought."*

This indicates that emigration is linked to Jihād. The truth is that Jihād is inseparable from emigration, and emigration continues until the Day of Resurrection because Jihād continues until the Day of Resurrection.

2. **The command to emigrate:** The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"Allāh commanded Yaḥyā ibn Zakariyyā with five words, and I command you with five things that Allāh commanded me: the community (jamā'ah), listening, obedience, emigration (hijrah), and Jihād in the way of Allāh."*

Al-ʿAynī said: "Emigration in Sharīʿah is departing from the land of the disbelievers to the land of Islām out of fear of tribulation (fitnah) and seeking to establish the religion."

Ibn Ḥajar said: It has occurred in Islām in two ways:

- Moving from a land of fear to a land of security, as in the emigration to Abyssinia.
- Moving from a land of disbelief to a land of faith, and that was after the Prophet (peace and blessings of Allāh be upon him) settled in Madīnah. The Messenger (peace and blessings of Allāh be upon him) arranged the necessary matters indispensable for reaching Jihād. They are stages beginning with the community (jamā'ah), because Jihād is a collective act of worship, so there must be a community. There is no community without a leader (amīr), and no leadership without listening and obedience. Then comes emigration, which is the essential step for

Jihād, because it is the sign of sincerity in freeing oneself from earthly impediments and breaking shackles. As for Jihād, it is the pinnacle of Islām.

3. **Satan fights emigration because it is the path to Paradise:** The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"Satan sat for the son of Ādam in his paths. He sat for him on the path of Islām and said: 'Will you embrace Islām and leave your religion and the religion of your fathers and forefathers?' But he disobeyed him and embraced Islām. Then he sat for him on the path of emigration and said: 'Will you emigrate and leave your land and your sky? The emigrant is like a horse on a tether.' But he disobeyed him and emigrated. Then he sat for him on the path of Jihād and said: 'Will you engage in Jihād? It is an exertion of self and wealth, so you will fight and be killed, then your wife will be married (to another) and your wealth will be divided.' But he disobeyed him and engaged in Jihād. Whoever does that, it is incumbent upon Allāh to admit him to Paradise. Whoever is killed, it is incumbent upon Allāh to admit him to Paradise. If he drowns, it is incumbent upon Allāh to admit him to Paradise. If his animal throws him off (and he dies), it is incumbent upon Allāh to admit him to Paradise."*
4. **His share in Paradise increases according to his distance from his birthplace:** The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"When a man dies away from his birthplace, a distance is measured for him in Paradise from his birthplace to where his trace ended."* (Narrated by Aḥmad).
5. **The Messenger (peace and blessings of Allāh be upon him) guarantees houses in Paradise for the emigrant:** The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"I am a guarantor for whoever believes in me, embraces Islām, and emigrates, of a house in the outskirts of Paradise, a*

*house in the middle of Paradise, and a house in the highest chambers of Paradise. Whoever does that has not left any good unsought nor any evil unescaped. He dies wherever Allāh wills for him to die."*

6. **The Messenger's (peace and blessings of Allāh be upon him) disavowal of whoever resides with polytheists:** The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"The covenant of protection is removed from whoever resides with the polytheists in their lands."*

It is not permissible to live in a land where a Muslim cannot manifest the rites of his religion, such as prayer, fasting, and zakāh. Emigration is obligatory from every land where the laws of disbelief prevail to a land where the laws of Islām are implemented. In the end times, one should choose the land with the least sin and the most precaution for the safety of honor, religion, and property. It is not permissible to live under the rule of an enemy of the religion such that a Muslim fears for his religion, family, and property.

7. The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"Whoever associates with a polytheist and lives with him is like him."* (Narrated by Abū Dāwūd).

Ibn Taymiyyah said: "Resemblance and conformity in outward matters lead to resemblance and conformity in inward matters. Participation in outward matters leads to affinity and harmony, even if the place and time are distant. This is a perceptible matter. Accompanying them and residing with them, even for a little, is a cause for acquiring their morals. Since it is a likely cause of corruption, hidden and not easily defined, the ruling (of prohibition) was attached to it (residence with them). Residing with them outwardly is a cause and a likely source of resembling them in blameworthy morals and actions, and even in beliefs themselves. Thus, one who resides with a disbeliever

becomes like him. Also, participation in outward matters engenders a type of love, affection, and allegiance in the inward."

8. **The emigrant is granted Paradise regardless of how he dies:** The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"Whoever sets out in the way of Allāh and dies or is killed, or his horse or camel throws him off, or a venomous creature bites him, or he dies on his bed by any means Allāh wills, he is a martyr and he will have Paradise."*

### **Virtue of Preparation and Archery**

1. 'Uqbah ibn 'Āmir says: I heard the Messenger of Allāh (peace and blessings of Allāh be upon him) say: *"Lands will be opened for you, and Allāh will suffice you. So let none of you fail to amuse himself with his arrows."* (Narrated by Muslim).
2. Fuqaym al-Lakhmī said to 'Uqbah ibn 'Āmir: "You go back and forth between these two targets, and you are old, and it is difficult for you." 'Uqbah said: "Were it not for words I heard from the Messenger of Allāh (peace and blessings of Allāh be upon him), I would not have undertaken it." Al-Ḥārith said: I asked Ibn Shamāmah: "What was that?" He said: *"Whoever learns archery and then abandons it is not one of us, or he has indeed disobeyed."* (Narrated by Muslim).

### **Reward for Archery:**

3. The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"Any Muslim who shoots an arrow in the way of Allāh, whether it hits or misses, will have a reward like that of freeing a slave from the descendants of Ismā'īl. And any man who grows grey (i.e., old) in the way of Allāh, it will be a light for him."* (Narrated by al-Ṭabarānī).

4. The Messenger of Allāh (peace and blessings of Allāh be upon him) said:  
*"Everything that is not a remembrance of Allāh is diversion and play, except for four things: a man playing with his wife, a man training his horse, a man walking between two archery targets, and a man teaching swimming."*  
(Narrated by al-Nasā'ī).  
Meaning, these four are permissible forms of diversion.
5. The Messenger of Allāh (peace and blessings of Allāh be upon him) said:  
*"Lands will be opened for you, and Allāh will suffice you. So let none of you fail to amuse himself with his arrows."* (Narrated by Muslim).
6. The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"The Prophet (peace and blessings of Allāh be upon him) passed by a group of people from Aslam who were practicing archery and said: 'Shoot, O sons of Ismā'īl, for your father was an archer.'"* (Narrated by al-Bukhārī).
7. The Messenger of Allāh (peace and blessings of Allāh be upon him) said:  
*"Diversion is in three things: training your horse, shooting your bow, and playing with your family."*
8. The Messenger of Allāh (peace and blessings of Allāh be upon him) said:  
*"Whoever excels in archery and then abandons it has abandoned one of the blessings."*
9. The Messenger of Allāh (peace and blessings of Allāh be upon him) said:  
*"Practice archery, for it is the best of your games."* (Narrated by al-Ṭabarānī).
10. 'Uqbah ibn 'Āmir says: I heard the Messenger of Allāh (peace and blessings of Allāh be upon him) say while on the pulpit: *"{And prepare against them whatever you are able of power.}"* (Al-Anfāl: 60). *Indeed, power is archery! Indeed, power is archery! Indeed, power is archery!"* (Narrated by Muslim).  
This Ḥadīth is one of the signs of prophethood, because archery with arrows

in the time of the Messenger of Allāh (peace and blessings of Allāh be upon him) was not the predominant means in battles, as most of the battle tools used were the sword and the spear.

As for today, projectiles (ramy) are the predominant means in modern warfare, starting from the bullet of a pistol and rifle, through artillery and mortars, and ending with missiles.

### **Virtue of Ribāṭ (Garrisoning the Frontier)**

1. The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"Four types of people will have their rewards continue after their death: one who dies garrisoning (murābiṭan) in the way of Allāh; one who teaches knowledge, his deeds will continue to benefit him as long as it is acted upon; one who gives charity, its reward will continue for him as long as it exists; and a man who leaves behind a righteous child who prays for him."* (Narrated by Aḥmad). This is a great reward and a lofty station, that a person dies and his deeds continue to accrue for him until the Day of Resurrection. We ask Allāh, Glorified is He, not to deprive us of martyrdom in His way, and that our end may be in the land of ribāṭ. Indeed, He is All-Hearing, Near, Responsive. Ribāṭ was so named because they used to tie (yarbiṭūn) their horses beside them, awaiting a battle in which they would charge or defend on the frontiers. So, staying on the frontier was called ribāṭ, even if there were no horses.
2. The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"A month of ribāṭ is better than fasting for a lifetime. Whoever dies garrisoning in the way of Allāh will be safe from the Great Terror, his provision will be brought to him, he will be refreshed from Paradise, and the reward of a garrisoned soldier will continue for him until Allāh resurrects him."* (Narrated by al-Ṭabarānī).



Ibn al-ʿArabī said: "Security from the trial of the grave is a great virtue not granted except to the martyr and the one performing ribāṭ."

3. *"A day of ribāṭ in the way of Allāh is better than fasting a month and praying its nights. Whoever dies during it will be protected from the trial of the grave, and his deeds will continue to grow for him until the Day of Resurrection."*

Aḥmad said: "Nothing, in my view, equals Jihād and ribāṭ: defending the Muslims and their sanctities, and strengthening the people of the frontier and the people of expeditions. Ribāṭ is the root and branch of Jihād, and Jihād is superior to it due to the hardship, fatigue, and difficulty."

Al-Qurṭubī said in *Al-Jāmiʿ*: "As for those who permanently reside on the frontiers with their families, who build and earn a living there, although they are protectors, they are not considered murābiṭīn (those performing ribāṭ in the specific sense)."

Ibn ʿAṭīyyah said, and Ibn Khuwayz Mindād said: "Ribāṭ has two states: a state where the frontier is secure and fortified, where it is permissible to reside with family and children; and if it is not secure, it is permissible to perform ribāṭ there if one is capable of fighting, but one should not move family and children there."

4. The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"Every deed ceases for its doer when he dies, except for the one garrisoning in the way of Allāh, for his deeds will grow for him, and his provision will continue for him until the Day of Resurrection."* (Narrated by al-Ṭabarānī).

Al-Munāwī said: "Ribāṭ and its reward apply to one who goes to the frontier to guard the Muslims there for a period, not to those who reside there permanently, even if they are protectors and garrisoned."

Ibn Ḥajar said: "There is a point to consider in this, because that place might be his homeland, and he intends to stay there to repel the enemy." Ibn Ḥajar's

words refer to one who is prepared to repel the enemy, being trained, ready, and possessing the weapons to defend, not one who lives there for his salary, job, trade, or agriculture.

5. The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"A servant is not granted anything better or more expansive than patience."*

I have included the Ḥadīth on patience in the context of ribāṭ because ribāṭ is based on a major foundation, which is patience.

Ribāṭ is restraining the self on the frontiers, where you intimidate the enemy and he intimidates you, awaiting a battle. Jihād – fighting – has ribāṭ as its pillar. Battles are few, while ribāṭ is extended and long. With prolonged waiting, the soul becomes bored and weary, especially where movement is scarce, the weather is harsh, and life is rough. We have found that the greatest problem we face in Jihād is that the brothers do not persevere through the long ribāṭ. The brothers garrisoned on the borders would not stay long and could not endure the patience required for ribāṭ, so they would come down from the frontiers to the city of Peshawar. A mujāhid's stay in the city corrupts his morale, reduces his reward, and he might loosen his tongue, thereby nullifying his reward, and might return sinning instead of rewarded, as mentioned in the authentic Ḥadīth: *"He did not return with sufficiency (i.e., with his reward intact)."*

6. The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"Whoever dies garrisoning in the way of Allāh, Allāh will continue his righteous deeds that he used to perform, and his provision will be continued for him, he will be safe from the tempters (in the grave), and Allāh will resurrect him on the Day of Resurrection safe from terror."* (Narrated by Ibn Mājah).

Ibn Ḥabīb said: "Ribāṭ is a branch of Jihād, and the greater the fear at that frontier, the greater the reward."

Abū ‘Amr said: "Jihād was legislated to shed the blood of the polytheists, and ribāṭ was legislated to preserve the blood of the Muslims. Preserving the blood of the Muslims is dearer to me." This indicates that he considered it preferable to Jihād.

7. The Messenger of Allāh (peace and blessings of Allāh be upon him) said:

*"Faith is patience and magnanimity."* (Narrated by Aḥmad).

Patience is restraining the self from its desires and bridling it from its whims. Generosity is purifying the self from the filth of its avarice.

8. The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"Aid comes from Allāh according to the need, and patience comes from Allāh according to the trial."* (Narrated by Ibn Shāhīn).

This Ḥadīth explained to me the patience of the Afghan mujāhidīn during these ten years, while calamities were grinding their nerves and crushing their bones, and the millstone of war was turning, leaving nothing it came upon except that it made it like decaying remains, turning every house into a place of mourning and orphanage. Despite that, their resolve did not weaken, nor did their determination falter. It is the casting of patience upon afflicted hearts.

9. The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"A night of ribāṭ in the way of Allāh is better than a thousand days spent in other stations."*

As for the other narration: The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"Whoever performs ribāṭ for a night in the way of Allāh, it will be for him like a thousand nights of fasting and prayer."*

Ibn al-‘Arabī said: Al-Tirmidhī narrated from ‘Uthmān, authenticated: from the Messenger of Allāh (peace and blessings of Allāh be upon him) that he

said: *"A day of ribāṭ in the way of Allāh is better than a thousand days spent in other stations."* So he made the good deed of Jihād equivalent to a thousand.

### **[Texts on] Jihād, Fighting, and Preparation**

1. The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"The tourism of my ummah is Jihād in the way of Allāh."* (Narrated by Abū Dāwūd).
2. The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"There are people in Madīnah whom we left behind; we did not traverse a mountain pass or a valley except that they were with us. Their excuse (illness or valid reason) held them back."* (Narrated by al-Bukhārī).

This means that a sincere intention coupled with an excuse acceptable to Allāh carries a great reward. A sincere intention means that were it not for the excuse, the required action would have been performed. Therefore, it is stated in the Ḥadīth from the Messenger of Allāh (peace and blessings of Allāh be upon him): *"When a servant falls ill or travels, what he used to do when he was resident and healthy is written for him."*

3. The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"Allāh has guaranteed for whoever goes out in His way – nothing makes him go out except faith in Me and belief in My Messengers – that I will return him with whatever reward or spoils he gains, or I will admit him to Paradise. Were it not that I would impose hardship on my ummah, I would not have stayed behind any expedition. And I would love to be killed in the way of Allāh, then be brought back to life, then be killed, then be brought back to life, then be killed."* (Agreed upon).
4. The Messenger of Allāh (peace and blessings of Allāh be upon him) said: *"Seek the response to supplication at the meeting of armies, the establishment of prayer, and the falling of rain."* (Narrated by al-Shāfiʿī).

5. The Messenger of Allāh (peace and blessings of Allāh be upon him) said:  
*"When people become stingy with the dinar and the dirham, engage in 'īnah transactions, follow the tails of cattle, and abandon Jihād in the way of Allāh, Allāh will inflict upon them a humiliation that He will not lift from them until they return to their religion."* (Narrated by Aḥmad).
  
6. *"The best of people during times of tribulation is a man holding the reins of his horse behind the enemies of Allāh, terrifying them and they terrifying him; or a man secluded in the desert, fulfilling the right of Allāh that is upon him."*  
 (Narrated by al-Ḥākim).  
 Al-Nawawī said: The school of al-Shāfi'ī and most scholars is that mixing (with people) is better (3/4042) on the condition of safety. Al-Nawawī also said: This indicates the virtue of seclusion during days of tribulation, unless one has the strength to remove the tribulations, in which case it is incumbent upon him to strive to remove them, either individually or collectively.  
 And in the Ḥadīth: *"The believer who mixes with people and is patient with their harm is better than the believer who does not mix with people and is not patient with their harm."*  
 The mujāhid achieves both aspects: he achieves seclusion (from worldly distractions) and he achieves the worship of Jihād, which is the pinnacle of Islām.
  
7. *"Wretched is the slave of the dinar, the slave of the dirham, and the slave of fine garments. If he is given, he is pleased; if he is not given, he is displeased. Wretched and relapsed! If he is pricked by a thorn, may he not find anyone to remove it. Glad tidings to a servant holding the reins of his horse in the way of Allāh, his hair disheveled, his feet dusty. If he is in the vanguard, he is in the vanguard; if he is in the rearguard, he is in the rearguard. If he asks for permission, he is not granted permission; if he intercedes, his intercession is not*

*accepted.*" (Narrated by al-Bukhārī).

Ibn Ḥajar said in *Fatḥ al-Bārī* (6/83): "'If he is in the vanguard, he is in the vanguard' means: if he is assigned to the vanguard, he remains there, or he is in the reward of the vanguard. It was said: It is for emphasis, meaning if he is in the vanguard, he is in a great matter. What is intended is its consequence, meaning he must fulfill its requirements and be preoccupied with the specifics of his duty."

Ibn al-Jawzī said: This means he is obscure and does not seek prominence. It is as if he said: If he is on guard duty, he continues in it. His statement: *"If he asks for permission, he is not granted it"* indicates abandoning the love of leadership and fame, and the virtue of obscurity and humility. The *sāqah* is the rear of the army.

8. The Messenger of Allāh ﷺ said: *"Our Lord is pleased with a man who went on a military expedition in the path of Allāh, and his companions were defeated. He knew what was upon him (his duty), so he returned until his blood was shed. Allāh, the Mighty and Majestic, says to His angels: 'Look at My servant; he returned out of desire for what is with Me and out of reverence for what is with Me until his blood was shed.'"* (Reported by Abū Dāwūd).

This indicates that it is recommended for a Muslim to engage in Jihād even if alone, and even if he is certain of being killed, if there is a benefit for the Muslims in that, such as raising their morale or inflicting harm upon their enemies. This also indicates that it is recommended for Muslims to carry out suicide operations, that is, martyrdom operations, in which they are certain of death, if there is a benefit for Islām in doing so. It has been established that some of the Companions plunged into the ranks of the disbelievers alone.

9. The Messenger of Allāh ﷺ said: *"A prophet among the prophets went on a military expedition and said to his people: 'No man who has married a woman*

*and wishes to consummate the marriage with her, but has not yet done so, should follow me. Nor anyone who has built houses but has not yet raised their roofs. Nor anyone who has bought pregnant sheep or goats and is awaiting their offspring.' So he went on the expedition and approached the village around the time of the afternoon prayer, or close to it. He said to the sun: 'You are commanded, and I am commanded. O Allāh, hold it back for us.' So it was held back until Allāh granted him victory." (Agreed upon).*

This is evidence that one must devote oneself to Jihād, because a soul attached to the world will not exert all its energy nor give its full potential. The prophet mentioned is Joshua son of Nun, and the village is Jerusalem.

10. The Messenger of Allāh ﷺ said: *"A naval expedition is better than ten land expeditions. Whoever crosses the sea is as if he has crossed all the valleys, and one who is seasick on it is like one who struggles in his own blood."* (Reported by al-Ḥākim).
11. The Messenger of Allāh ﷺ said: *"A morning or an evening expedition in the path of Allāh is better than the world and what is in it."* (Agreed upon). {In another narration}: *"Better than all that the sun rises upon and sets upon."* (Agreed upon).

The end of the Ḥadīth in al-Bukhārī is: *"If a woman from the people of Paradise were to look down upon the people of the earth, she would illuminate what is between them and fill it with fragrance, and the scarf on her head is better than the world and what is in it."*

Ibn al-Muhallab said: "Better than the world" means that the reward for this short time in Paradise is better than the entire duration of the world.

Similarly, it is reported in al-Bukhārī from the Messenger of Allāh ﷺ that he said: *"The space of a bow in Paradise is better than all that the sun rises upon*

*and sets upon."*

The length of a bow (*qāb al-qaws*) is one cubit (46 cm). This means that the space of one of your whips in Paradise, signifying that a short time and a small space in the Hereafter are better than a long time and a large space in this world, is to belittle this world, encourage asceticism regarding it, and foster a desire for Jihād.

Al-Qurṭubī said: This means that the reward obtained for a single step taken in Jihād is better for its doer than the world and all that is in it, were it gathered for him in its entirety.

12. The Messenger of Allāh ﷺ said: *"The warrior in the path of Allāh, the Mighty and Majestic, the pilgrim performing Ḥajj, and the pilgrim performing 'Umrah are Allāh's delegation; He called them, and they answered Him, so He gave them."* (Reported by Ibn Mājah).

13. The Messenger of Allāh ﷺ said: *"There are two types of military expeditions: As for the one who fights seeking the countenance of Allāh Almighty, obeys the leader, spends the best of his wealth, is lenient with his partner, and avoids corruption in the land, then his sleep and his wakefulness are all reward. But as for the one who fights out of pride, ostentation, and for reputation, disobeys the leader, and spreads corruption in the land, he will not return even breaking even."* (Reported by Abū Dāwūd and al-Nasā'ī).

14. The Messenger of Allāh ﷺ said: *"Standing in the ranks for battle in the path of Allāh for an hour is better than standing in prayer for sixty years."* (Reported by Ibn 'Adī and Ibn 'Asākir).

15. From Rāshid ibn Sa'd, may Allāh be pleased with him, from a man among the Companions, that a man said: "O Messenger of Allāh, what is the matter with the believers that they are tried in their graves, except for the martyr?" He ﷺ



said: *"The flashing of swords above his head is a sufficient trial for him."*  
(Reported by al-Nasā'ī).

16. The Messenger of Allāh ﷺ said: *"Standing for an hour in the path of Allāh is better than standing in prayer on the Night of Decree near the Black Stone."*  
(Reported by Ibn Mājah).

17. The Messenger of Allāh ﷺ said: *"Seek the response to supplication at the meeting of armies, the establishment of prayer, and the falling of rain."*  
(Reported by al-Shāfi'ī).

18. The Messenger of Allāh ﷺ said: *"When he (the Prophet ﷺ) went on a military expedition, he would say: 'O Allāh, You are my support and You are my helper; by You I move, by You I attack, and by You I fight.'"* (Reported by Aḥmad).

19. The Messenger of Allāh ﷺ said: *"He (the Prophet ﷺ) used to like to meet the enemy when the sun had passed its zenith."* (Reported by al-Ṭabarānī).

20. The Messenger of Allāh ﷺ said: *"A morning or an evening expedition in the path of Allāh is better than the world and what is in it. And the space of the bow of one of you, or the place of his foot, in Paradise is better than the world and what is in it. If a woman from the women of Paradise were to look down upon the earth, she would fill what is between them with fragrance and illuminate what is between them, and the scarf on her head is better than the world and what is in it."* (Agreed upon).

21. The Messenger of Allāh ﷺ said: *"The length of a whip of one of you from Paradise is better than what is between the heaven and the earth."* (Reported by Aḥmad).

22. The Messenger of Allāh ﷺ said: *"For the one who is seasick, there is the reward of a martyr, and for the one who drowns, there is the reward of two martyrs."* (Reported by al-Ṭabarānī).
23. The Messenger of Allāh ﷺ said: *"This religion will not cease to stand firm, with a group of Muslims fighting for it, until the Hour is established."* (Reported by Muslim).
24. The Messenger of Allāh ﷺ said: *"The feet of a servant do not become dusty in the path of Allāh but that the Fire is forbidden for him."* (Reported by the Four Imāms).
25. The Messenger of Allāh ﷺ said: *"The likeness of the mujāhid in the path of Allāh – and Allāh knows best who strives in His path – is like that of the one who fasts, prays, and is constant, who does not cease from fasting or charity until the mujāhid returns. Allāh Almighty guarantees for the mujāhid in His path that if He takes his soul, He will admit him to Paradise, or He will return him safely with reward or spoils."* (Agreed upon).
- "And Allāh knows best who strives in His path" is an admonition on the importance of sincerity and truthfulness (Reference 8156/5).
- Ibn al-ʿArabī said: "The meaning in this is that due to the constant worry and inevitable anger he inflicts upon the enemy's heart, his deed is continuous, while other deeds are subject to periods of weakness and interruption."
26. The Messenger of Allāh ﷺ said: *"The likeness of the mujāhid in the path of Allāh – and Allāh knows best who strives – is like that of one who fasts, stands in prayer, is humble, bows, and prostrates."* (Reported by al-Nasāʾī).
27. The Messenger of Allāh ﷺ said: *"Among the best livelihoods for people is that of a man holding the reins of his horse in the path of Allāh, flying on its back*

*whenever he hears a call to arms or a cry for help, he flies upon it seeking death and martyrdom in its likely places. And a man with a small flock of sheep on one of these mountain peaks, or in the belly of one of these valleys, establishing prayer, giving zakāh, and worshipping his Lord until certainty (death) comes to him, not being among people except for good."* (Reported by Muslim).

28. The Messenger of Allāh ﷺ said: *"Two groups of my ummah (community) Allāh has protected from the Fire: a group that will invade India, and a group that will be with Jesus son of Mary, peace be upon him."* (Reported by al-Nasā'ī).

29. Salamah ibn Nufayl al-Kindī said: "I was sitting with the Messenger of Allāh ﷺ when a man said: 'O Messenger of Allāh, people have neglected horses and laid down their weapons, saying there is no Jihād, the war has laid down its burdens.' The Messenger of Allāh ﷺ turned his face and said: *"They have lied! Now, now fighting has come! There will not cease to be a group from my ummah fighting for the truth, and Allāh will divert the hearts of some people for them, and He will provide for them from them, until the Hour is established and until the promise of Allāh comes. And goodness is tied to the forelocks of horses until the Day of Resurrection."* (Reported by al-Ṭabarānī).

30. The Messenger of Allāh ﷺ said: *"The space of a whip of one of you in Paradise is better than the world and what is in it."* Then he recited: {So he who is drawn away from the Fire and admitted to Paradise has attained his desire. And what is the life of this world except the enjoyment of delusion} (Āl 'Imrān:185). (Reported by al-Tirmidhī).

31. The Messenger of Allāh ﷺ said: *"Whoever goes out for an expedition in the path of Allāh, the dust that settles on him will be like musk for him on the Day of Resurrection."* (Reported by Ibn Mājah).

32. The Messenger of Allāh ﷺ said: *"Whoever fights in the path of Allāh for the duration of time between two milkings of a she-camel, Paradise becomes binding for him. Whoever sincerely asks Allāh for martyrdom in His path, then dies or is killed, he will have the reward of a martyr. Whoever is wounded in the path of Allāh, or suffers a calamity, it will come on the Day of Resurrection as profusely as it ever was, its color the color of saffron and its scent the scent of musk. And whoever develops a boil or abscess in the path of Allāh, he will bear the seal of the martyrs."* (Reported by Abū Dāwūd).
33. The Messenger of Allāh ﷺ said: *"The best Jihād is that of one whose horse is hamstrung and whose blood is shed."* (Reported by Aḥmad).
34. The Messenger of Allāh ﷺ said: *"I advise you to fear Allāh, for it is the head of every matter. And upon you is Jihād, for it is the monasticism of Islām. And upon you is the remembrance of Allāh and the recitation of the Qur'ān, for it is your spirit in heaven and your mention on earth."* (Reported by Aḥmad).
35. The Messenger of Allāh ﷺ *"used to take a bit of camel fur from the side of a camel from the spoils of war and say: 'I have no share in it except like that of any one of you. Beware of embezzlement from spoils, for embezzlement from spoils will be a disgrace for its perpetrator on the Day of Resurrection. Return the thread and the needle and what is more than that. And strive in Jihād in the path of Allāh Almighty, against the near and the far, in residence and in travel, for Jihād is a gate from the gates of Paradise. Indeed, Allāh, Blessed and Exalted, delivers from worry and grief through it. And establish the limits of Allāh upon the near and the far, and let not the blame of any blamer deter you in the cause of Allāh.'"* (Reported by ‘Abdullāh ibn Aḥmad).
36. The Messenger of Allāh ﷺ said: *"Do you know the first group from my ummah to enter Paradise?" I said: "Allāh and His Messenger know best." He said: "The*

*emigrants will come on the Day of Resurrection to the gate of Paradise and ask for it to be opened. The keepers will say to them: 'Have you been judged?' They will say: 'For what should we be judged when our swords were on our shoulders in the path of Allāh until we died upon that?' He said: "So it will be opened for them, and they will take a midday nap therein before other people enter it."*  
(Reported by al-Ḥākim).

37. The Messenger of Allāh ﷺ said: "Nations are about to call one another against you just as diners call one another to their bowl." A questioner asked: "Will it be because of our small number on that day?" He said: "Rather, you will be numerous on that day, but you will be like the scum carried down by a flood. Allāh will remove the awe of you from the hearts of your enemy, and Allāh will cast weakness into your hearts." A questioner asked: "O Messenger of Allāh, what is weakness?" He said: "Love of the world and hatred of death." (Reported by Abū Dāwūd).

38. The Messenger of Allāh ﷺ said: "Whoever believes in Allāh and His Messenger, establishes prayer, and fasts Ramaḍān, it is a right upon Allāh to admit him to Paradise, whether he strives in Jihād in the path of Allāh or sits in the land in which he was born." They said: "O Messenger of Allāh, should we not give people this good news?" He said: "Indeed, in Paradise there are one hundred levels which Allāh has prepared for the mujāhidīn in the path of Allāh. The distance between two levels is like the distance between the heaven and the earth. So when you ask Allāh, ask Him for al-Firdaws, for it is the middle of Paradise and the highest part of Paradise – I think he said – above it is the Throne of the Most Merciful, and from it gush forth the rivers of Paradise." (Reported by al-Bukhārī).

39. The Messenger of Allāh ﷺ said: "A group from my ummah will not cease to fight for the truth, unharmed by those who oppose them, until the Hour comes

*while they are upon that."* (Reported by Muslim).

40. The Messenger of Allāh ﷺ said: *"A man from among the Companions of the Messenger of Allāh ﷺ passed by a mountain path where there was a small spring of fresh water. He was pleased with it and said: 'If only I could withdraw from people and stay in this path. But I will not do so until I ask permission from the Messenger of Allāh ﷺ.' He mentioned that to the Messenger of Allāh ﷺ, who said: 'Do not do it. For the standing of one of you in the path of Allāh is better than his prayer in his house for seventy years. Do you not love that Allāh should forgive you and admit you to Paradise? Go on military expeditions in the path of Allāh. Whoever fights in the path of Allāh for the duration of time between two milkings of a she-camel, Paradise becomes binding for him.'"* (Reported by al-Tirmidhī).
41. The Messenger of Allāh ﷺ said: *"The Hour will not be established until the Muslims fight the Jews, and the Muslims will kill them, until the Jew hides behind a tree or a stone, and the stone or the tree will say: 'O Muslim, O servant of Allāh, this is a Jew behind me, so come and kill him,' except for the Gharqad tree, for it is one of the trees of the Jews."* (Reported by Muslim).
42. The Messenger of Allāh ﷺ said: *"Two will not meet in the Fire: a Muslim who killed a disbeliever then acted rightly and moderately. And two things will not gather in the belly of a believer: dust in the path of Allāh and the heat of Hell. And two things will not gather in the heart of a believing servant: faith and envy."* (Reported by al-Nasā'ī and Aḥmad).
43. The Messenger of Allāh ﷺ said: *"Allāh will not cease to plant in this religion a seedling, employing them in His obedience until the Day of Resurrection."* (Reported by Aḥmad and Ibn Mājah).

44. The Messenger of Allāh ﷺ said: *"There are three whom it is a right upon Allāh to help: the mujāhid in the path of Allāh, the slave who has a contract for freedom and intends to fulfill it, and the one who marries seeking chastity."* (Reported by Aḥmad).
45. The Messenger of Allāh ﷺ said: *"A man came to the Messenger of Allāh ﷺ and said: 'Direct me to an action that is equivalent to Jihād.' He said: 'I do not find one.' He said: 'Are you able, when the mujāhid goes out, to enter your mosque and stand in prayer without ceasing and fast without breaking?' He said: 'And who is able to do that?'"* (Reported by al-Bukhārī).
46. The Messenger of Allāh ﷺ said: *"It was said: 'O Messenger of Allāh, which of the people is best?' The Messenger of Allāh ﷺ said: 'A believer who strives in Jihād in the path of Allāh with his self and his wealth.' They said: 'Then who?' He said: 'A believer in one of the mountain passes, who fears Allāh and leaves people safe from his evil.'"* (Reported by al-Bukhārī).

The scholars differed regarding seclusion and avoiding mixing with people. Most scholars said that mixing is better, on the condition of being safe from tribulations. This is the opinion of al-Shāfi'ī, for the prophets, peace and blessings be upon them, used to mix with people, and this was the state of the majority of the Companions, the Successors, and the ascetics. By mixing, they obtained benefits such as attending Friday and congregational prayers, visiting the sick, and circles of remembrance. In the authentic Ḥadīth, the Messenger of Allāh ﷺ said: *"The believer who mixes with people and is patient with their harm is better than the believer who does not mix with people and is not patient with their harm."*

A group of scholars said: Seclusion is better than mixing, especially during times of tribulation and wars among Muslims.

47. From Umm Ḥarām, may Allāh be pleased with her, that she heard the Prophet ﷺ say: *"The first army from my ummah to raid by sea, they have made Paradise binding upon themselves."* She said: *"I said: 'O Messenger of Allāh, am I among them?' He said: 'You are among them.' Then the Prophet ﷺ said: 'The first army from my ummah to raid Caesar's city, they are forgiven.' I said: 'Am I among them, O Messenger of Allāh?' He said: 'No.'"* (Reported by al-Bukhārī).

This Ḥadīth is one of the miracles of prophethood.

48. From al-Barā' who said: *"A man from Banū al-Nabīt – a tribe of the Anṣār – came and said: 'I bear witness that there is no god but Allāh and that you are His Messenger.' Then he advanced and fought until he was killed. The Prophet ﷺ said: 'This one did little work but was greatly rewarded.'"* (Reported by Muslim).

49. From Abū Bakr ibn 'Abdullāh ibn Qays, from his father, who said: *"I heard my father, while in the presence of the enemy, say: 'The Messenger of Allāh ﷺ said: "Indeed, the gates of Paradise are under the shades of swords." A man of shabby appearance stood up and said: 'O Abū Mūsā, did you hear the Messenger of Allāh ﷺ say this?' He said: 'Yes.' So he returned to his companions and said: 'I bid you farewell (lit. I recite Salām upon you).' Then he broke the scabbard of his sword and threw it away, then he walked with his sword towards the enemy and struck with it until he was killed."* (Reported by al-Bukhārī).

50. Al-Nu'mān ibn Bashīr said: *"I was near the pulpit of the Messenger of Allāh ﷺ when a man said: 'I do not care if I do no other deed after Islām except to provide water for the pilgrims.' Another said: 'I do not care if I do no deed after Islām except to maintain the Sacred Mosque.' And another said: 'Jihād in the path of Allāh is better than what you have said.' 'Umar rebuked them and said: 'Do not raise your voices near the pulpit of the Messenger of Allāh ﷺ, and*



it is Friday. But when I have prayed the Friday prayer, I will go in and ask his opinion about what you have differed on.' Then Allāh, the Mighty and Majestic, revealed: *{Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Ḥarām like [the deeds of] one who believes in Allāh and the Last Day and strives in the cause of Allāh? They are not equal in the sight of Allāh. And Allāh does not guide the wrongdoing people}* (Al-Tawbah:19)." (Reported by Muslim).

51. Aslam Abū 'Imrān said: "We went on an expedition from Madīnah intending Constantinople. 'Abd al-Raḥmān ibn Khālīd ibn al-Walīd was in command of the group, and the Romans had their backs to the city wall. A man charged at the enemy, and the people said: 'Wait, wait! There is no god but Allāh! He is throwing himself into destruction by his own hands!' Abū Ayyūb said: 'This verse was revealed about us, the Anṣār. When Allāh gave victory to His Prophet and made Islām manifest, we said: "Let us stay with our properties and improve them." Then Allāh Almighty revealed: *{And spend in the way of Allāh and do not throw [yourselves] with your [own] hands into destruction}* (Al-Baqarah:195). So, throwing oneself into destruction by one's own hands meant that we would stay with our properties, improve them, and abandon Jihād.' Abū 'Imrān said: 'Abū Ayyūb continued to strive in Jihād in the path of Allāh until he was buried in Constantinople.'"

In al-Tirmidhī's narration, Faḍālah ibn 'Ubayd is mentioned instead of 'Abd al-Raḥmān ibn Khālīd ibn al-Walīd. (Reported by Abū Dāwūd).

### **Caring for the Families of Mujāhidīn and Martyrs**

1. The Messenger of Allāh ﷺ said: *"Whoever among you looks after the family and property of one who has gone out (for Jihād) with goodness, will have half the*

*reward of the one who has gone out."* (Reported by Muslim). The one who has gone out refers to the warrior or mujāhid in the path of Allāh.

2. The Messenger of Allāh ﷺ said: *"I and the one who sponsors an orphan, whether related to him or not, will be like this in Paradise (and he gestured with his index and middle fingers, holding them slightly apart). And the one who strives on behalf of the widow and the poor is like the mujāhid in the path of Allāh."* (Reported by al-Ṭabarānī).
3. The Messenger of Allāh ﷺ said: *"The most beloved of people to Allāh are those who are most beneficial to them. And the most beloved of deeds to Allāh, the Mighty and Majestic, is joy that you bring to a Muslim, or that you relieve him of a burden, or pay off a debt for him, or drive away hunger from him. And for me to walk with my Muslim brother in his need is more beloved to me than to perform i'tikāf (seclusion for worship) in the mosque for a month. Whoever restrains his anger, Allāh will conceal his faults. Whoever suppresses his rage – even if he wished to vent it, he could – Allāh will fill his heart with satisfaction on the Day of Resurrection. Whoever walks with his Muslim brother in his need until he establishes it for him, Allāh will make his feet firm on the day when feet will slip. And indeed, bad character spoils deeds just as vinegar spoils honey."* (Reported by al-Ṭabarānī).
4. The Messenger of Allāh ﷺ said: *"The one who strives on behalf of the widow and the poor is like the mujāhid in the path of Allāh, or like the one who stands in prayer at night and fasts during the day."* (Agreed upon).
5. The Messenger of Allāh ﷺ said: *"I declare inviolable the right of the two weak ones: the orphan and the woman."* (Authenticated by al-Ḥākim).
6. The Messenger of Allāh ﷺ said: *"While a dog was circling a well, almost dying of thirst, a prostitute from the Children of Israel saw it. She took off her leather*

*sock, drew water for it with it, and gave it to drink. So she was forgiven because of that."* (Reported by al-Bukhārī).

7. The Messenger of Allāh ﷺ said: *"A Muslim is the brother of a Muslim; he does not betray him, nor lie to him, nor forsake him. Everything of a Muslim is sacred to another Muslim: his honor, his wealth, and his blood. Piety is here (pointing to his chest). It is sufficient evil for a man to despise his Muslim brother."* (Reported by al-Tirmidhī).
8. The Messenger of Allāh ﷺ said: *"A Muslim is the brother of a Muslim; he does not oppress him nor hand him over (to an enemy). Whoever is in need of his brother, Allāh will be in his need. Whoever relieves a Muslim of a burden, Allāh will relieve him of a burden from the burdens of the Day of Resurrection because of it. And whoever conceals (the faults of) a Muslim, Allāh will conceal him on the Day of Resurrection."* (Agreed upon).
9. The Messenger of Allāh ﷺ said: *"The most beloved of people to Allāh Almighty are those who are most beneficial to people. And the most beloved of deeds to Allāh, the Mighty and Majestic, is joy that you bring to a Muslim, or that you relieve him of a burden, or pay off a debt for him, or drive away hunger. And for me to walk with a brother in his need is more beloved to me than to perform i'tikāf in this mosque – meaning the mosque of Madīnah – for a month. Whoever restrains his anger, Allāh will conceal his faults. Whoever suppresses his rage – even if he wished to vent it, he could – Allāh will fill his heart with hope on the Day of Resurrection. Whoever walks with his brother in a need until it is met for him, Allāh will make his feet firm on the day when feet will slip. And indeed, bad character spoils deeds just as vinegar spoils honey."* (Reported by al-Ṭabarānī).

## **The Sanctity of the Wives of Mujāhidīn**

1. The Messenger of Allāh ﷺ said: *"Or is it that every time we set out in the path of Allāh, one of them stays behind, bleating like the bleating of a billy goat, granting one of them (a woman) a small amount of milk?!! By Allāh, I will not gain power over any one of them except that I will make an example of him."* (Reported by Aḥmad).
2. The Messenger of Allāh ﷺ said: *"The sanctity of the wives of the mujāhidīn to those who stay behind is like the sanctity of their own mothers. There is no man among those who stay behind who looks after the family of a man from the mujāhidīn and then betrays him concerning them, except that he will be made to stand before him on the Day of Resurrection, and it will be said to him: 'He looked after your family in your absence, so take from his good deeds whatever you wish.' He will then take from his deeds whatever he wishes. So what do you think (will be left for him)?"* (Reported by Muslim).

### **Types of Jihād**

1. The Messenger of Allāh ﷺ said: *"Satirize Quraysh, for it is more severe upon them than the shooting of arrows."* (Agreed upon).
2. The Messenger of Allāh ﷺ said: *"Satirize the polytheists, for the Holy Spirit (Jibrīl) is with you,"* he said this to Ḥassān. (Agreed upon).
3. The Messenger of Allāh ﷺ said: *"Indeed, one of the greatest forms of Jihād is a word of justice spoken to an unjust ruler."* (Reported by al-Tirmidhī).  
This is because one who engages in Jihād against the enemy alternates between hope and fear, whereas one who commands good to a ruler may expose himself to torment and sometimes death. Thus, it is superior due to

the predominance of fear. Furthermore, the injustice of a ruler affects a large multitude, so if one restrains him, he has brought benefit to many people, unlike killing a disbeliever.

A ruler (*sulṭān*) is one who possesses authority and coercive power.

4. The Messenger of Allāh ﷺ said: *"Indeed, the believer strives in Jihād with his sword and his tongue."* (Reported by Aḥmad).

Jihād with the tongue includes the fatwā (legal ruling) of scholars on the obligation of Jihād, especially when it opposes the whim of the ruler. Here, the fatwā becomes very difficult upon the soul, as it may cost the scholar his position or even his life. Therefore, only the truthful, knowledgeable, and practicing scholars should be consulted in matters of Jihād.

Ibn Taymiyyah said in *Fatāwā al-Kubrā* (Vol. 4, p. 185): "It is obligatory in matters of Jihād to consider the opinion of people of sound religion who have experience in worldly affairs, not those who are predominantly focused on the outward aspects of religion, so their opinion should not be taken, nor the opinion of religious people who have no experience in worldly affairs." This means that it is a condition for one who issues fatwās on matters of Jihād to be capable of sound deduction, sincere, and to know the nature of the battle and the conditions of its people.

5. The Messenger of Allāh ﷺ said: *"Strive against the polytheists with your wealth, your selves, and your tongues."* (Reported by Aḥmad).

When Jihād is mentioned without qualification, it refers to fighting the disbelievers with weapons until they embrace Islām or pay the jizyah (poll tax).

"With your wealth" means by equipping the warriors. "Your selves" means by fighting with weapons. "Your tongues" means by satirizing the disbelievers and being harsh with them. This does not contradict the general prohibition

against reviling the polytheists lest they revile the Muslims.

It is mentioned in the commentary: by threatening them with killing, capture, plunder, and other such things; by humiliating them and reviling them if it does not lead to Allāh Almighty being reviled; by supplicating against them for defeat and failure, and for the Muslims for victory and spoils; and by inciting people to military expeditions and the like.

And now, Jihād with the tongue also involves presenting Jihād in the clearest image, and repelling the media campaigns against it, such as the rabid campaigns we see against the Afghan Jihād. It involves preventing the distortion of Jihād, the character assassination of its figures, or the denigration of its symbols, and refuting the discouragers, obstructers, those who cause others to abandon support, and those who spread fear and dismay.

6. The Messenger of Allāh ﷺ said: *"One dirham has surpassed one hundred thousand dirhams: a man who had two dirhams took one of them and gave it in charity, and a man who had abundant wealth took from its breadth one hundred thousand and gave it in charity."* (Reported by al-Nasā'ī).

Ibn Taymiyyah was asked: If wealth is insufficient for both feeding the hungry and for Jihād, the abandonment of which would cause harm, we prioritize Jihād even if the hungry die, as in the issue of *tatarus* (disbelievers using some Muslims as human shields during combat), and this is even more fitting. For in that case, we kill them by our action, whereas here they die by the action of Allāh.

7. The Messenger of Allāh ﷺ said: *"Fight to protect your property until you secure your property or you are killed and become one of the martyrs of the Hereafter."* (Reported by Aḥmad).
8. The Messenger of Allāh ﷺ said: *"Whoever is approached for his property and is fought, and he fights back and is killed, he is a martyr."* (Reported by Ibn

Mājah).

Ibn Jarīr said: This is the clearest explanation and most evident proof of the permission for one whose property is unjustly sought to fight his oppressor, and an encouragement to do so, whoever he may be, because the station of martyrdom is great. Thus, fighting thieves and bandits is required, and abandoning it is abandoning the prohibition of evil. And there is no evil greater than killing a believer and unjustly taking his property.

9. The Messenger of Allāh ﷺ said: *"The likeness of the one who upholds the limits of Allāh and the one who violates them (and in a narration: transgresses them – and is lenient regarding them –) is like that of a people who drew lots for their places on a ship – at sea. Some of them got the upper part, and some of them got the lower and rougher part. Those who were in the lower part, when they wanted to draw water, had to pass by those above them – and they were annoyed by this. In another narration, those in the lower part would go up to draw water and pour it on those in the upper part. Those in the upper part said: 'We will not let you come up and annoy us.' So they (in the lower part) said: 'What if we make a hole in our portion and draw water from it without annoying those above us (and in a narration: and without passing by our companions and annoying them)?' So one of them took an axe and began to make a hole in the bottom of the ship. They came to him and said: 'What are you doing?' He said: 'You were annoyed by me, and water is necessary.' If they leave them to do what they want, they will all perish. And if they take them by their hands (restrain them), they will be saved, and all of them will be saved."*  
(Reported by al-Bukhārī).

10. The Messenger of Allāh ﷺ said to him: *"You will have for it seven hundred bridled she-camels in Paradise."* (Reported by Abū Nuʿaym).

11. The Messenger of Allāh ﷺ said: *"It is indeed good for a man to die defending his right."* (Reported by Aḥmad).

For he dies as a martyr, as mentioned in the preceding Ḥadīth. This is a martyr of the Hereafter. As for us, we treat him as an ordinary deceased person: we wash him, shroud him, and pray over him, meaning he has the reward of a martyr, with a difference between the two types of martyrdom and the two types of reward.

12. The Messenger of Allāh ﷺ said: *"Indeed, among my ummah are people who will be given rewards like the rewards of the first of them, for they will forbid evil."* (Reported by Aḥmad).

This means that Allāh will reward a group of Muslims who come later just as He rewards the Companions who supported Islām and established its society.

### **The Messenger of Allāh's ﷺ Definition of Jihād as Fighting**

13. 'Amr ibn 'Anbasah, may Allāh be pleased with him, said: A man asked: "O Messenger of Allāh, what is Islām?" He ﷺ said: *"That your heart submits, and that the Muslims are safe from your tongue and your hand."* He asked: "Which Islām is best?" He ﷺ said: *"Faith."* He asked: "And what is faith?" He ﷺ said: *"That you believe in Allāh, His angels, His Books, His Messengers, and the resurrection after death."* He asked: "Which faith is best?" He ﷺ said: *"Migration (Hijrah)."* He asked: "And what is migration?" He ﷺ said: *"That you abandon evil."* He asked: "Which migration is best?" He ﷺ said: *"Jihād."* He asked: "And what is Jihād?" He ﷺ said: *"That you fight the disbelievers when you meet them."* He asked: "Which Jihād is best?" He ﷺ said: *"One whose horse is hamstrung and whose blood is shed."* The Messenger of Allāh ﷺ said: *"Then there are two deeds which are the best of deeds, except for one who does the like*



*of them: an accepted Hajj or an 'Umrah."* (Reported by Aḥmad). End quote from *Al-Dhakhā'ir al-'Izām* (Vol. 1, pp. 252-276).

### **Justifications and Motives for Fighting**

From Abū Mūsā, may Allāh be pleased with him, who said: The Messenger of Allāh ﷺ was asked about a man who fights out of bravery, a man who fights for show, and a man who fights for reputation – which of these is in the path of Allāh? He ﷺ said: *"Whoever fights so that the word of Allāh is supreme, he is in the path of Allāh."* (Reported by the Five Imāms).

From Abū Hurayrah, may Allāh be pleased with him, who said: A man said: "O Messenger of Allāh, a man intends Jihād in the path of Allāh while also seeking some worldly gain." He ﷺ said: *"He has no reward."* He repeated this three times, and each time he ﷺ said: *"He has no reward."* (Reported by Abū Dāwūd).

### **Verses:**

1. *{And fight them until there is no fitnah and [until] the religion, all of it, is for Allāh}* (Al-Baqarah:193).
2. *{It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allāh dislike it}* (Al-Şaff:9).  
*{They want to extinguish the light of Allāh with their mouths, but Allāh will perfect His light, although the disbelievers dislike it}* (Al-Şaff:8).
3. *{And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner}* (Saba':28).
4. *{And We have not sent you, [O Muḥammad], except as a mercy to the worlds}* (Al-Anbiyā':107).

This religion came as a universal declaration for all humanity, announcing that its sphere of action is humankind – every human – on the earth – all the earth.

Therefore, Jihād is an imperative necessity that accompanies it whenever we wish to convey it to people or spread it throughout the regions of the world, because it will face major obstacles upon which the entity of Jāhiliyyah (pre-Islamic ignorance) is founded.

It will face formidable obstacles: political, social, economic, ethnic, and geographical. A religion that came to save humanity cannot stand idly by, conveying its message merely by tongue while leaving Jāhiliyyah with weapons and spears. This is because Jāhiliyyah itself will mobilize to protect its entity and uproot Islām from its foundations. *{They want to extinguish the light of Allāh with their mouths...}*.

Whether Jāhiliyyah mobilizes or not, Islām must set forth with its inherent movement, which is indispensable for the law of *tadāfu*‘ (repelling/mutual checking): *{And were it not for Allāh checking some people by means of others, the earth would have been corrupted, but Allāh is full of bounty to the worlds}* (Al-Baqarah:251).

The law of *tadāfu*‘ between truth and falsehood is what preserves a sound life; otherwise, life would stagnate and rot, and corruption would appear on land and sea because of what the hands of people have earned: *{If you do not do so, there will be fitnah on earth and great corruption}* (Al-Anfāl:73). This means that if loyalty among believers, Jihād, and migration in the path of Allāh do not occur, polytheism will pervade the earth.

The law of *tadāfu*‘ is the Islamic interpretation of history and events. Islām did not come to be merely the religion of the Arabian Peninsula, or the religion of the Arabs alone, and then subsequently remain confined within the corners of the Peninsula, defending its borders and protecting its peripheries. The Messenger of Allāh ﷺ was sent to the red and the black (all of humanity).

Jihād is a necessity for protecting religious rites, preserving acts of worship, and the places where they are performed: *{And were it not for Allāh checking some people by means of others, monasteries, churches, synagogues, and mosques in which the name of Allāh is much mentioned would have been demolished. And Allāh will surely support those who support Him...}* (Al-Ḥajj:40).

Thus, *tamkīn* (establishment) in the land is an imperative necessity and an obligatory duty for the protection of worship: *{Those who, if We give them authority in the land, establish prayer...}* (Al-Ḥajj:41).

The audacity of the enemies of Allāh reached the point where Atatürk announced the conversion of the Hagia Sophia mosque into a museum, banned the adhān (call to prayer) in Arabic, prohibited prayer in public, and imposed unveiling on every woman who dealt with the state or studied in its schools.

The arrogance of ‘Abd al-Ḥakīm ‘Āmir reached the extent that he distributed instructions to mosque preachers to refrain from speaking about the Pharaoh of Moses.

The conceit of the Nuṣayrī (Alawite) Ḥāfiẓ al-Asad, president of Syria, led him to declare the death penalty as punishment for anyone proven to be a member of the Muslim Brotherhood.

The disdain and mockery of values led one of them to establish nudist clubs, calling them "Zero in Morals"!

Jamāl Sālim, one of the aides of Egyptian President ‘Abd al-Nāṣir, declared his mockery of the Noble Qur’ān, asking Professor al-Huḍaybī to recite Al-Fātiḥah backwards.

Ḥamzah al-Basyūnī, ‘Abd al-Nāṣir's intelligence chief in Egypt, stated to those who sought refuge in Allāh during torture: "If Allāh Himself came, I would put Him in the cell!"

It is a laughable, deadly farce for someone to say that the function of Islām is to stand as a preacher to the likes of these, advising them with the tongue and having no concern for the spear, because *{There is no compulsion in religion}* (Al-Baqarah:256).

Islām must have clarification by the tongue, and the removal of barriers before its call by the spear.

Yes, there is no compulsion in religion after demolishing the obstacles that prevent Islām from reaching people, prevent people from entering this religion, and enslave them to other than the Lord of the worlds. Indeed, truth abhors geographical boundaries and is not content to be confined within narrow limits invented by geographers. Truth challenges sound human intellects and says to them: What is wrong with you that you say a particular issue is valid on this side of the mountain or river, but it is false if it crosses to that other shore?

The function of Islamic Jihād can be summarized in three points:

1. Spreading the Islamic call – this is the most important and its foundation.
2. Protecting Dār al-Islām (the Abode of Islām) which it establishes to be a launching point for its call and a safe haven for its ideology.
3. Rescuing the oppressed on earth.

*{And what is [the matter] with you that you fight not in the cause of Allāh and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city whose people are oppressors and make for us from Yourself a protector and make for us from Yourself a helper"?}* (Al-Nisā':75).

The value of the land itself is that it has no value or weight in the view of Islām unless the methodology of Allāh prevails in it, His Sharī'ah governs it, and His religion dominates it.

The martyr Sayyid Quṭb says: "Land is considered valuable in the Islamic methodology when it is a haven for the creed, a field for the methodology, an abode for Islām, and a launching point for the liberation of humankind. It is true that protecting Dār al-Islām is protection for the creed, the methodology, and the society in which the methodology prevails. However, it is not the ultimate goal, nor is its protection the final aim of the Islamic Jihād movement. Rather, it is the means for establishing the kingdom of Allāh therein, then for taking it as a base for launching towards the entire earth, and towards the human race which is the subject of this religion, and the earth is its vast domain."

Makkah – which includes the Ancient House and whose love was in his ﷺ heart – is left if it becomes barren, unable to sprout greenery or yield fruit. Jihād in Islām cannot be a defense of a piece of land, or of an ethnicity or nationality. It is a defense of the call and the creed which must encompass the entire earth, and of the religion which Allāh wills to make manifest over all others. It is the right of Islām to move forth proactively. Islām is not the creed of a nation nor the system of a homeland, but rather a divine methodology and a global system. It has the right to move to demolish the barriers between systems and conditions that shackle human freedom of choice.

Islām is a realistic religion that confronts corrupt perceptions and beliefs with clear verses, and counters the power of Jāhiliyyah and authority with strength, movement, and the spear.

Attention must be paid to some important points on the path of Jihād:

### **The Path to Jihād**

The path to Jihād for spreading the religion of Allāh throughout the regions of the world must begin with a clear call to pure Tawhīd, and to the clarification of "Lā ilāha illā Allāh" (There is no god but Allāh) in people's souls. This includes Tawhīd of Lordship (*Rubūbiyyah*) – knowledge and affirmation – and affirming Allāh's

uniqueness in His actions, by affirming His oneness in providing sustenance, determining lifespans, giving life and causing death, and in power.

Tawhīd of Names and Attributes (*al-Asmā' wa al-Ṣifāt*), whereby we affirm for Allāh the Most Beautiful Names and Lofty Attributes, without figurative interpretation (*ta'wīl*), negation (*ta'ṭīl*), anthropomorphism (*tashbīh*), or representation (*tamthīl*), as has been reported in the Book and the Sunnah. This is done without deriving new names for Allāh, the Mighty and Majestic. So, we do not say that Allāh is *Jābir* (Mender/Compeller) although His name is *al-Jabbār* (The Compeller), so we do not name someone 'Abd al-Jābir. Nor do we say, "O *Sātir* (Concealer)," because His attribute reported in the Sunnah is *al-Sittīr* (The Concealer).

This call is the sum of the call of the Messengers, peace and blessings of Allāh be upon them.

*{And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me."}* (Al-Anbiyā':25).

This call to Tawhīd begins from the very first moment by people gathering upon it. When a group of people gathers around it, sacrificing for its sake and living for the purpose of its elevation, the Jāhiliyyah around them mobilizes to crush it and crush them. Thus, the battle between truth and falsehood commences. Some people fall along the way, some are tried, some are martyred, and some endure, carrying the banner and the torch. These are the ones whom Allāh grants victory and establishes in the land, making them a screen and an instrument for the victory of His Sharī'ah.

*{[They continued] until, when the messengers despaired and were certain that they had been denied, there came to them Our victory, and We saved whom We willed. And Our punishment cannot be repelled from the people who are criminals}* (Yūsuf:110).

It is necessary to search for a suitable piece of land upon which the religion of Allāh can be established. Callers must focus their efforts and their Jihād upon it until Allāh grants them permission for victory and opens the way for them with dominance.

This land will be Dār al-Islām, a launching point for its call, a haven for its ideology, and a conducive environment for its growth. Therefore, it is essential to clarify the following points regarding this issue:

1. The silence of Jāhiliyyah regarding the truth and its truce with it is contrary to the Sunnah of Allāh in life and the opposite of His law of *tadāfu*<sup>ʿ</sup>. If there is silence, it is an incidental matter and for a limited time.

*{And never will the Jews or the Christians approve of you until you follow their religion. Say, "Indeed, the guidance of Allāh is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allāh no protector or helper}* (Al-Baqarah:210).

It is impossible for the soul to live for long in a corrupt society without moving to remove and change it.

2. The victory of Allāh does not descend except after prolonged affliction and severe trial.

*{Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allāh?" Unquestionably, the help of Allāh is near}* (Al-Baqarah:215).

Those who expect victory to descend upon them behind their desks while they are sitting on their chairs do not understand the Sunnah of Allāh in societies nor His law in calls to faith.

The Afghans have, to date, offered between one million and over one million two hundred thousand martyrs, and they have not yet achieved the victory of Allāh's religion, nor have they been able to establish His Sharīʿah in life.

3. Prolonged patience with the oppression of Jāhiliyyah, suppressing the ardent breaths from emerging from the depths, and sighs from relieving the chests –

I say that some may think prolonged patience is beneficial for the calls, but they do not know that it is lethal to souls. This is especially true if accompanied by severe panic, excessive caution bordering on obsession, and debilitating cowardice leading to slow, gradual death.

Zeal is first suppressed, then it withers, then it diminishes, then it dies. When it dies, the person transforms into a lifeless corpse that neither denounces evil nor recognizes good, or as it is stated in the Ḥadīth: *"His face never once reddened with anger for the sake of Allāh."*

Cowards see cowardice as intellect... And that is the deception of a base nature.

Prolonged patience with evils while you are engrossed in your lethal secrecy leads to daily habituation to the tyrannical Jāhiliyyah. Finally, it leads to a familiarity that distorts the natural disposition (*fiṭrah*) and reverses perception: *"How will you be when you see good as evil and evil as good?"* This familiarity that kills the Islamic sensibility in the heart is the disease that afflicts many silent callers. Moreover, it leads to disagreement among callers and the fragmentation of workers on this path. *"When the Children of Israel fell into disobedience, their scholars forbade them, but they did not desist. So they ate with them and drank with them, and Allāh struck the hearts of some of them against others, and He cursed them on the tongue of David and Jesus son of Mary."* Then he ﷺ recited the verse: {Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed} (Al-Mā'idah:78).

And he ﷺ said: *"Nay, by Allāh, you must enjoin good and forbid evil, and you must seize the hand of the oppressor, and you must compel him to the truth"*



*forcefully, and confine him to the truth strictly, or Allāh will strike the hearts of some of you against others and will curse you as He cursed them."*

Indeed, the matter has reached further than that, where one who is zealous for the sacred limits and proclaims the truth is labeled as reckless and impulsive, while the silent one is described as committed and balanced!

One of the callers said to me: "I stayed in an office for two years with another employee, and he did not know my orientation during that time." I said: "Then you did not speak a single word during those two years about the truth you carry within you!"

Consider if the Companions had acted as many of the secret callers do today, do you think Islām would have spread beyond the borders of Makkah?

If Bilāl had remained silent, if Yāsir and Sumayyah had prevaricated, if ‘Uthmān ibn Maẓ‘ūn had outwardly surrendered, and if Abū Bakr had accepted the condition of Ibn al-Dughunnah – who granted Abū Bakr protection on the condition that he not raise his voice in reciting the Qur’ān because his voice affected the youth of the Quraysh neighborhood – I say, if these individuals had remained silent in the face of the tyranny and despotism of Jāhiliyyah, Islām could not have emerged from the valley of Makkah and surpassed al-Ḥarūrā’.

Bilāl's finger pointing to the sky, while he was under severe torture, repeating: "One... One..." was an earthquake to disbelief from its depths and a shaking of the tree of Jāhiliyyah from its roots.

Calls do not triumph in their initial stages except by "the voice of the spirit," not by the voice of reason, as Mālik Bennabi says. The stage of reason is subsequent to the stage of "the voice of the spirit," which impels to sacrifice and motivates devotion.

The voice of reason says to Bilāl: "Deceive Umayyah ibn Khalaf, and tell him you are upon the religion of al-Lāt and al-‘Uzzā. Then at night, come to Muḥammad ﷺ, your true leader, your guide, and your pioneer, and tell him: 'I laughed at Umayyah and deceived him, so he counted me among his followers and left me alone.'"

But calls do not triumph with such cleverness and politics. They suffer setbacks and are shattered if there is no one to nourish them with blood and build them with skulls and limbs.

Callers have begun to repeat on their tongues: "This one is emotional," "This one is good-hearted," and "This one is impulsive," as if these qualities, upon which true Jihād is based, have become a disgrace and a blame in the eyes of those who do not know the ways of calls to faith.

Secrecy is necessary at the outset, caution is necessary along the path, and self-control is necessary during the journey. But secrecy in the call of the Messenger of Allāh ﷺ had a short duration, which it soon transcended to open proclamation. Caution is necessary with mobilization – *{Take your precautions and go forth}* (Al-Nisā’<sup>3</sup>:71) – not the caution that leads to paralysis, panic, and death.

And self-control during the journey is not about concealing the creed or obscuring the principle; this is something from which none of the Companions restrained themselves.

Presenting the call and making the religion public was the practice of every Muslim after the revelation of Allāh Almighty's words: *{Arise and warn}* (Al-

Muddaththir:2). Patience has its limits, and silence has its extent, otherwise it distorts the natural disposition and kills zeal.

4. The battle against Jāhiliyyah with weapons and spears is not possible unless it is preceded by the battle of clarification and the tongue. And sacrificing oneself and giving one's soul on the battlefield does not occur except after expending time and wealth.

Those who are unable to walk a few meters will perish if they try to cover miles.

Those who wait for a handful of officers to establish for them the religion of Allāh on earth while they issue orders to them amidst playing with their children and wives, and being preoccupied with counting money and registering properties – these people think that establishing societies, changing souls, individuals, and hearts, and building and refining spirits can be achieved with such ease and at such a cheap price of sacrifice!

5. The battle and Jihād in the path of Allāh are what distinguish leaders and bring forth men through sacrifices. The status of Abū Bakr among the Muslims, such that his election was by near consensus, did not come by chance or arbitrarily. Rather, events highlighted Abū Bakr, sacrifices distinguished him, and stances, trials, and tribulations elevated him. That is why ‘Umar said on the day of Tabūk, after he had brought half of his wealth and saw that Abū Bakr had brought all of his wealth, and said to the Messenger of Allāh ﷺ when he asked him: *"What have you left for your family?"* He replied: *"I have left them Allāh and His Messenger!"* At that moment, ‘Umar said: "I never competed with Abū Bakr in any matter except that Abū Bakr surpassed me." Abū Bakr did not need an election campaign, nor to be part of a list of candidates, because his stature had already become prominent during the journey and along the path. He no longer needed to buy

consciences with money, nor to mislead souls with the glitter of media and the polishing of deeds.

Stagnant societies are like stagnant water; only scum, algae, and lichens float on them. Thus, the leadership of stagnant societies that do not mobilize for fighting floats up, rotten and corrupt. As for the Jihād-striving society, it is like flowing water and a running river; it refuses to carry scum or to have filth float on its surface.

How can I equate an ordinary person, a merchant or a wealthy man, who comes from Saudi Arabia or the oil-producing countries to offer his wealth with his own hand, and give his zakāh himself to the mujāhidīn and inquires about their conditions – how can I equate him with a caller who comes to Pakistan to take an exam in one of its universities, and stays for a month or two waiting for the date of his master's thesis defense, or for his university registration to be considered, without dedicating even a week to the mujāhidīn?

I say to myself: This caller no longer has any burning concern for this religion in his soul, nor any zeal that would drive him to care about the affairs of the Muslims. My heart cannot believe that this person is one of the callers. Indeed, that ordinary person is far better than this caller whose time has been prolonged, so his heart has hardened. I hope he is not among the defiantly disobedient, for *"Whoever does not care about the affairs of the Muslims is not one of them."* End quote from *Al-Dhakhā'ir al-'Izām* (Vol. 1, pp. 653-657).

This concludes the words of our Shaykh, the martyr, may Allāh honor his resting place and gather us with him in the highest companionship in 'Ilīyyīn, with the

Prophets, the truthful, the martyrs, and the righteous. And excellent are those as companions.

# **Warnings and Glad Tidings**

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## **Counsels, Responses, and Glad Tidings**

### **Firstly: Counsels and Warnings:**

1. Beware of neglecting to constantly monitor your intentions, sincerity, and self-accountability.
2. Beware of neglecting to instill the Jihādī creed in its details into the hearts and minds of the mujāhidīn.
3. Beware of neglecting comprehensive cultivation, especially in matters of worship according to the Sharīʿah, and ethical conduct.
4. Beware of wrongly declaring Muslims to be unbelievers, and beware of rushing to declare specific individuals as unbelievers.
5. Beware of confusing the domains of Jihād with weapons and spears with the domains of Jihād with proof and clarification.
6. Beware of confronting the scholars of the ruler and the misguided leaders of the Awakening without proof and clear evidence.
7. Beware of not exercising extreme caution regarding the blood of Muslims while fighting unbelievers and apostates.
8. Beware of neglecting the rulings of Jihād, its etiquettes, and the ethics of Islām towards friend and foe.
9. Beware of anything that would cause the resistance and the mujāhidīn to lose the public opinion of Muslims.
10. Beware of targeting neutrals in this confrontation, even if they are unbelievers.

11. Beware of transforming the detachments of the Resistance Call into centralized, hierarchical organizations.
12. Beware of any detachment of the Resistance Call issuing policy or media statements in the name of the Global Islamic Resistance Call. This is solely for the Central Guidance Office.
13. Beware of affiliating with the institutions of the occupation or the ruling tyrants who govern by other than what Allāh has revealed, under the pretext of serving the interest of the call and resisting the occupation or tyrants.
14. Beware of overt Jihād concentrated on open fronts or in specific areas, except out of necessity, unless America's military power collapses and its hegemony, especially air dominance, ends.
15. Beware of laxity in the security of communications of all kinds: telephone, wireless, and internet.
16. Beware of loving rumors and divulging secrets, and neglecting the motto: "Knowledge according to need."
17. Beware of abandoning the obligation of fighting and deceiving oneself by merely inciting others to it.
18. Beware of preoccupation with polemics and intellectual battles with Muslims, especially outside the sphere of confrontation.
19. And upon you is the fear of Allāh Almighty in secret and in public, for the best provision is piety. And upon you is to have excellent reliance upon Him and to resort to Him. Do not abandon remembrance, for it is a protective shield and a means for Allāh's company. Do not forget the weapon of supplication, for it is our sharpest weapon and the essence of worship. Know that what Allāh wills,

occurs, and what He does not will, does not occur. And there is no might nor power except with Allāh, the Most High, the Most Great.

## **Secondly: Foreseeing the Future and Textual and Factual Glad Tidings:**

As we conclude this book with its final chapter, we attempt to discern the causes of victory and trace the glad tidings that herald our inevitable triumph over our enemies, as successively conveyed in the book of Allāh Almighty and in the Ḥadīth of the truthful, the confirmed, peace and blessings be upon him. This is also indicated by political realities and conditions in the lands of Muslims and their unbelieving enemies alike. We begin with evidence from reality and conclude by foreseeing the future through Prophetic Ḥadīth and noble reports concerning the news of the End Times – which has cast its shadow upon us – and the accounts of great battles, tribulations, and signs of the Hour's approach.

Sheikh ‘Abdullāh ‘Azzām stated under the heading:

### **Glad Tidings of Islām’s Victory:**

#### **Empirical Evidence for the Collapse of Western Civilization:**

Western man assumed leadership of humanity after a fierce battle with the Church, and after paying a heavy price to break the tight shackles with which it had bound him. He saw with his own eyes the flower of Europe's societies being burned in public streets by the ecclesiastical inquisition courts. Thus, he grew resentful of the Church and its god, shook off the accumulated dust of centuries, and set forth, unswerving, accepting no tutelage from religion or party, unwilling to believe in anything that would tie his hands or restrict his mind. He fought against religious thought and the unseen.

However, the spiritual hunger that was somewhat satisfied by this Western man's attendance at church, his belief in the afterlife, and his encounters with clergymen, this hunger was no longer satiated after Western man disbelieved in the Church and

its men. A huge spiritual vacuum resulted. Europe tried to establish reason as a god to fill this terrible psychological void, erecting a statue to the god of reason in a French city – the image of the most beautiful woman in Paris. It pushed forward figures like Hegel and Nietzsche to fill the void through the "idealistic rational" school of thought, but to no avail.

Then came Comte to install nature as a god in place of the Church, but the result of his attempt was no different from previous ones. Finally, Marx came to establish economics as a god to fill the vacuum, interpret history, and analyze the course of the human race. All these attempts met with abject failure.

Leopold Flam Dans, in his book *Man and the Tragic, Torn Conscience*, says: "Man belonging to our age believes in nothing, does not think, or has not yet thought, but he knows a lot... The end of Christianity also constitutes the end of other ideologies like Marxism, which is therefore undergoing a deep crisis. This crisis is by no means a sign of life, but a sign of death."

The thinker Lamennais says: "The entire human race is rapidly marching towards destruction... It is in its final throes, like a poor wounded man for whom no cure is hoped. The abundance of errors in our civilization is dragging it to its doom." Hence, the reason for the collapse of Western civilization is clear and simple: it was established without religion, and it cast its Lord behind its back.

*{And he whom Allāh sends astray - for him there is no guide. For them is punishment in the life of this world, and the punishment of the Hereafter is more severe. And they have from Allāh no protector.}* (Ar-Ra'd:33-34)

The French philosopher Bergson says: "The separation of religion from science is an inevitable annihilation for both." Bernard Shaw says: "I have always known that civilization needs a religion, and that its life or death depends on it." Similarly, the English writer Colin Wilson, in his book *The Outsider* (meaning the rebel), put his finger on the disease, saying: "St. Paul's solution is considered unacceptable for a

civilization in the mid-twentieth century, a civilization with high mechanical development spanning three centuries, accompanied by a great void that civilization does not know how to spend" – meaning, to fill. (Al-Dhakā'ir al-ʿIzām, vol. 1, p. 756).

Alexis Carrel, in his book *Man, The Unknown*, says: "The anxiety and worries suffered by the inhabitants of modern cities are generated by their political, economic, and social systems. The environment that science has created for man does not suit him because it was established without regard for man himself."

Bertrand Russell adds concerning human misery: "The animals of our world are overwhelmed with joy and happiness, while humans were more deserving of this happiness than animals, but they are deprived of its blessing in the modern world.

Today, this blessing and happiness have become impossible." MacNeil says:

"Western civilization is in the final stage of its life, resembling a beast whose ferocity has reached its peak in violating what is moral, and whose aggression – against the heritage of a\_n\_cestors and everything sacred and forbidden – has reached its climax. Then it plunged its claws into its own entrails, tore them out, and began to chew and masticate them between its jaws with utmost rage and vindictiveness."

The spiritual emptiness and void in Western life, the absence of a great purpose for human endeavor, and the denial of the God to whom one turns in times of hardship and sorrow – all these have led the West to a painful destiny and a sad, grievous end.

It is misery, internal disintegration, nervous tension, fear, and the haunting specter of war dominating imaginations. It is an escape from life to alcohol, then to drugs, and finally, this wretched, miserable life must be ended by suicide, which is a public declaration that the misery in the soul has become unbearable, as did Jacob Marino, Ernest Hemingway, Nietzsche, and others. (Al-Dhakā'ir al-ʿIzām, vol. 1, p. 758).

### **The Tragedy of Western Thought:**

One who follows Western writers, especially avant-garde writers or pioneers of the theater of the absurd from among the existentialists, sees wonders of anxiety and distress through their lines, which reek of pain and are wrung with sorrow.

Despair, anxiety, sorrow, pain, boredom, absurdity, disintegration, tragedy, and misery – these terms are hardly absent from a single page of these writers. Read, if you wish, the French writer Camus in his plays: *The Rebel*, *The Misunderstanding*, *State of Siege*. Camus says: "We should believe in nothing in this world except wine, which is death to the world. Destroy everything; we must abolish everything. Abolition and overthrow are my gospel." The American Arthur Miller says in his play *After the Fall*: "The most innocent place in my country is the mental hospital, and perfect innocence is madness." The French writer Salacrou says: "The gods have no work but to trifle with human wreckage."

Read also, if you wish, the plays of the Frenchman Jean-Paul Sartre: *No Exit*, *The Dead without Burial*, *Dirty Hands*, *The Respectful Prostitute*, *The Condemned of Altona*. Read his books: *The Death of the Soul*, *The Age of Reason*, *The Flies*. (Al-Dhakā'ir al-ʿIzām, vol. 1, p. 758).

The Frenchman Ionesco says: "Reality is an unbearable, painful nightmare." Peruse his book: *Killer Without Cause*. Death is the problem of problems in the view of Western writers. Death evokes terror because it is a terrible event in itself. Indeed, it renders all preceding life absurd and ridiculous, as Samuel Beckett says in his book *Happy Days*. Thus, despair, absurdity, pain, and anxiety are the hallmark of Western life.

Heidegger believes that true life lies in despair, while Sartre believes that true life lies beyond despair. Sartre even says: "Man is, in his essence, anxiety."

As for Nietzsche, the German philosopher, he sees man as torn between submission and rebellion; his existence is a rupture and a negation, an absurd world. He finds

salvation only in madness, which delivers him from his present misery. Nietzsche believes that despair and anxiety are permanent conditions for human greatness.

As for Kierkegaard, the pioneer of existential philosophy, he says: Existence means that we inevitably suffer despair and anxiety, and whoever chooses despair chooses himself in his eternal value. Thus, we find that he attempted suicide repeatedly.

Consciousness always appears in the form of anxiety, and despair is the limit to which it leads. Deadly melancholy remained with Kierkegaard until death. One of his books is titled *Fear and Trembling*, and a research paper of his is titled *Despair or Sickness Unto Death*.

These are the main features of the world today, which are clearly embodied in the works of great writers and litterateurs: chaos gripping the world, scattering whatever remains of order and striving to tear apart the remaining spiderwebs of Western values. Man today sees this tragic, chaotic hurricane engulfing humanity, destroying its entity, and crushing its humaneness. A tyrannical, overwhelming mechanism has turned man into a machine, crushing all experiences of the spirit and conscience. A deaf collectivism has eliminated every ambition for individuality, genius, excellence, and creativity. There is a terrible imbalance between matter and spirit, a distressing Western isolation in the face of a deaf world unresponsive to its pleas, and a collapse and downfall in all political, social, and military systems that hold the reins of the world today, in addition to global fear of destruction, wars, atomic bombs, and a Machiavellianism that sacrifices all morality and values for the sake of interest.

The words of the English writer Osborne in his play *The Entertainer* are the best expression of the state of Western man: "We are exhausted, lost deadbeats. We are drunken madmen. We are fools. We are insignificant." (Al-Dhakā'ir al-'Izām, vol. 1, p. 759).

### **Allāh's Law in Societies:**

Allāh's law for human life neither fails nor errs, and Allāh's law for man neither falters nor deceives. *{And whatever misfortune befalls you, it is because of what your hands have earned}* (Ash-Shūrā:30). Calamities result from deviation from Allāh's path.

Sins are calamities and pains. *{So when they forgot what they had been reminded of, We opened to them the doors of every [good] thing until, when they rejoiced in that which they were given, We seized them suddenly, and they were [then] in despair. So the people who wrongdoing were eliminated. And praise to Allāh, Lord of the worlds.}* (Muḥammad:38).

These are three stages that Europe has passed through, and all materialistic, secular civilizations pass through:

1. Fleeing from Allāh.
2. The opening of the doors of everything to them: production and creativity in one or many aspects.
3. The stage of atrophy, decay, and then replacement. (Al-Dhakā'ir al-'Izām, vol. 1, p. 759).

The words of freedom, democracy, and national interest used to stir the feelings of the masses in Europe, and armies marched to colonize peoples and drain their resources and blood.

Then came the First and Second World Wars, and Europe lost about sixty million of its finest youth on the battlefields. The war ended, and the youth lost every value they had clung to. These words ended; life no longer had any meaning. The Jazz Age began around 1920. The youth replaced the rivers of blood shed in the war with rivers of wine, which became their only escape from empty anxiety. The youth rushed to enjoy and satisfy their bestial sexual urges and animalistic frenzy. Society



became desperately in need of hospitals for dreadful venereal diseases, and in need of psychology and hospitals for nervous and mental illnesses.

### **Calamities of the Spiritual Void:**

We see that the spiritual void and emptiness have produced the following:

1. Indulgence in alcoholic beverages.
2. Addiction to drugs.
3. Nervous and mental illnesses.
4. Rebellion and non-belonging to civilization.
5. Crimes.
6. Sexual frenzy and venereal diseases.
7. Suicide.

Here are some astounding figures about the diseases of civilization:

1. In America (in the 1940s), the number of alcohol addicts annually was 42 million.
2. Those who used drugs (in 1975) constituted 19% of the American population. Those who used drugs (in 1978) constituted 49% of the American population.
3. The number of patients in mental hospitals in the United States is 750,000, occupying 55% of all hospital beds. The number of those exempted by the U.S. Armed Forces in World War II due to psychological and mental disorders was 43% of the total, which equaled 980,000. The number of those who failed military service examinations was 960,000.

As for Sweden: It is one of the most advanced countries in the world in terms of per capita income and social security, yet it has the highest rate of psychological and mental illnesses. The percentage of mentally, nervously,

and psychologically ill people is 25% of Sweden's population! The state spends 30% of its budget on their treatment. The percentage of employees who leave their jobs due to these illnesses equals 50% of all those who leave employment.

4. As for rebellion, what we witness of phenomena like the Beatles and Hippies suffices.
5. As for crimes, in America, according to its official statistics, there were *110,257* crimes in 1975.
6. As for sex, its diseases, and its frenzy, one can speak endlessly. In New York, there were 120,829 abortions in 1974, a rate of 1,138 abortions per 1,000 live births, and 67% of those who had abortions were unmarried. In New York, there are 1,200,000 homosexuals. A survey of homosexuals of both sexes was conducted at the University of Los Angeles, California, and the percentage was 84%. The number of hospitals designated for venereal diseases in the United States was 652, exceeding all hospitals for all diseases except tuberculosis.

Mawdūdī, may Allāh have mercy on him, quoted from the Encyclopaedia Britannica that in the 1940s, 90% of American youth were infected with syphilis. I used to keep in my pocket a picture of an American youth, twenty-one years old, who married his grandmother, aged seventy-seven. The church in a village near Los Angeles performed their marriage ceremony!

President Kennedy stated in 1962 that 85.7% of the youth applying for military service were unfit because the desires in which they were immersed had corrupted their medical and psychological fitness.

America's future is in danger because its youth are dissolute, debauched, and drowned in desires, which will render them incapable of carrying out the tasks entrusted to them.

## **The Collapse in the Communist East:**

As for the atheist Communist East, one can speak endlessly regarding:

1. Suppression of freedoms, muzzling of mouths, counting of breaths, surveillance devices in homes, and human misery caught between the jaws of hunger and terrorism.
2. Economic collapse and lack of provisions in the markets, despite all the people's blood and sweat pouring into the pockets of the ruling clique. The former Soviet Union used to import 15.8 million tons of wheat annually from America. The former Soviet Union used to import 1,508 million tons of wheat annually from America. In Romania, the budget deficit in 1967 was 215 million pound sterling, and worker productivity in Romania was 33%-50% of that of Italian and French workers. The result of the referendum conducted by Dubček, Secretary of the Communist Party in Czechoslovakia, was that 90% of the people favored abolishing the Communist Party from government because the party was: selfish, cowardly, and its members had bad consciences. After Lenin's decrees in 1917 to subordinate agricultural, industrial, and commercial properties, institutions, banks, workers, and their committees, a major economic deterioration occurred, where production collapsed to 20% of what it had been, and the currency reached 1% of its pre-revolution value.
3. Brain drain and flight of intellects, despite the Iron Curtain imposed on the people and depriving individuals even of passports.
4. The misery suffered by workers and all classes except the custodians of the Communist Party and their senior magnates who monopolize power and wealth, while the rest of the nation is deprived of a simple, ordinary life. This led the people of misery and the lost nation in communist societies to turn to

alcohol with a strange voracity unprecedented in history, as a way to soothe their sorrows and forget their worries and wretchedness.

The tree of materialism, with its Western utilitarian secular branch and its Eastern atheistic branch, is eroding today, and decay is gnawing at it from every side and part of its being.

The rot began from its earliest days because it was built on no foundation, constructed without guidance. Its Western planter wanted to defy its nature and innate disposition, thinking he could change its hue by planting it without irrigation. He wanted to plant bananas in Eskimo lands, and pine and apples at the equator, but he failed abjectly. His efforts and toil went to waste, and his labor became scattered dust because he challenged the will of Allāh and His law, and was thus vanquished.

The Westerner planted his civilization far from Allāh, suffocating the spirit within it from the first moment. So it turned out dead, without spirit; materialistic, without life; with no blood flowing in its veins.

Western civilization was born with a paralyzed brain, and the Westerner thought he could cure this paralysis. But as time advanced and days passed, the paralysis became apparent in its limbs and the defect in all its parts.

I perceive the withering in both branches of civilization (Western and Eastern), but I see that the atrophy and yellowing in the Eastern branch are more severe and extensive. This is with my assertion – and Allāh knows best – that the tree, with its branches, will wither, and the time of its final fall is not far, because it is the Sunnah of Allāh. *{And We had already destroyed generations before you when they wronged}* (Yūnus:13). *{Indeed, Allāh does not amend the work of corrupters}* (Yūnus:81).

The Sunnah of Allāh and His law proceed upon every civilization. The law runs through societies, life, and living beings: *{Due to arrogance in the land and plotting of evil; but the evil plot does not encompass except its own people. Then do they await*

*except the way [i.e., fate] of the former peoples? But you will never find in the way [i.e., established course] of Allāh any change, and you will never find in the way of Allāh any alteration.} (Fāṭir:43).*

Western man became arrogant in the land and exalted himself, plotted evil, and manifested corruption in the lands. So he reaped the harvest of what his hands had sown. *{But the evil plot does not encompass except its own people}.*

He reaped thorns and misery, anxiety and tribulation. From the seeds of doubt, he harvested thorns. From the seeds of abandoning Allāh, he produced regret and loss, pain and ruin, perdition, confusion, and suicide.

I say: I perceive the withering in the Eastern branch to be more severe, even though it is younger in age. I see it twisting upon itself, rapidly declining, and losing the remainder of its life moment by moment. Therefore, I expect the collapse of Communism – the Eastern branch – to be faster, and Allāh knows best. This is because the remaining breezes of freedom in the Western branch, the remaining pens that still criticize and warn, the remaining minds that were not placed within the iron collar, still point to the terrible end. The remaining muzzled mouths still cry out and warn of the deadly abyss into which humanity will fall.

So Europe, in both its parts, is now in a phase of replacement and change. But who is nominated to inherit Western man in leading humanity? And what civilization is this that will advance, by its Lord's permission, to save mankind? It is Islām, the religion of Allāh which He has approved for people as a path and a leader. *{This day I have perfected for you your religion and completed My favor upon you and have approved for you Islām as religion.} (Al-Mā'idah:3). {And whoever holds firmly to Allāh has [indeed] been guided to a straight path.} (Āl 'Imrān:101).*

Spengler says: "Civilization has astronomical cycles; it sets here to rise there. A new civilization is about to rise in the most magnificent form; it is the civilization of Islām, which possesses the strongest, pure, universal spiritual power."

There are texts in the Qur'ān and Sunnah that support this conclusion and affirm this truth. (Al-Dhakā'ir al-'Izām, vol. 1, p. 760).

### **Textual Glad Tidings Announcing the Victory of Islām and Muslims in the Qur'ān and Sunnah:**

There are many texts that reassure the soul and signal that Islām will advance to save all of humanity, Allāh willing.

#### **A. In the Noble Qur'ān:** (Al-Dhakā'ir al-'Izām, vol. 1, p. 760).

1. *{They want to extinguish the light of Allāh with their mouths, but Allāh refuses except to perfect His light, although the unbelievers dislike it. It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allāh dislike it.}* (At-Tawbah:32-33).

Al-Shāfi'ī said: "Allāh will surely make His religion prevail over all religions until Allāh alone is worshipped by it, and that is when Allāh wills." So, Allāh willing, this religion must encompass the earth to prevail over all religion. This light must dispel the darkness of ignorance that has covered the earth. There is nothing else, because it is the religion of Allāh that satisfies the soul, harmonizes with the innate nature, brings comfort to the self, and settles the conscience. As Allāh, Exalted and Majestic, has shown in the justifications for its sovereignty and spread, it is guidance and the religion of truth. Therefore, it is no wonder that truth is firm and falsehood is perishing.

*{Rather, We hurl the truth against falsehood, and it destroys it, and thereupon it is [seen to be] perishing. And for you is woe from that which you describe.}* (Al-Anbiyā':18).

2. Truth is inherent in the earth and the soul, while falsehood is an intruding appendage in the earth and the soul as well.

*{Have you not considered how Allāh presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? It produces its fruit all the time, by permission of its Lord. And Allāh presents examples for the people that perhaps they will be reminded. And the example of a bad word is like a bad tree, uprooted from the surface of the earth, not having any stability.}* (Ibrāhīm:24-25).

3. Truth is beneficial and endures, while falsehood is vanishing foam. *{He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus Allāh presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus Allāh presents examples.}* (Ar-Ra'd:17).

**B. As for the Prophetic Glad Tidings, they are numerous, and here are some of them:**

1. Thawbān (may Allāh be pleased with him) narrated: The Messenger of Allāh (peace be upon him) said: *"Indeed, Allāh gathered the earth for me, and I saw its easts and its wests. And indeed, the dominion of my ummah (nation) will reach what was gathered for me from it."* (Reported by al-Tirmidhī).
2. The Prophet (peace be upon him) said: *"This matter [Islām] will certainly reach what the night and day reach. Allāh will not leave a house of mud bricks or a tent of camel hair but He will cause this religion to enter it, with the honor of an honored one or the humiliation of a humiliated one: honor by which Allāh honors Islām, and humiliation by which Allāh humiliates unbelief."* (Reported by Aḥmad).

3. Narrated Abū Qabīl: "We were with ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ when he was asked which of the two cities would be conquered first, Constantinople or Rome? ‘Abdullāh called for a chest of his that had rings. He said: He took out a book from it. Then ‘Abdullāh said: While we were around the Messenger of Allāh (peace be upon him) writing, the Messenger of Allāh (peace be upon him) was asked which of the two cities would be conquered first, Constantinople or Rome? The Messenger of Allāh (peace be upon him) said: *"The city of Heraclius will be conquered first,"* meaning Constantinople." (Reported by Aḥmad).
4. The Prophet (peace be upon him) said: *"Prophethood will remain among you for as long as Allāh wills it to remain, then Allāh will raise it when He wills to raise it. Then there will be a biting monarchy, and it will remain for as long as Allāh wills it to remain, then Allāh will raise it when He wills to raise it. Then there will be a tyrannical monarchy, and it will remain for as long as Allāh wills it to remain, then He will raise it when He wills to raise it. Then there will be a caliphate upon the prophetic methodology." Then he fell silent.*

These Ḥadīth reassure the heart that this religion will return to save tormented humanity, take it by the hand from the deep abyss to the lofty ascent, purify it, comfort it, and restore to it its lost humanity. Man will find himself reborn, tasting happiness and tranquility, and feeling that he is a noble creature, Allāh willing. There is a Ḥadīth reported by al-Bazzār with an authentic chain, similar in wording to the fourth Ḥadīth: *"Indeed, the beginning of your religion was prophethood and mercy, which will remain among you for as long as Allāh wills it to remain, then Allāh, Exalted and Majestic, will raise it. Then there will be a biting monarchy among you for as long as Allāh wills it to remain, then Allāh, Exalted and Majestic, will raise it. Then there will be a caliphate upon the prophetic methodology, acting among the people according to the Sunnah of the Prophet. Islām will cast its anchor firmly in the earth.*



*The inhabitants of heaven and the inhabitants of earth will be pleased with it. The sky will not withhold any of its raindrops but will pour them down abundantly, and the earth will not withhold any of its plants and blessings but will bring them forth."*

There are many authentic Ḥadīth indicating the end of the Jews in Palestine, and that the army that will fight them will be a Muslim army, to the extent that trees and stones will say: *"O Muslim, O servant of Allāh, there is a Jew behind me, so kill him."*

In the narration of al-Bazzār, whose narrators are trustworthy, men of the Ṣaḥīḥ, as mentioned in Majma' al-Zawā'id by al-Haythamī in the seventh volume: *"You will be east of the river, and they will be west of it."* The narrator of the Ḥadīth comments: *"We did not know where Jordan was on the earth back then."*

This means that the region before the decisive battle must be ruled by Islām, and Islām must dominate the soldier, the commander, the ruler, and the ruled, evidenced by the fact that trees and stones will call out: *"O Muslim, there is a Jew behind me, so kill him."*

Narrations have come indicating that the return of Muslims to Allāh, their submission to His law, and their Jihād in His cause, will occur when tribulations begin in the blessed land, where the Muslim community will be, and where the encampment of the Muslims will be established.

In the narration of Imām Aḥmad and Abū Dāwūd: *"A group of my ummah will continue to be manifest upon the truth, vanquishing their enemy. Those who oppose them or the hardships that afflict them will not harm them, until the command of Allāh comes while they are in that state." They asked, "O Messenger of Allāh, where are they?" He said, "In Bayt al-Maqdis (Jerusalem) and the environs of Bayt al-Maqdis."* Part of the Ḥadīth is in the two Ṣaḥīḥs, and the rest of the Ḥadīth came through numerous narrations outside the two Ṣaḥīḥs.

Al-Bayhaqī included a chapter in his Sunan titled: "Chapter on the Manifestation of the Prophet's Religion (peace be upon him) over all other religions" (vol. 9, p. 177). Sheikh Sa'īd Ḥawwā said: "This religion will be victorious, and it must launch from a solid land upon which this religion is represented as a living reality. This land, which represents northern Afghanistan along with Eastern and Western Turkistan, is named 'Turan.' It produced the Turks who ruled the Islamic world for five centuries with Islām. From the land of Afghanistan emerged Maḥmūd al-Ghaznawī, who ruled India and destroyed Somnath. From it emerged Aḥmad Shāh Bābā, who ruled eastern Iran, Afghanistan, and India."

So, will the change begin from Palestine and the blessed land (Bilād al-Shām)? Or will it begin from Khorasan (Afghanistan)? This is in the knowledge of the All-Knowing, the Wise.

The torn and tormented West has cries of distress, and its remaining finger above the water's surface before the imminent drowning beseeches the East to come forward with its religion to save it.

The Russian novelist Solzhenitsyn says: "The only way towards correcting the deviated materialistic path of contemporary Western man is for man to return to faith in a power that dominates human destiny, which defines for him his moral and social values and responsibilities, as well as faith in the existence of high, objective moral values that are comprehensive for all humans, and which transcend all considerations of individual freedom that knows no bounds."

Do you not see with me that Solzhenitsyn is indicating to us that we should present him with this divine Sharī'ah that will save him, even against his will, and drag him to happiness, whether he likes it or not?

And here is the French thinker DéPaquitier, nominating Islām as the sole savior of humanity, saying: "The West has never known Islām. Since the advent of Islām, the West has adopted a hostile stance towards it and has not ceased to slander and

denounce it to find justifications for fighting it. This distortion has resulted in crude notions about Islām becoming entrenched in the Western mentality. There is no doubt that Islām is the monotheism (Tawhīd) that the contemporary world needs to rid itself of the labyrinths of contemporary materialistic civilization, which, if it continues, must end in the destruction of man." (Al-Dhakā'ir al-'Izām, vol. 1, p. 765).

### **How Today Resembles Yesterday:**

The religion of Allāh is being fought in its own lands, and battles are waged against it known to the common and the elite. The callers to Allāh are displaced, imprisoned, killed, and shackled by their own kinsmen who speak their language and are of their own skin.

But the West fears the future of this religion – the West in both its Crusader and Eastern atheistic parts. Add to this the terrifying fear from which the limbs of global Zionism tremble due to the Islamic current in the region. It warns, cautions, screams, and plans to confront the approaching Islamic tide.

Ben-Gurion says: "We do not fear the socialisms, nationalisms, or monarchies in the region. We only fear Islām, this giant that has slept for a long time and has begun to stir in the region. I fear that a new Muḥammad will appear in the region."

Gibb says in his book *Whither Islām?*: "Islamic movements usually develop with astonishing, amazing speed. They erupt suddenly before observers discern from their signs anything that would cause them to be suspicious of their matter. Islamic movements lack nothing but leadership and the appearance of a Saladin." (Al-Dhakā'ir al-'Izām, vol. 1, p. 767).

### **Factual Glad Tidings in Real Life:**

The latter half of the twentieth century is characterized by a humble, devout return to Allāh. A return of souls thirsting for the irrigation of this religion, a return of those

who despaired of all earthly systems, for man has become desperate with all human experiments.

Capitalism with its democracy has failed, liberalism with its branches has collapsed. Man has disbelieved in all that Western philosophers have presented. Nature could not fill the void left by the religion of the Church after it was met with stubbornness and hostility. Marx did not succeed in solving the riddle of man, nor did he satisfy his hunger to know his secrets, intricacies, and depths.

All systems have fallen because they clashed with human nature.

Man has disbelieved in philosophy and its philosophers, in opinions and their thinkers. Western and Eastern man has lost any goal to which he can cling in life. Humans no longer have a higher ideal to which they can adhere and for which they can strive. The Westerner no longer repeats "O Allāh" on his tongue during his crises and calamities, nor does he resort to a god, a church, or Christ, so misery has accumulated in his heart.

Hence, this bewildered, desperate, anxious man who has no goal, does not know why he lives. As came in a survey in America in response to the question: "What is your goal in life?" 80% answered: "I don't know." 20% said: "To accumulate wealth."

From here, thinkers in the West began to call for a return to religion. A survey by the Italian Communist Party showed that 70% of them frequent the church.

The communist who denied Allāh and religions, his suppressed feelings and crushed innate nature, overwhelmed by arrogance and stubbornness, forced him to return to the church to repeat the hymns after the priest. Pope John Paul II visited his birthplace, Poland, in June 1979, which had been ruled by communism for over thirty years. Western newspapers wrote: "The Nine Days That Shook the World." The odyssey he undertook over nine days was no longer just an exciting chapter in

human history, but became the greatest confrontation in the modern crisis between atheist forces and overwhelming feelings of faith.

An elderly Catholic woman in Warsaw, Poland, says: "We have been a Catholic nation for a thousand years, and we will remain so forever."

The yearning for Allāh is ingrained in the depths of human nature; tools of terror or means of temptation will not erase it. Resorting to the Creator is the disposition (ṣibghah) upon which Allāh created people, His innate nature (fiṭrah) upon which He created people. There is no altering the creation of Allāh.

As for the Eastern world, which was ruled by Islām and whose children were planned to remain distant from Allāh and His religion, and for whom it was designed that they disbelieve in all unseen thought, especially the educated among them – as the West thought it would produce secular, hedonistic, amoral generations, to the extent that Zwemer boasted at the beginning of the World Missionary Conference in Jerusalem in 1933, saying:

"Your mission is to remove the Muslim from Islām so that he becomes a creature with no connection to Allāh, and consequently, no connection to the morality upon which nations depend for their lives. You have prepared youth in the lands of Islām who do not know the connection to Allāh, nor do they want to know it. You have removed the Muslim from Islām, and consequently, the Islamic youth emerged according to what colonialism wanted for them: not concerned with great matters, loving comfort and laziness, and not directing their concern in the world except towards desires. If they learn, it is for desires; if they accumulate wealth, it is for desires; and if they attain the highest positions, it is in the pursuit of desires that they generously spend what they value most."

Zwemer says: "When colonial policy, since 1882, eliminated educational programs in primary schools, it removed the Qur'ān from them, then the history of Islām. Thus, it produced a generation that is neither Muslim, nor Christian, nor Jewish; a

disturbed generation, materialistic in its goals, not believing in any creed, and not recognizing any sanctity for religion or homeland."

Hamilton Gibb, the English Orientalist, said in his book *Whither Islām?* in 1932: "The Islamic world will, within a short period, become irreligious in all aspects of its life."

This is what the West expected from future generations. They returned, rubbing their hands in joy, when they saw groups of graduates from their universities who cared nothing for religion, nor were concerned with morality or values. But they plot, and Allāh plots. *{And they plot, and Allāh plots. And Allāh is the best of plotters.}* (Al-Anfāl:30).

*{And they plotted a plot, and We plotted a plot, while they perceived not. Then look how was the outcome of their plot - that We destroyed them and their people, all of them.}* (An-Naml:50-51).

They spent their wealth, perfected their plans, and devised their schemes to produce an irreligious – secular – generation. Its masters expected that the crushing of Islām in the region would be at its hands. They established universities, imposed mixing of sexes, excluded the truthful – bearers of values and morals – from all sensitive positions, and brought close to them the advocates of permissiveness, atheism, secularism, and corruption, appointing them as judges and masters. They created halos around them and inflated dwarfs until they became giants in the eyes of the rabble and common folk. But did they achieve what they wanted? Was Islām completely excluded from the life of the individual, family, and society? Yes, they reaped some of the bitter fruits of their arduous efforts, but only for a time. *{Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allāh. So they will spend it; then it will be for them a [source of] regret; then they will be overcome. And those who have disbelieved - unto Hell they will be gathered.}* (Al-Anfāl:36).

The schools they planned for have returned to pushing throngs towards Allāh. The generation has returned, repentant, humble, devoted, and sincere to its Lord.

The universities, whose curricula they diligently supervised and thought would be centers of destruction, have come to present models of sincere, committed youth who sacrifice everything for their creed and religion.

The universities have become like Pharaoh's court, where Moses (peace be upon him) was raised to demolish Pharaoh's throne with his own hands and pull the rug from under his feet.

The magic was nullified, and the magicians fell down in prostration, saying, "We believe in the Lord of Aaron and Moses." And they said to Pharaoh after he threatened them with death: *{They said, "Never will we prefer you over what has come to us of clear proofs and [over] He who created us. So decree whatever you are to decree. You can only decree for this worldly life."}* (Ṭāhā:72).

The magic of Western civilization no longer deceives the eyes or captivates the minds. The eyes of the generation have opened to the light of Islām, and their insights have opened to accept the truth. The magic was nullified, and the falsehood became clear, after the truth emerged and its light shone upon hearts and souls.

Wherever you turn now on the globe, you find a return to Allāh, and souls thirsting for religion, seeking to find shade in its shelter after being exhausted by the scorching midday heat and weary from long wandering in a state of confusion.

As for the East, which was a land of Islām, judged by its Sharī'ah, and then gradually distanced from its religion through inducement and intimidation, you now find souls determined to follow the path of Allāh, no matter how high the price, as long as these souls have applauded the materialistic Western civilization that has gone bankrupt. (Al-Dhakā'ir al-ʿIzām, vol. 1, p. 770).

I was in Cairo during my doctoral studies in 1971. At Cairo University – which had about one hundred and twenty thousand students – there was only one female student wearing Islamic dress. Today, after a few years, we see wonders at the same university, as the number of those wearing Islamic dress exceeds 15,000 girls. Among them are groups, numbering in the thousands, who wear the niqāb – meaning they cover their faces. You see similar numbers at Alexandria University, and if you go to Assiut University, Minya, and so on throughout the Arab and Islamic world, you find youth searching for their heritage and religion, seeking the path to their Lord.

The Islamic book is the most popular book in the markets. Therefore, printing press owners – even Christian ones – have turned to it. It was common talk among booksellers in Beirut and elsewhere that if one of them was on the verge of bankruptcy, his colleagues would advise him, saying: "Print a quantity of Sayyid Quṭb's *In the Shade of the Qur'ān*."

The Islamic book has swept the market, and books of cheap literature and licentious poetry have become unsalable. Makkah al-Mukarramah has truly become the qiblah (direction) of the youth – apart from prayer. Their trips, excursions, and spending official holidays consist of performing 'umrah (minor pilgrimage) to the Ancient House, supplicating at the Black Stone and the Multazam, and visiting the Prophet's Mosque and the Prophet's grave (peace be upon him). (Al-Dhakā'ir al-'Izām, vol. 1, p. 770).

Likewise, there is a great shift from nationalist, secular, and communist parties to the Islamic movement, as is happening now in the occupied territories. Wherever time finds you – noon or afternoon – in the corridors of any college in the universities or any hospital, the sound of the adhān (call to prayer) proclaiming "Allāhu Akbar" (Allāh is Greater) will reach your ears.



Islamic thought and the Islamic voice have become the topic of intellectual forums in the East and West. Those in positions of authority and organizations in the Islamic world are trying to clothe themselves in the garb of Islām, seeking points of similarity between their reality and Islamic life.

Islamic manifestations, Islamic rituals, Islamic life – in joys and sorrows, the ‘aqīqah (sacrifice for a newborn), the beard, separating women from men in lecture halls.

Refraining from offering cigarettes at funerals and celebrations, and shunning engagement rings, especially gold ones.

Investigating the lawful and unlawful in imported canned foods, slaughtering methods, sweets, pastries, soap, frozen meats, and refreshments.

Scrutinizing foods and drinks for the absence of pork fat and alcohol. The spread of Qur’ān tapes and Islamic seminars have become social phenomena.

Mosques are filled with youth, trips are organized for Islamic missionary work, and people are called to the Qur’ān and Sunnah.

Pride in Islamic thought, and the transition of youth committed to their religion from a defensive role to a challenging one, and moving Islamic thought from a stage of bashfulness to a stage of prominence and pride.

Those who used to write about Islām portrayed it as if it were accused in the dock, defending it, and justifying issues like divorce, polygamy, and Jihād. For them, Jihād was defensive – meaning, defense of the borders of the Arabian Peninsula and its surroundings.

The confrontation of this religion with the People of the Book was treated as if it were a historical issue that passed and ended. Do you not see now that Islām has begun to rub Crusaderism in the mud? Yes, Muslims now take pride in declaring that Jihād was legislated to protect the call and spread it to all parts of the earth to save humanity from the worship of servants to the worship of Allāh, from the

narrowness of this world to the vastness of this world and the Hereafter, and from the injustice of religions to the justice of Islām.

And Jihād continues until the Day of Resurrection; neither the injustice of a tyrant nor the justice of a just ruler can abolish it. You see the truth of this throughout the Islamic East. Muslims used to seek points of similarity between Islām and contemporary systems, bestowing upon Islām a new name every day, a new color, and dyeing it with a faded hue that quickly disappears. For a period, they called Islām "democratic," and at another, they called it "socialist." Indeed, during the Hitlerite invasion of the world, they clung to some points in Nazism to color Islām with them. But now, Muslim youth present Islām as a solution to the problems and issues of the contemporary world. The youth have become certain of the collapse of Western systems, starting with capitalism and democracy, and ending with socialism and communism. (Al-Dhakā'ir al-‘Izām, vol. 1, p. 771).

End of the quotation from our Shaykh, the martyr, may Allāh have mercy on him.

## **The Seal of Musk**

We conclude this book with the seal of musk.

We include herein a selection of excerpts from what has been reported in the most important books of the Sunnah concerning Prophetic traditions about the conditions of people in the End Times, which has cast its shadow upon us, its events, and what will occur therein. Also included are reports of great battles and tribulations with the enemies of this ummah, especially the great battles with the Romans and the Jews. And reports concerning the emergence of al-Mahdī to fill the earth with equity and justice after it had been filled with oppression and tyranny, and the portents that precede him, and the events that accompany and follow him. Also included are traditions concerning the signs of the Hour, and what precedes them, such as the

emergence of al-Dajjāl, the descent of ʿĪsā ibn Maryam (Jesus, son of Mary), peace be upon him, and the emergence of Yaʿjūj and Maʿjūj. Then the final signs of the Hour, such as the emergence of the Beast, then the rising of the sun from its place of setting, then the Hour. We ask Allāh for a good ending in this world and the Hereafter.

For the sake of benefiting well from these selections, I preface them with the following important observations and notes:

1. The selections have been arranged such that the order begins with the authentic from the books of Sunnah: al-Bukhārī, then Muslim, then the remaining six books, then other sources – may Allāh have mercy on their authors. If a Ḥadīth is repeated in the sources, I have contented myself with the one reported in the most authentic source. And Allāh knows best.
2. I have transmitted the text of the traditions, mentioning only their narrator from the Prophet (peace be upon him), without citing the chain of narration, for brevity. Whoever wishes may refer to the sources.
3. It is known that the minority of what has been reported in the traditions concerning Ḥadīth of great battles, tribulations, and signs of the Hour, from the total reported, are of the rank of authentic (ṣaḥīḥ) and good (ḥasan) Ḥadīth. The majority of them are from Ḥadīth whose authenticity has been questioned, or are weak Ḥadīth. I have included them for general interest, especially those that informed of conditions that have occurred, or whose portents our conditions indicate the possibility of their occurrence, for general interest on the authority of their narrators. Whoever wishes to scrutinize these Ḥadīth may refer them to specialists in Ḥadīth sciences.
4. There are traditions that speak of details and signs whose time – and Allāh knows best – is approaching, such as the Ḥadīth about the emergence of the

Black Banners, al-Mahdī, the great battles with the Romans, and the fighting of the Jews, and the signs that precede and accompany them. I have included them so that those interested may be aware of them if they occur. There are many Ḥadīth about the signs of the Hour that were classified as weak according to the rules of Ḥadīth science, but their authenticity was proven by the occurrence of what they foretold. So, not every weak Ḥadīth is unproven in its attribution to the Prophet (peace be upon him), and not every accused narrator has failed to narrate some authentic Ḥadīth.

5. There are many Ḥadīth in which the Prophet (peace be upon him) foretold events that would happen, and they have indeed happened, such as the news of the great tribulation, and some events that followed concerning states, kingdoms, and incidents, like signs of certain individuals or kings and their conditions. Some events like the plague of ‘Amwās, the conquests of the Romans and Persians, etc., the fighting of people with faces like hammered shields from among the Turks, and news of the Tatar invasion. Some signs like the news of fire emerging from a volcano in the Ḥijāz, the light of which was seen from Buṣrā in Syria (which occurred in 654 AH and was chronicled by scholars), etc. For brevity, I have not included those traditions whose news has already occurred – despite their beauty – as they are among the miracles of prophethood and strengthen faith. I have contented myself with tracing what we anticipate occurring, and Allāh Almighty knows best about the authenticity of the reports and the time of their occurrence if they are authentic.
6. What I do not doubt in conclusion – and Allāh knows best – is that we have entered the time of great battles and tribulations, and the portents of many of those reported events. This gives knowledge of these traditions great importance, to seek guidance from his (peace be upon him) example, and to

be keen on salvation. And to join the group of strangers holding fast to their religion, manifest upon the truth, unharmed by those who forsake them or oppose them, until the command of Allāh comes while they are upon what pleases Him. And to be patient with what the Messenger of Allāh (peace be upon him) informed about their conditions, their outcome, what they will encounter, and what Allāh has prepared for them as a reward. May Allāh make us and you among them by His grace, favor, and generosity. Indeed, He is All-Hearing, All-Responding.

I have categorized these selections – while preserving the presentation of what is reported in the Ṣaḥīḥs and Sunan in each chapter – to include the following chapters:

- (1) Corruption of conditions in the End Times.
- (2) Corruption of most scholars in the End Times.
- (3) The strangeness of the righteous in the End Times.
- (4) Signs of the Hour.
- (5) The emergence of al-Mahdī and his signs, news of the Black Banners, and the reign of al-Qaḥṭānī.
- (6) Great battles with the Romans.
- (7) The emergence of al-Dajjāl and the descent of ‘Īsā ibn Maryam (peace be upon him).
- (8) The emergence of Ya’jūj and Ma’jūj.

And now to those noble Ḥadīth and related news and traditions.

## **A Tour with Selections of Ḥadīth, Narrations, and Reports Regarding the Events of the End Times, Including Great Battles, Tribulations, and Signs of the Hour's Approach:**

Imām Muslim narrated in his Ṣaḥīḥ from Shaqīq, from Ḥudhayfah, who said: *"Then the Messenger of Allāh (peace be upon him) stood among us in a place and left nothing that would occur in that place of his until the establishment of the Hour but he spoke of it. He who memorized it, memorized it, and he who forgot it, forgot it. My companions here know it. And indeed, something of it occurs which I had forgotten, then I see it and remember it, just as a man remembers the face of another man if he has been absent from him, then when he sees him, he recognizes him."*

Ibn Ḥibbān narrated in his Ṣaḥīḥ from ‘Amr ibn Akhtab, who said: *"Then the Messenger of Allāh (peace be upon him) led us in the morning prayer, then he ascended the pulpit and delivered a sermon until noon approached. Then he descended and prayed, then he ascended the pulpit and delivered a sermon to us until afternoon approached. Then he descended and prayed, then he ascended the pulpit and delivered a sermon to us until the sun set. So he informed us of what had been and what is to be. The most knowledgeable among us is the one who memorized the most."*

## **The Corruption of Conditions in the End Times and the Tribulation of Believers Therein**

### **Al-Bukhārī:**

- 6652 - Narrated by Abū Hurayrah, from the Prophet (peace be upon him), who said: *"Then time will draw close, knowledge will decrease, stinginess will be cast, tribulations will appear, and al-harj will increase." They asked, "O Messenger of Allāh, what is it?" He said, "Killing, killing."*

- 1777 - Narrated by Abū Hurayrah (may Allāh be pleased with him) that the Messenger of Allāh (peace be upon him) said: *"Indeed, faith will retreat to Madīnah just as a snake retreats to its hole."*

### **Ṣaḥīḥ Muslim:**

- 6673 - Narrated by Ḥudhayfah ibn al-Yamān, who said: *"People used to ask the Messenger of Allāh (peace be upon him) about good, and I used to ask him about evil for fear that it might overtake me. So I said, 'O Messenger of Allāh, we were in a state of ignorance (jāhiliyyah) and evil, then Allāh brought us this good. Will there be any evil after this good?' He said, 'Yes.' I said, 'And will there be any good after that evil?' He said, 'Yes, but it will be tainted (dakhn).' I said, 'What is its taint?' He said, 'People who guide without my guidance; you will recognize some of their actions and disapprove of others.' I said, 'Will there be any evil after that good?' He said, 'Yes, callers at the gates of Hell. Whoever responds to them, they will throw him into it.' I said, 'O Messenger of Allāh, describe them to us.' He said, 'They are of our own skin and speak our language.' I said, 'What do you command me to do if I live to see that?' He said, 'Adhere to the main body (jamā'ah) of Muslims and their leader (imām).' I said, 'What if they have no main body and no leader?' He said, 'Then keep away from all those factions, even if you have to bite onto the root of a tree until death overtakes you while you are in that state.'"*
- 6675 - Zayd ibn Wahb narrated that Ḥudhayfah told us: *"The Messenger of Allāh (peace be upon him) told us two Ḥadīth. I have seen one of them, and I am awaiting the other. He told us that trustworthiness (amānah) descended into the core of men's hearts. Then they learned from the Qur'ān, then they learned from the Sunnah. And he told us about its removal. He said, 'A man will sleep a wink, and trustworthiness will be snatched from his heart, and its trace will remain like the trace of a speck. Then he will sleep another wink, and it will be*

*snatched, and its trace will remain like the trace of a blister, like an ember you roll over your foot, and it swells, and you see it bulging, but there is nothing in it.' People will conduct business, and hardly anyone will fulfill the trust. It will be said, 'Among such-and-such a tribe, there is an honest man.' And it will be said of a man, 'How intelligent he is, how charming he is, how firm he is!' yet there will not be in his heart faith equal to a mustard seed. There was a time when I did not care with whom I dealt. If he was a Muslim, his Islām would make him deal honestly with me. If he was a Christian, his governor would make him deal honestly with me. But today, I would not deal except with so-and-so and so-and-so."*

- 6696 - Narrated by Ḥudhayfah ibn al-Yamān, who said: *"The hypocrites today are worse than they were in the time of the Prophet (peace be upon him). At that time, they used to conceal (their hypocrisy), but today they display it openly."*
- 6697 - Narrated by Ḥudhayfah, who said: *"Hypocrisy was only in the time of the Prophet (peace be upon him)... As for today, it is unbelief after faith."*
- 6699 - Saʿīd ibn al-Musayyib said that Abū Hurayrah (may Allāh be pleased with him) informed him that the Messenger of Allāh (peace be upon him) said: *"The Hour will not be established until the buttocks of the women of Daws wiggle around Dhū al-Khalaṣah."* Dhū al-Khalaṣah was the idol of Daws which they used to worship in the Jāhiliyyah.
- 2889 - Narrated by Abū Asmā' from Thawbān, who said the Messenger of Allāh (peace be upon him) said: *"Indeed, Allāh gathered the earth for me, and I saw its easts and its wests. And indeed, the dominion of my ummah will reach what was gathered for me from it. And I was given the two treasures, the red and the white. And I asked my Lord for my ummah that He not destroy it by a*



*widespread famine, and that He not impose upon them an enemy from outside themselves who would wipe them out. And my Lord said, 'O Muḥammad, when I decree a matter, it is not repelled. And I have granted for your ummah that I will not destroy them by a widespread famine, and that I will not impose upon them an enemy from outside themselves who would wipe them out, even if all those in its regions – or he said, between its regions – gather against them, until some of them destroy others, and some of them take others captive.'"*

- 2905 - Narrated by Nāfi' from Ibn 'Umar that he heard the Messenger of Allāh (peace be upon him), while facing the East, say: *"Behold, indeed the tribulation is from here! Behold, indeed the tribulation is from here, from where the horn of Satan rises!"*
- 2905 - Sālim ibn 'Abdullāh ibn 'Umar said: *"O people of Iraq, how you ask about minor matters yet commit major ones! I heard my father, 'Abdullāh ibn 'Umar, say: I heard the Messenger of Allāh (peace be upon him) say, 'Indeed, the tribulation will come from here' – and he gestured with his hand towards the East – 'from where the two horns of Satan rise. And you will be striking each other's necks. Indeed, Moses killed the one he killed from Pharaoh's people by mistake, so Allāh, Exalted and Majestic, said to him: {And you killed a man, so We saved you from distress, and We tried you with a [severe] trial}.'"*
- Narrated by Abū Hurayrah, who said the Messenger of Allāh (peace be upon him) said: *"By Him in Whose Hand is my soul, this world will not pass away until a man passes by a grave, rolls over it, and says, 'I wish I were in the place of the occupant of this grave,' and it is not due to religion but due to tribulation."*
- 2908 - Narrated by Abū Hurayrah, who said the Messenger of Allāh (peace be upon him) said: *"By Him in Whose Hand is my soul, this world will not pass*

*away until a day comes upon people when the killer will not know why he killed, nor the killed why he was killed." It was said, "How will that be?" He said, "Al-Harj (chaos/killing). The killer and the killed will be in the Fire."*

- 2948 - Mu'āwiyah ibn Qurrah traced it back to Ma'qil ibn Yasār, who traced it back to the Prophet (peace be upon him), who said: *"Worship during al-harj (chaos/killing) is like emigrating to me."*

### **Sunan al-Tirmidhī:**

- 2168 - Narrated by Abū Bakr al-Ṣiddīq, who said: *"O people, you recite this verse: {O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided}. And I heard the Messenger of Allāh (peace be upon him) say, 'Indeed, if people see an oppressor and do not take him by his hands (i.e., stop him), Allāh is about to encompass them all with a punishment from Him.'"*
- 2177 - Narrated by a man from Ṭāwūs from Umm Mālik al-Bahziyyah, who said: *"The Messenger of Allāh (peace be upon him) mentioned a tribulation and described its nearness. She said, I said, 'O Messenger of Allāh, who are the best of people during it?' He said, 'A man with his livestock, fulfilling its due right and worshipping his Lord, and a man holding the reins of his horse, terrifying the enemy and being terrified by them.'"*
- 2188 - Narrated by 'Abdullāh ibn Mas'ūd, who said the Messenger of Allāh (peace be upon him) said: *"There will emerge in the End Times a people young in age, foolish in mind, reciting the Qur'ān, but it will not go beyond their throats. They will speak the words of the best of creation, yet they will pass out of the religion as an arrow passes out of the prey."*

### **Sunan Abī Dāwūd:**

- 4242 - Narrated by 'Umayr ibn Hānī' al-'Ansī, who said he heard 'Abdullāh ibn 'Umar say: *"We were sitting with the Messenger of Allāh (peace be upon him), and he mentioned tribulations, speaking extensively about them, until he mentioned the tribulation of the saddlebags (fitnat al-aḥlās). A questioner asked, 'O Messenger of Allāh, what is the tribulation of the saddlebags?' He said, 'It is flight and war. Then the tribulation of ease (fitnat al-sarrā'), its smoke will be from under the feet of a man from my household who claims to be from me but is not from me; indeed, my allies are the pious. Then people will unite under a man like a hip on a rib (i.e., an unstable agreement). Then the overwhelming tribulation (fitnat al-duhaymā') which will not leave anyone of this ummah without striking him a blow. When it is said to have ended, it will extend. A man will be a believer in the morning and an unbeliever in the evening, until people are divided into two encampments: an encampment of faith with no hypocrisy in it, and an encampment of hypocrisy with no faith in it. When that happens, then await al-Dajjāl from that day or the next."*
- 4244 - Narrated by Naṣr ibn 'Āṣim from Subay' ibn Khālīd, who said: *"I came to Kūfah at a time when good things were being imported from Tustar, bringing mules from there. I entered the mosque and saw a group of men, and a man sitting whom you would recognize, if you saw him, as being from the men of Ḥijāz. I said, 'Who is this?' The people scowled at me and said, 'Do you not know this man? This is Ḥudhayfah ibn al-Yamān, the companion of the Messenger of Allāh (peace be upon him).' Ḥudhayfah then said, 'People used to ask the Messenger of Allāh (peace be upon him) about good, and I used to ask him about evil.' The people stared at him intently. He said, 'I see what you disapprove of. I said, "O Messenger of Allāh, this good that Allāh has given us, will there be evil after it as there was before it?" He said, "Yes." I said, "What is the protection from that?" He said, "The sword." I said, "O Messenger of Allāh, then what will happen?" He said, "If Allāh has a caliph on earth who strikes your*

*back and takes your wealth, obey him. Otherwise, die while biting onto the stump of a tree." I said, "Then what?" He said, "Then al-Dajjāl will emerge, with him a river and a fire. Whoever falls into his fire, his reward is assured and his burden removed. And whoever falls into his river, his burden is assured and his reward removed." I said, "Then what?" He said, "Then it is the establishment of the Hour.""*

- 4252 - Narrated by Abū Asmā' from Thawbān, who said the Messenger of Allāh (peace be upon him) said: *"Indeed, Allāh gathered the earth for me – or he said, my Lord gathered the earth for me – and I saw its easts and its wests. And indeed, the dominion of my ummah will reach what was gathered for me from it. And I was given the two treasures, the red and the white. And I asked my Lord for my ummah that He not destroy it by a widespread famine, and that He not impose upon them an enemy from outside themselves who would wipe them out. And my Lord said to me, 'O Muḥammad, when I decree a matter, it is not repelled. And I will not destroy them by a widespread famine, nor will I impose upon them an enemy from outside themselves who would wipe them out, even if all those from between its regions – or he said, its regions – gather against them, until some of them destroy others, and until some of them take others captive. And I only fear for my ummah the misguided leaders. And when the sword is placed in my ummah, it will not be lifted from them until the Day of Resurrection. And the Hour will not be established until tribes from my ummah join the polytheists, and until tribes from my ummah worship idols. And indeed, there will be in my ummah thirty liars, each of them claiming to be a prophet, but I am the seal of the Prophets; there is no prophet after me. And a group of my ummah will continue upon the truth.' Ibn 'Īsā said: 'Manifest, unharmed by those who oppose them, until the command of Allāh comes.'"*

- 4256 - Narrated by ‘Uthmān al-Shahḥām, who said Muslim ibn Abī Bakrah narrated to me from his father, who said the Messenger of Allāh (peace be upon him) said: *"Indeed, there will be a tribulation in which the one lying down will be better than the one sitting, and the one sitting better, and the one standing better than the one walking, and the one walking better than the one hastening." He said, "O Messenger of Allāh, what do you command me?" He said, "Whoever has camels, let him join his camels. Whoever has sheep, let him join his sheep. Whoever has land, let him join his land." He said, "What about one who has none of these?" He said, "Let him take his sword and strike its edge against a rock, then let him escape as much as he can."*

#### **Sunan Ibn Mājah:**

- 3932 - Narrated by ‘Abdullāh ibn ‘Amr, who said: *"I saw the Messenger of Allāh (peace be upon him) circumambulating the Ka‘bah and saying, 'How good you are and how good is your fragrance! How great you are and how great is your sanctity! By Him in Whose Hand is the soul of Muḥammad, the sanctity of a believer is greater in the sight of Allāh than your sanctity – his wealth, his blood, and that we should not think ill of him.'"*
- 3948 - Narrated by Abū Hurayrah, who said the Messenger of Allāh (peace be upon him) said: *"Whoever fights under a blind banner, calling to tribalism (‘aṣabiyyah) or getting angry for tribalism, his death is a death of Jāhiliyyah."*
- 3949 - Narrated by ‘Abbād ibn Kathīr al-Shāmī from a woman among them called Fusaylah, who said she heard her father say: *"I asked the Prophet (peace be upon him), 'O Messenger of Allāh, is it part of tribalism (‘aṣabiyyah) for a man to love his people?' He said, 'No, but it is part of tribalism for a man to support his people in oppression.'"*

- 3961 - Narrated by Abū Mūsā al-Ash‘arī, who said the Messenger of Allāh (peace be upon him) said: *"Indeed, before the Hour there will be tribulations like patches of dark night, in which a man will be a believer in the morning and an unbeliever in the evening, or a believer in the evening and an unbeliever in the morning. The one sitting during them will be better, and the one standing during them will be better than the one walking, and the one walking during them will be better than the one hastening. So break your bows, cut your bowstrings, and strike your swords against stones. If anyone enters upon one of you, let him be like the better of Adam's two sons."*
- 3967 - Narrated by ‘Abdullāh ibn ‘Amr, who said the Messenger of Allāh (peace be upon him) said: *"There will be a tribulation that will decimate the Arabs; its slain will be in the Fire. The tongue during it will be more severe than the strike of a sword."*
- 3969 - Narrated by ‘Alqamah ibn Waqqāṣ, who said: *"A man of high standing passed by him, and ‘Alqamah said to him, 'You have kinship and you have a right. I have seen you visiting these rulers and speaking in their presence whatever Allāh willed you to speak. I heard Bilāl ibn al-Ḥārith al-Muzanī, the companion of the Messenger of Allāh (peace be upon him), say that the Messenger of Allāh (peace be upon him) said, 'Indeed, one of you may speak a word pleasing to Allāh, not thinking it will reach what it reaches, and Allāh, Exalted and Majestic, will decree His pleasure for him because of it until the Day of Resurrection. And indeed, one of you may speak a word displeasing to Allāh, not thinking it will reach what it reaches, and Allāh, Exalted and Majestic, will decree His wrath upon him because of it until the day he meets Him.'"* ‘Alqamah said, *'So watch out, woe to you, what you say and what you speak of, for many a word I have refrained from speaking because of what I heard from Bilāl ibn al-Ḥārith.'"*

- 3973 - Narrated by Mu‘ādh ibn Jabal, who said: *"I was with the Prophet (peace be upon him) on a journey. One morning, I was close to him as we were traveling, and I said, 'O Messenger of Allāh, tell me of an action that will admit me to Paradise and distance me from the Fire.' He said, 'You have asked about something great, but it is easy for whom Allāh makes it easy. Worship Allāh, associating nothing with Him; establish prayer; give zakāh; fast Ramaḍān; and perform Ḥajj to the House.' Then he said, 'Shall I not guide you to the gates of goodness? Fasting is a shield, charity extinguishes sin as water extinguishes fire, and a man's prayer in the middle of the night.' Then he recited: {Their sides forsake their beds...} until he reached {...as a reward for what they used to do.} Then he said, 'Shall I not inform you of the head of the matter, its pillar, and its peak?' [I said, 'Yes, O Messenger of Allāh.'] He said, 'Jihād.' Then he said, 'Shall I not inform you of what controls all of that?' I said, 'Yes.' He took hold of his tongue and said, 'Restrain this.' I said, 'O Prophet of Allāh, will we be held accountable for what we say?' He said, 'May your mother be bereaved of you, O Mu‘ādh! Does anything cause people to be thrown onto their faces in the Fire except the harvests of their tongues?'"*
- 3977 - Narrated by Abū Hurayrah that the Prophet (peace be upon him) said: *"The best livelihood for people is that of a man holding the reins of his horse in the way of Allāh, flying on its back whenever he hears a call to arms or a cry for help, flying towards it seeking death or martyrdom in its likely places. And a man with a small flock of sheep on a mountaintop or in the bottom of a valley, establishing prayer, giving zakāh, and worshipping his Lord until certainty (death) comes to him, having nothing to do with people except for good."*

## **Islām Began as Something Strange**

- 3986 - Narrated by Abū Hurayrah, who said the Messenger of Allāh (peace be upon him) said: *"Islām began as something strange and will return to being strange, so glad tidings to the strangers."*
- 3988 - Narrated by Abū al-Aḥwaṣ from ‘Abdullāh, who said the Messenger of Allāh (peace be upon him) said: *"Indeed, Islām began as something strange and will return to being strange, so glad tidings to the strangers." It was asked, "And who are the strangers?" He said, "Those who are estranged from their tribes."*

### **Those for Whom Safety from Tribulations is Hoped**

- 3989 - Narrated by Zayd ibn Aslam from his father, from ‘Umar ibn al-Khaṭṭāb: *"That he went out one day to the mosque of the Messenger of Allāh (peace be upon him) and found Mu‘ādh ibn Jabal sitting at the grave of the Prophet (peace be upon him), weeping. He asked, 'What makes you weep?' He said, 'Something I heard from the Messenger of Allāh (peace be upon him) makes me weep. I heard the Messenger of Allāh (peace be upon him) say, "Indeed, the slightest showing off (riyā‘) is shirk (polytheism). And whoever shows enmity to a friend of Allāh has declared war against Allāh. Indeed, Allāh loves the righteous, the pious, the obscure – those who, if absent, are not missed, and if present, are not invited nor recognized. Their hearts are lamps of guidance; they emerge from every dark, dusty place."'"*
- 3990 - Narrated by ‘Abdullāh ibn ‘Umar, who said the Messenger of Allāh (peace be upon him) said: *"People are like a hundred camels, among which you can hardly find a single riding beast."*

### **The Division of Nations**

- 3992 - Narrated by ‘Awf ibn Mālik, who said the Messenger of Allāh (peace be upon him) said: *"The Jews split into seventy-one sects, one of which is in*



*Paradise and seventy are in the Fire. The Christians split into seventy-two sects, seventy-one of which are in the Fire and one is in Paradise. By Him in Whose Hand is the soul of Muḥammad, my ummah will split into seventy-three sects, one of which is in Paradise and seventy-two are in the Fire." It was asked, "O Messenger of Allāh, who are they?" He said, "The main body (al-jamā'ah)."*

- 4001 - Narrated by ‘Ā’ishah, who said: *"While the Messenger of Allāh (peace be upon him) was sitting in the mosque, a woman from Muzaynah entered, strutting in her adornments in the mosque. The Prophet (peace be upon him) said, 'O people, forbid your women from wearing adornments and strutting in the mosque, for the Children of Israel were not cursed until their women wore adornments and strutted in the mosques.'"*
- 4019 - Narrated by ‘Abdullāh ibn ‘Umar, who said: *"The Messenger of Allāh (peace be upon him) approached us and said, 'O company of Muhājirīn (emigrants), there are five things which, if you are afflicted with them – and I seek refuge with Allāh that you should encounter them: Immorality never appears openly among a people to the extent that they publicize it, except that plague and diseases that were not known among their ancestors who passed away will spread among them. They do not cheat in weights and measures except that they are afflicted with years of drought, severity of provisions, and the tyranny of their rulers over them. They do not withhold the zakāh of their wealth except that rain is withheld from the sky, and were it not for the animals, it would not rain. They do not break the covenant of Allāh and the covenant of His Messenger except that Allāh will set upon them an enemy from other than themselves who will take some of what is in their hands. And as long as their leaders do not rule by the Book of Allāh and choose from what Allāh has revealed, Allāh will cause their conflict to be among themselves.'"*

- 4020 - Narrated by Abū Mālik al-Ash‘arī, who said the Messenger of Allāh (peace be upon him) said: *"People from my ummah will certainly drink wine, calling it by other names. Musical instruments and female singers will play over their heads. Allāh will cause the earth to swallow them and will transform some of them into apes and pigs."*
- 4021 - Narrated by al-Barā’ ibn ‘Āzib, who said the Messenger of Allāh (peace be upon him) said: *"Then Allāh will curse them, and the cursers will curse them." He said, "(Meaning) the creatures of the earth."*
- 4049 - Narrated by Ḥudhayfah ibn al-Yamān, who said the Messenger of Allāh (peace be upon him) said: *"Islām will wear out as the embroidery of a garment wears out, until it is not known what fasting, prayer, ritual, or charity is. The Book of Allāh, Exalted and Majestic, will be taken away in one night, so that not a single verse of it will remain on earth. And groups of people will remain, the old man and the old woman, saying, 'We found our fathers upon this word: "Lā ilāha illAllāh" (There is no god but Allāh), so we say it." Ṣilah said to him, 'What good will "Lā ilāha illAllāh" do them when they do not know what prayer, fasting, ritual, or charity is?' Ḥudhayfah turned away from him. Then he repeated it to him three times, and each time Ḥudhayfah turned away from him. Then he turned to him on the third time and said, 'O Ṣilah, it will save them from the Fire' – three times."*
- 4054 - Narrated by Ibn ‘Umar that the Prophet (peace be upon him) said: *"Indeed, when Allāh, Exalted and Majestic, intends to destroy a servant, He removes modesty from him. When modesty is removed from him, you will not find him except hateful and hated. When you do not find him except hateful and hated, trustworthiness is removed from him. When trustworthiness is removed from him, you will not find him except treacherous and betraying. When you do not find him except treacherous and betraying, mercy is removed from him."*

*When mercy is removed from him, you will not find him except accursed and damned. When you do not find him except accursed and damned, the bond of Islām is removed from him."*

- 4058 - Narrated by Anas ibn Mālik from the Messenger of Allāh (peace be upon him), who said: *"My ummah will be in five strata. For forty years, they will be people of righteousness and piety. Then those who follow them, up to one hundred and twenty years, will be people of mutual mercy and connection. Then those who follow them, up to one hundred and sixty years, will be people of mutual turning away and severing ties. Then al-harj, al-harj (chaos, killing). Salvation, salvation!"*

#### **Ṣaḥīḥ Ibn Ḥibbān:**

- 6703 - Narrated by Abū Saʿīd al-Khudrī that the Messenger of Allāh (peace be upon him) said: *"You will surely follow the ways of those who came before you, span by span, and cubit by cubit, to the extent that if they were to enter a lizard's hole, you would enter it." We said, "O Messenger of Allāh, (do you mean) the Jews and the Christians?" The Messenger of Allāh (peace be upon him) said, "Who else?"*
- 6704 - Narrated by Abū Hurayrah, who said the Messenger of Allāh (peace be upon him) said: *"Hasten to do good deeds before tribulations come like patches of dark night, in which a man will be a believer in the morning and an unbeliever in the evening, or an unbeliever in the morning and a believer in the evening, selling his religion for a worldly gain."*
- 6706 - Narrated by Abū Hurayrah from the Messenger of Allāh (peace be upon him), who said: *"If you knew what I know, you would laugh little and weep much. Hypocrisy will appear, trustworthiness will be lifted, mercy will be withdrawn, and the trustworthy will be accused. The dark calamity (al-sharaf*

*al-jawn) has descended upon you." They asked, "What is the dark calamity, O Messenger of Allāh?" He said, "Tribulations like patches of dark night."*

- 6715 - Narrated by Abū Umāmah, who said the Messenger of Allāh (peace be upon him) said: *"The bonds of Islām will be undone one by one. Whenever a bond is undone, people will cling to the one that follows it. The first of them to be undone will be the ruling (al-ḥukm), and the last of them will be the prayer (al-ṣalāh)."*
- 6726 - Narrated by Abū Hurayrah, who said the Messenger of Allāh (peace be upon him) said: *"A time will surely come when a man will not care how he acquires wealth, whether by lawful or unlawful means."*
- 6729 - Narrated by ‘Imrān ibn Ḥuṣayn, who said the Messenger of Allāh (peace be upon him) said: *"The best of my ummah is the generation in which I was sent, then those who follow them. Then Allāh knows best whether he mentioned the third or not. Then a people will arise who will bear witness without being asked to bear witness, make vows but not fulfill them, betray trusts and not be trusted, and obesity will spread among them."*
- 6754 - Abū ‘Āmir and Abū Mālik al-Ash‘arī heard the Messenger of Allāh (peace be upon him) say: *"There will certainly be among my ummah people who will consider lawful silk, wine, and musical instruments."*
- 6760 - Narrated by Anas ibn Mālik, who said the Messenger of Allāh (peace be upon him) said: *"The Hour will not be established until people boast about (the adornment of) mosques." Mention of the report that among the signs of the End Times is people engaging in worldly talk in their mosques.*
- 6761 - Narrated by ‘Abdullāh, who said the Messenger of Allāh (peace be upon him) said: *"There will be in the End Times a people whose talk in their mosques will be about worldly matters; Allāh has no need of them."*

- 6767 - Narrated by ‘Abdullāh ibn ‘Amr, who said the Messenger of Allāh (peace be upon him) said: *"The Hour will not be established until you copulate in the road like donkeys copulate." I said, "Will that indeed happen?" He said, "Yes, it will certainly happen."*
- 6768 - Narrated by Anas ibn Mālīk, who said one day: *"Shall I not narrate to you a Ḥadīth that no one after me will narrate to you, which I heard from the Messenger of Allāh (peace be upon him)? I heard the Messenger of Allāh (peace be upon him) say: 'The Hour will not be established – or among the conditions of the Hour is – that knowledge will be lifted, ignorance will increase, wine will be drunk, adultery will appear, men will decrease, and women will increase until for fifty women there will be one guardian.'"*

#### **Mawārid al-Zam’ān ilā Zawā’id Ibn Ḥibbān by al-Haythamī:**

- 1836 - Narrated by Jābir from the Prophet (peace be upon him), who said: *"Indeed, Iblīs has despaired of being worshipped by those who pray, but (he strives) in sowing discord among them."*
- 1842 - Narrated by Abū Sa’īd al-Khudrī from the Prophet (peace be upon him), who said: *"Let not fear of people prevent any of you from speaking or uttering the truth if he sees it or knows it." Abū Sa’īd said, "Tribulation continued to afflict us until we reached a point where we would convey (the truth) in secret."*
- 1845 - He heard Abū Sa’īd al-Khudrī mention that he heard the Messenger of Allāh (peace be upon him) say: *"Indeed, Allāh, Exalted and Majestic, will question the servant on the Day of Resurrection, even saying to him, 'What prevented you, when you saw evil, from denouncing it?' If Allāh prompts a servant with his argument, he will say, 'O Lord, I trusted in You and feared people,' or 'I feared people and trusted in You.'"*

### Al-Mustadrak ‘alā al-Ṣaḥīḥayn (Abū ‘Abdullāh al-Ḥākim al-Naysābūrī):

- 8294 - Narrated by Ḥudhayfah ibn al-Yamān, who said: *"I indeed know the people of two religions from the ummah of Muḥammad (peace be upon him) who are in the Fire: a people who say, 'If our predecessors were misguided, what is the point of five prayers in a day and night? It is only two prayers, 'Aṣr (afternoon) and Fajr (dawn).'*' And a people who say, 'Faith is merely words, even if one commits adultery and even if one kills.'" This Ḥadīth is authentic according to the conditions of the two Sheikhs (al-Bukhārī and Muslim), though they did not report it.
- 8301 - ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ (may Allāh be pleased with them both) said: *"We were discussing the conquest of Constantinople and Rome. ‘Abdullāh ibn ‘Amr called for a chest and opened it, saying, 'We were with the Messenger of Allāh (peace be upon him) writing, when a man said, "Which of the two cities will be conquered first, O Messenger of Allāh?" He said, "The city of Heraclius," meaning the city of Constantinople."*" This Ḥadīth is authentic according to the conditions of the two Sheikhs, though they did not report it.
- 8302 From Jābir ibn ‘Abd Allāh, may Allāh be pleased with them both, that the Prophet ﷺ said to Ka‘b ibn ‘Ujrah: *"May Allāh protect you, O Ka‘b, from the leadership of the foolish."* He asked, *"And what is the leadership of the foolish, O Messenger of Allāh?"* He said, *"Leaders who will come after me, who will not be guided by my guidance nor follow my Sunnah. Whoever affirms their lies and aids them in their oppression, then those are not from me, and I am not from them, and they will not come to my Basin. And whoever does not affirm their lies nor aid them in their oppression, then those are from me, and I am from them, and they will come to my Basin. O Ka‘b ibn ‘Ujrah, fasting is a shield, charity extinguishes sin, and prayer is an offering,"* or he said, *"a proof. O Ka‘b ibn ‘Ujrah, flesh that grows from ill-gotten gains will never enter Paradise; the Fire*

is more deserving of it. O Ka'b ibn 'Ujrah, people are of two types: one who sells himself and thereby frees it, or," he said, "destroys it." This Ḥadīth has an authentic chain of narration, and they (Al-Bukhārī and Muslim) did not narrate it.

- 8303 From 'Awf ibn Mālik al-Ashja'ī, may Allāh be pleased with him, he said: *"While we were with the Messenger of Allāh ﷺ during the expedition of Tabūk, and the Messenger of Allāh ﷺ was in a tent made of leather, I passed by and he heard my voice. He said, 'O 'Awf ibn Mālik, enter.' I said, 'O Messenger of Allāh, all of me or part of me?' He said, 'Rather, all of you.' So I entered. He said, 'O 'Awf, count six things before the Hour.' I said, 'What are they, O Messenger of Allāh?' He said, 'The death of the Messenger of Allāh.' 'Awf wept. Then the Messenger of Allāh ﷺ said, 'Say one.' I said, 'One.' Then he said, 'And the conquest of Jerusalem. Say two.' I said, 'Two.' He said, 'And a death that will occur in my ummah like the murrain of sheep. Say three.' I said, 'Three.' He said, 'And the world will be opened up for them until a man is given a hundred (dīnārs) and he is dissatisfied with it. Say four.' I said, 'Four.' 'And a tribulation that will not leave any Muslim household without entering it. Say five.' I said, 'Five.' 'And a truce between you and Banī al-Aṣfar (the Byzantines/Romans). They will come to you under eighty banners, each banner with twelve thousand men. Then they will betray you, (the period of treachery being as long as) the gestation period of a woman.' When it was the year of 'Amwās, they claimed that 'Awf ibn Mālik said to Mu'ādh ibn Jabal, 'The Messenger of Allāh ﷺ told me to count six things before the Hour. Three of them have occurred, and three remain.' Mu'ādh said, 'This has a duration, but five things have overshadowed you. Whoever witnesses any of them and is then able to die, let him die: that open cursing appears on the pulpits, the wealth of Allāh is given for falsehood and slander, blood is shed without right, ties of kinship are severed, and a servant wakes up not knowing if he is misguided or guided.'"* This Ḥadīth is

authentic according to the conditions of the two Shaykhs (Al-Bukhārī and Muslim), and they did not narrate it.

- 8308 From Ḥudhayfah, may Allāh be pleased with him, he said: *"A time will come upon you when no one will be saved except one who supplicates like a drowning person."* This chain of narration is authentic according to the conditions of the two Shaykhs, and they did not narrate it.
- 8314 From ‘Amr ibn Wābiṣah al-Asadī from his father, he said: *"I was in Kūfah in my house when I heard at the door of the house, 'Peace be upon you, may I enter?' I said, 'And upon you be peace, enter.' When he entered, it was ‘Abd Allāh ibn Mas‘ūd, may Allāh be pleased with him. I said, 'O Abā ‘Abd al-Raḥmān, what time is this for a visit?' And that was in the heat of midday. He said, 'The day seemed long to me, so I thought of someone to talk to.' He began to narrate to me from the Messenger of Allāh ﷺ, and I narrated to him. Then he began to narrate to me and said, 'I heard the Messenger of Allāh ﷺ say: "There will be a tribulation in which the sleeper is better than the one lying down, the one lying down is better than the one sitting, the one sitting is better than the one standing, the one standing is better than the one walking, the one walking is better than the one riding, and the one riding is better than the one rushing." I said, 'O Messenger of Allāh, and when will that be?' He said, 'That will be during the days of al-Harj (turmoil), when a man will not trust his companion.' I said, 'What do you command me if I reach that time?' He said, 'Restrain yourself and your hand, and enter your house.' I said, 'O Messenger of Allāh, what if someone enters my house?' He said, 'Then enter your inner room.' I said, 'What if someone enters my inner room?' He said, 'Then enter your mosque and do like this' – and he grasped his wrist with his right hand – 'and say, "My Lord is Allāh," until you die upon that.'"* This Ḥadīth has an authentic chain of narration, and they did not narrate it.



- 8325 From ‘Awf ibn Mālik, may Allāh be pleased with him, he said: *"The Messenger of Allāh ﷺ said: 'My ummah will split into seventy-odd sects, the greatest of them in tribulation being a people who measure matters by their opinion, thereby prohibiting the lawful and permitting the unlawful.'"* This Ḥadīth is authentic according to the conditions of the two Shaykhs, and they did not narrate it.
  
- 8327 ‘Abd Allāh ibn Mas‘ūd, may Allāh be pleased with him, said: *"You are in a time when the one who speaks the truth is better than the silent, and the one who stands for it is better than the one who sits. And after you will come a time when the silent one will be better than the speaker, and the one who sits will be better than the one who stands."* A man then said, *"O Abā ‘Abd al-Raḥmān, how can it be that an action which is guidance if adopted today, becomes misguidance if adopted after today?"* He said, *"You have indeed done it. Consider this by the example of two men who passed by a people committing sins. Both of them disapproved, but one of you remained silent and was safe, while the other spoke up, saying, 'You are doing such-and-such and such-and-such.' So they seized him and took him to their authority. He did not cease, or they did not cease with him, until he adopted their way and acted as they did."* This Ḥadīth is authentic according to the conditions of the two Shaykhs, and they did not narrate it.
  
- 8331 From Abū Hurayrah, may Allāh be pleased with him, he said: *"O people, tribulations have overshadowed you like patches of a dark night. O people, in them,"* or he said, *"from them, will be the owner of sheep eating from the head of his flock, and a man from behind the path holding the reins of his horse, eating from his sword."* This is a mawqūf narration (stopped at the Companion) with an authentic chain of narration, and they did not narrate it.

- 8332 From Subay‘ ibn Khālīd, he said: Ḥudhayfah, may Allāh be pleased with him, said: *"People used to ask the Messenger of Allāh ﷺ about good, and I used to ask him about evil. I said, 'O Messenger of Allāh, this good that Allāh has given us, will there be evil after it as there was before it?' He said, 'Yes.' I said, 'O Messenger of Allāh, then what is the protection from that?' He said, 'The sword.' I said, 'And will there be any remnant for the sword?' He said, 'Yes.' I said, 'Then what?' He said, 'Then a truce upon underlying discord, a community upon division. If Allāh, Mighty and Majestic, has a caliph on that day, who strikes your back and takes your wealth, then listen and obey. Otherwise, die biting onto the stump of a tree.' I said, 'Then what?' He said, 'The Dajjāl will emerge, and with him a river and a fire. Whoever falls into his fire, his reward is secured and his burden removed. And whoever falls into his river, his burden is due and his reward removed.' I said, 'Then what?' He said, 'Then it is but the establishment of the Hour.'"* This Ḥadīth has an authentic chain of narration, and they did not narrate it.
- 8333 From Ḥudhayfah, may Allāh be pleased with him, he said: *"Indeed, for tribulation there are halts and resurgences. Whoever among you can die in its halts, let him do so."* This Ḥadīth has an authentic chain of narration, and they did not narrate it.
- 8337 From Abū Ḥumayd, he heard Abū Hurayrah, may Allāh be pleased with him, say that the Messenger of Allāh ﷺ said: *"You will indeed be sifted just as dates are sifted from the basket. Your best will depart, and your worst will remain. So die, if you are able."* This Ḥadīth has an authentic chain of narration, and they did not narrate it.
- 8343 From Ḥudhayfah, may Allāh be pleased with him, he said: *"You will not cease to be in good as long as you do not have rulers who do not see any right*

*for you except when they wish."* This Ḥadīth is authentic according to the conditions of the two Shaykhs.

- 8344 ‘Abd Allāh ibn Rāfi‘, the freed slave of Umm Salamah, said he heard Abū Hurayrah, may Allāh be pleased with him, say he heard the Messenger of Allāh ﷺ say: *"If your life is prolonged, you will soon see a people who go out in Allāh's displeasure and return in His curse, in their hands something like the tails of cows."* This Ḥadīth has an authentic chain of narration according to the conditions of the two Shaykhs, and they did not narrate it.
- 8345 From Abū Bakr ibn Abī Zuhayr al-Thaqafī from his father, may Allāh be pleased with him, he said: *"I heard the Messenger of Allāh ﷺ say in his sermon: 'O people, you will soon distinguish the people of Paradise from the people of the Fire,' or he said, 'your best from your worst.' A man from the people asked, 'By what means, O Messenger of Allāh?' He said, 'By good praise and bad praise. You are witnesses of some of you over others.'"* This Ḥadīth has an authentic chain of narration, and they did not narrate it.
- 8346 From ‘Abd Allāh ibn ‘Amr, may Allāh be pleased with them both, that the Messenger of Allāh ﷺ said: *"There will be men at the end of this ummah who ride on plush saddles (al-mayāthir) until they come to the doors of their mosques. Their women will be clothed yet naked, on their heads like the humps of lean Bactrian camels. Curse them, for they are cursed. If there were an ummah after you, their women would serve them as the women of the ummahs before you served you." I said to my father, "What are al-mayāthir?" He said, "Large, soft saddles."* This Ḥadīth is authentic according to the conditions of the two Shaykhs, and they did not narrate it.
- 8348 From ‘Abd Allāh ibn Mas‘ūd, may Allāh be pleased with him, he mentioned the tribulation and said: *"A man will leave his house with his*

religion intact and return with none of it. He will approach a man who possesses no harm or benefit for him or for himself, and he will swear to him by Allāh, 'You are truly such-and-such and such-and-such.' He will return, having not fulfilled any of his need, and having incurred Allāh's anger upon himself." This Ḥadīth is authentic according to the conditions of the two Shaykhs, and they did not narrate it.

- 8349 From Abū Salamah from Abū Hurayrah from the Prophet ﷺ, who said: *"By Him Who sent me with the truth, this world will not end until they experience landslides, transformation, and pelting." They asked, "And when will that be, O Prophet of Allāh, may my father and mother be sacrificed for you?" He said, "When you see women riding saddles, female singers proliferate, false testimony is given, Muslims drink from the gold and silver vessels of the polytheists, and men are content with men and women with women. Then be on your guard and prepare." He gestured thus with his hand and covered his face.*
- 8350 From 'Āṣim ibn Ḍamrah from 'Alī, may Allāh be pleased with him, he said: *"Five tribulations have been decreed for this ummah: a general tribulation, then a specific tribulation, then a general tribulation, then a specific tribulation, then comes the blind, deaf, overwhelming tribulation in which people will become like cattle."* This Ḥadīth has an authentic chain of narration.
- 8351 From Abū Thawr, he said: *"I came to Ḥudhayfah and Ibn Mas'ūd while they were discussing the tribulation in the mosque. Ibn Mas'ūd said: 'I did not think it would regress without a cupping-glass of blood being shed in it. Indeed, a man will be a believer in the morning and a disbeliever by evening, or a disbeliever in the morning and a believer by evening. He fights in the tribulation today, and Allāh causes him to die tomorrow. His heart will be inverted, and his backside will be exposed.' Ḥudhayfah said, 'You have spoken the truth. Thus did*

*the Messenger of Allāh ﷺ narrate to us about the tribulation."* This Ḥadīth has an authentic chain of narration.

- 8352 From Abū Hurayrah, may Allāh be pleased with him, he says the Messenger of Allāh ﷺ said: *"A time will come upon people when a man will be given a choice between incapacity and debauchery. Whoever reaches that time, let him choose incapacity over debauchery."* This Ḥadīth has an authentic chain of narration, and they did not narrate it.
- 8360 I heard Abū Mūsā al-Ash'arī, may Allāh be pleased with him, say that the Messenger of Allāh ﷺ said: *"Indeed, before you are tribulations like patches of a dark night. A man will be a believer in the morning and a disbeliever by evening, and a believer by evening and a disbeliever by morning. The one sitting in it is better than the one standing, the one standing in it is better than the one walking, and the one walking in it is better than the one rushing towards it."* They asked, *"What do you command us, O Messenger of Allāh?"* He said, *"Be the fixtures of your houses."* This Ḥadīth has an authentic chain of narration, and they did not narrate it. And so on.
- 8365 From 'Abd Allāh ibn 'Amr, may Allāh be pleased with them both, he said: *"A time will come upon people when they will gather in mosques, and there will not be a believer among them."* This Ḥadīth has an authentic chain of narration, and they did not narrate it.
- 8371 From Sahl ibn Mu'ādh ibn Anas from his father, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said: *"The ummah will remain upon the Sharī'ah as long as three things do not appear among them: as long as knowledge is not taken from them, the offspring of wickedness do not proliferate among them, and al-saqqārūn do not appear among them."* They asked, *"And who are al-saqqārūn, O Messenger of Allāh?"* He said, *"Evil people*

*who will be at the end of time; their greeting among themselves when they meet will be mutual cursing.*" This Ḥadīth is authentic according to the conditions of the two Shaykhs, and they did not narrate it.

- 8382 From ‘Abd Allāh ibn al-Ṣāmit, he said: *"I wished that my family, after they had their dinner and their evening drink, would wake up dead in their beds." It was said, "O Abū Fulān, are you not wealthy?" He said, "Yes, but I heard Abū Dharr say, 'Soon, O my nephew, if you live for a short while, you will see a man envied for his light circumstances just as the father of ten men is envied today. And soon, if you live for a short while, you will see a man whom the ruler does not know, nor brings near, nor honors, envied just as the one whom the ruler knows, brings near, and honors is envied today. And soon, O my nephew, if you live for a short while, a funeral procession will pass in the market, and a man will raise his head and say, "Oh, would that I were on its bier!"'" I said, "Do you know what is wrong with them?" He said, "What was it?" I said, "That is before a momentous event." He said, "Indeed, momentous, momentous, momentous."* This Ḥadīth is authentic according to the conditions of the two Shaykhs, and they did not narrate it.
- 8384 From Thawbān, may Allāh be pleased with him, that he heard the Messenger of Allāh ﷺ say: *"The Hour will not be established for my ummah until tribes from it join the polytheists, and until tribes from it worship idols."*
- 8392 From Sulaym ibn Qays al-Ḥanẓalī, he said: ‘Umar ibn al-Khaṭṭāb, may Allāh be pleased with him, addressed us and said: *"Indeed, what I fear most for you after me is that an innocent man among you will be taken and marked like a camel is marked, and his flesh flayed like its flesh is flayed, and it will be said, 'He is a sinner,' while he is not a sinner."* ‘Alī ibn Abī Ṭālib, may Allāh be pleased with him, who was below the pulpit, said, *"And when will that be, O Commander of the Faithful? And by what will the calamity intensify, partisanship appear,*

*offspring be taken captive, and tribulations grind them as a mill grinds its dregs, and as fire grinds wood?" He (ʿUmar) said, "And when will that be, O ʿAlī?" He (ʿAlī) said, "When the jurist seeks knowledge for other than religion, the learner learns for other than action, and the world is sought with the deeds of the Hereafter." Abān said: And al-Ḥasan narrated to us from Abū Mūsā al-Ashʿarī, may Allāh be pleased with him, who said: The Prophet ﷺ said: "I fear al-Harj for you." They said, "What is al-Harj, O Messenger of Allāh?" He said, "Killing." They said, "More than we kill today? Indeed, we kill so-and-so many polytheists in a day." The Prophet ﷺ said, "It is not the killing of polytheists, but your killing one another." They said, "While the Book of Allāh is among us?" He said, "While the Book of Allāh, Mighty and Majestic, is among you." They said, "And while we have our intellects?" He said, "Indeed, the intellects of the common people of that time will be snatched away, and worthless dregs of people will remain, thinking they are upon something, while they are upon nothing."*

- 8424 From ʿAbd al-Raḥmān ibn Bashīr al-Anṣārī, he said: *"A man came and called out to Ibn Masʿūd, who bent over him. He said, "O Abā ʿAbd al-Raḥmān, when will I go astray while I am knowledgeable?" He said, "When you have rulers whom, if you obey them, they will lead you into the Fire, and if you disobey them, they will kill you."* This is a mawqūf narration (stopped at the Companion) with an authentic chain of narration, and they did not narrate it.
- 8439 From Abū Hurayrah, may Allāh be pleased with him, from the Prophet ﷺ, who said: *"Deceitful years will come upon people, in which the liar will be believed, and the truthful will be disbelieved; the treacherous will be trusted, and the trustworthy will be deemed treacherous; and the Ruwaybiḍāh will speak."* It was asked, *"O Messenger of Allāh, and what is the Ruwaybiḍāh?"* He said, *"The insignificant man speaking about public affairs."* This Ḥadīth has an authentic chain of narration, and they did not narrate it.

- 8441 From ‘Umayr ibn Hānī’ al-‘Absī, he said he heard ‘Abd Allāh ibn ‘Umar, may Allāh be pleased with them both, say: *"We were with the Messenger of Allāh ﷺ, and he mentioned the tribulations, speaking extensively about them, until he mentioned the tribulation of al-Aḥlās (persistent tribulation)."* A questioner asked, *"What is the tribulation of al-Aḥlās?"* He said, *"It is a tribulation of flight and war. Then the tribulation of al-Sarrā’ (prosperity), then people will unite under a man (as unstably as) a hip on a rib. Then the tribulation of al-Duhaymā’ (the overwhelming dark one), which will not leave anyone of this ummah without striking him a blow. Whenever it is said to have ended, it will extend. A man will be a believer in it in the morning and a disbeliever by evening, until people become two camps: a camp of faith with no hypocrisy in it, and a camp of hypocrisy with no faith in it. When that happens, then await the Dajjāl from that day or the next."* This Ḥadīth has an authentic chain of narration, and they did not narrate it.
- 8443 From Ḥudhayfah, may Allāh be pleased with him, he said: *"If one of you wishes to know whether tribulation has afflicted him or not, let him look: if he now considers lawful what he used to consider unlawful, then tribulation has afflicted him. And if he now considers unlawful what he used to consider lawful, then it has afflicted him."* This Ḥadīth has an authentic chain of narration according to the conditions of the two Shaykhs, and they did not narrate it.
- 8446 From Ḥudhayfah, may Allāh be pleased with him, he said: *"Tribulation is presented to the hearts. Whichever heart rejects it, a white spot is marked on it. Whichever heart does not reject it, a black spot is marked on it. Then another tribulation is presented to the hearts. If the heart that rejected it the first time rejects it again, a white spot is marked on it. If it does not reject it, a black spot is marked. Then another tribulation is presented to the hearts. If the one who rejected it the first two times rejects it again, it becomes strong, white, and pure,*



*and no tribulation will ever harm it. But if it did not reject it the first two times, it becomes black, relapses, and is inverted, so it does not recognize good nor condemn evil."* This Ḥadīth is authentic according to the conditions of the two Shaykhs, and they did not narrate it.

- 8447 From Ibrāhīm from ‘Alqamah, he said Ibn Mas‘ūd, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said to us: *"I warn you of seven tribulations that will occur after me: a tribulation coming from Madīnah, a tribulation in Makkah, a tribulation coming from Yemen, a tribulation coming from al-Shām (Greater Syria), a tribulation coming from the East, a tribulation coming from the West, and a tribulation from the heart of al-Shām, which is the Sufyānī."* Ibn Mas‘ūd said, *"Some of you will witness its beginning, and some of this ummah will witness its end."* Al-Walīd ibn ‘Ayyāsh said, *"So the tribulation of Madīnah was from Ṭalḥah and al-Zubayr, the tribulation of Makkah was the tribulation of ‘Abd Allāh ibn al-Zubayr, the tribulation of al-Shām was from the Umayyads, and the tribulation of the East was from these people."* This Ḥadīth has an authentic chain of narration, and they did not narrate it.
- 8448 From Ḥudhayfah, may Allāh be pleased with him, he said: *"The first thing you will lose of your religion is humility, and the last thing you will lose of your religion is prayer. The bonds of Islām will be undone one by one. Women will pray while menstruating. You will follow the path of those before you, step by step, like one sandal follows another. You will not deviate from their path, nor will it deviate from you, until two sects remain from many sects. One of them will say, 'What is wrong with the five prayers? Those before us were misguided. Allāh, Blessed and Exalted, only said: {Establish prayer at the two ends of the day and in the early hours of the night} [Hūd 11:114]. Do not pray except three.' The other will say, 'The faith of believers in Allāh is like the faith of angels; there is no disbeliever or hypocrite among us.' It is incumbent upon*

*Allāh to gather them both with the Dajjāl.*" This Ḥadīth has an authentic chain of narration, and they did not narrate it.

- 8459 Sālim ibn ‘Abd Allāh ibn ‘Umar narrates from his father that ‘Umar ibn al-Khaṭṭāb, may Allāh be pleased with him, used to say: *"Indeed, Allāh began this matter, when He began it, with prophethood and mercy. Then it will return to a caliphate. Then it will return to authority and mercy. Then it will return to kingship and mercy. Then it will return to tyranny, where you will bite one another like donkeys bite. O people, upon you is military expedition and Jihād as long as it is sweet and green, before it becomes bitter and difficult, and becomes complete before it becomes remnants or debris. So when military expeditions are prolonged, spoils are consumed, and the unlawful is deemed lawful, then upon you is guarding the frontiers (al-ribāt), for it is the best of your Jihād."*
- 8495 From Abū al-Za‘rā’ from Ibn Mas‘ūd, may Allāh be pleased with him, he said: *"A time will come upon people when a man will be envied for his light circumstances just as a man is envied today for wealth and children."* A man said to him, *"What wealth will be best on that day?"* He said, *"A good weapon and a good horse with which he moves wherever he moves."* This Ḥadīth is authentic according to the conditions of the two Shaykhs, and they did not narrate it.
- 8518 From Abū Hurayrah, may Allāh be pleased with him, he said the Messenger of Allāh ﷺ recited: {*When the victory of Allāh has come and the conquest, And you see the people entering into the religion of Allāh in multitudes*} [Al-Naṣr 110:1-2]. Then the Messenger of Allāh ﷺ said: *"They will surely exit from it in multitudes just as they entered it in multitudes."* This Ḥadīth has an authentic chain of narration, and they did not narrate it.

- 8536 From Ibn Abī Wā'il, he said 'Abd Allāh (Ibn Mas'ūd) said: *"When the scale is diminished, rain is withheld. When fornication increases, killing increases and plague occurs. When lying increases, al-Harj (turmoil/killing) increases."* This Ḥadīth is authentic according to the conditions of the two Shaykhs, and they did not narrate it.
- 8539 From Ḥudhayfah, may Allāh be pleased with him, he said: *"There will be rulers over you who will punish you, and Allāh will punish them."* This chain of narration is authentic, and they did not narrate it.
- 8541 From 'Abd Allāh ibn Mas'ūd, may Allāh be pleased with him, he said: *"Know that you are where humankind differs between Babylon and al-Ḥīrah. Know that nine-tenths of good and one-tenth of evil are in al-Shām. Know that nine-tenths of evil and one-tenth of good are elsewhere. By Him in Whose hand is the soul of Ibn Mas'ūd, it will soon be that the most beloved thing on the face of the earth to one of you will be to have donkeys to transport his family to al-Shām."* This Ḥadīth has an authentic chain of narration, and they did not narrate it.
- 8543 From Abū Sa'īd, may Allāh be pleased with him, he said: *"The Messenger of Allāh ﷺ led us in the 'Aṣr prayer, then stood and delivered a sermon after 'Aṣr until sunset. Whoever memorized it, memorized it, and whoever forgot it, forgot it. He informed therein of what will be until the Day of Resurrection. He praised Allāh, the Exalted, and lauded Him, then said: 'Now then, indeed the world is sweet and green, and indeed Allāh, the Exalted, will make you successors in it and will see how you act. So beware of the world and beware of women. Indeed, the children of Ādam were created in various classes. Among them is he who is born a believer, lives as a believer, and dies as a believer. Among them is he who is born a disbeliever, lives as a disbeliever, and dies as a disbeliever. Among them is he who is born a believer, lives as a believer, and dies as a disbeliever."*

*And among them is he who is born a disbeliever, lives as a disbeliever, and dies as a believer. Indeed, anger is an ember ignited in the core of the son of Ādam. Do you not see the redness of his eyes and the swelling of his jugular veins? If any of you finds any of that, let him cling to the earth. Indeed, the best of men is he who is slow to anger and quick to cool down. And the worst of men is he who is quick to anger and slow to cool down. If a man is quick to anger and quick to cool down, then it is balanced by that. If a man is slow to anger and slow to cool down, then it is balanced by that. Indeed, the best of merchants is he who is good in payment and good in seeking payment. And the worst of merchants is he who is bad in payment and bad in seeking payment. If a man is good in payment and bad in seeking payment, then it is balanced by that. And if a man is bad in payment and good in seeking payment, then it is balanced by that. Indeed, let not fear of people prevent a man from speaking the truth if he knows it. Indeed, for every treacherous person there will be a banner on the Day of Resurrection according to his treachery. And indeed, the greatest treachery is the treachery of a general leader. Indeed, the banner of the treacherous will be at his backside. And indeed, the best Jihād is a word of truth spoken to an unjust ruler.' When it was near sunset, he said, 'Indeed, the likeness of what remains of the world compared to what has passed of it is like the likeness of what remains of your day compared to what has passed of it.'"*

- 8548 From ‘Abd Allāh ibn ‘Amr, may Allāh be pleased with them both, from the Prophet ﷺ, that he used to say: *"You will not cease to be in good as long as your Bedouins can do without your city dwellers. And the years and droughts will surely drive them until they are with you in the dwellings, and you will not prevent them due to the abundance of those among them who will provide for you. They will say, 'For long we were hungry while you were satisfied, and for long we suffered while you enjoyed comfort, so share with us today.'* And the land will become difficult for you until your city dwellers envy your Bedouins

*because of the difficulty of the land. And the earth will tilt with you a tilt, from which whoever perishes will perish, and whoever remains will remain, until necks are freed. Then the earth will settle with you after that until the emancipators regret. Then the earth will tilt with you after that another tilt, in which whoever perishes will perish, and whoever remains will remain, until necks are freed. Then the earth will settle with you, and they will say, 'Our Lord, we emancipate! Our Lord, we emancipate!' Allāh will belie them, 'You lie! You lie! I emancipate.' And the latter part of this ummah will surely be tried with tremors. If they repent, Allāh will turn to them. And if they return (to sin), Allāh will return upon them with tremors, pelting, missiles, landslides, transformation, and thunderbolts. And when it is said, 'The people have perished! The people have perished!' then they have indeed perished. And Allāh, the Exalted, will not punish an ummah until it acts treacherously." They asked, "And what is its treachery?" He said, "They acknowledge sins but do not repent. And hearts will be content with what is in them of righteousness and wickedness, just as a tree is content with what is in it, until a doer of good cannot increase in his good deeds, nor can an evildoer seek to make amends. And that is because Allāh, Mighty and Majestic, said: {Nay! But on their hearts is the Rān (covering of sins and evil deeds) which they used to earn.} [Al-Muṭaffifīn 83:14]." This Ḥadīth has an authentic chain of narration, and they did not narrate it.*

- 8554 From ‘Abd Allāh ibn ‘Amr ibn al-‘Āṣ, may Allāh be pleased with them both, he said the Messenger of Allāh ﷺ said: *"I saw as if the pillar of the Book was removed from under my pillow, and I followed it with my sight, and behold, it was a shining light directed towards al-Shām. Indeed, faith, when tribulations occur, will be in al-Shām."* This Ḥadīth is authentic according to the conditions of the two Shaykhs, and they did not narrate it.

- 8557 From Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said: *"O Allāh, may I not reach a time, or may a time not reach me, of a people who do not follow knowledge, nor are they modest before the forbearing. Their hearts are the hearts of non-Arabs, and their tongues are the tongues of Arabs."* This Ḥadīth has an authentic chain of narration, and they did not narrate it.
- 8566 ‘Abd Allāh ibn ‘Amr narrated a Ḥadīth to me from the Prophet ﷺ, which I understood and wrote down with my own hand: *"In the name of Allāh, the Most Gracious, the Most Merciful. This is what ‘Abd Allāh ibn ‘Amr narrated from the Messenger of Allāh ﷺ. He said: 'Indeed, Allāh, the Exalted, does not love the obscene nor the one who strives to be obscene.' Then he said: 'By Him in Whose hand is the soul of Muḥammad, the Hour will not be established until obscenity and striving for obscenity appear, and bad neighborliness, and severing of kinship ties, and until the trustworthy is deemed treacherous, and the treacherous is trusted.' Then he said: 'Indeed, the likeness of the believer is like that of a date palm: it lands and eats what is good, then it falls and does not spoil nor break. And the likeness of the believer is like that of a piece of red gold: it is put into the fire and blown upon, yet it does not change, and it is weighed and does not decrease.'"* This Ḥadīth has an authentic chain of narration, and they did not narrate it.
- 8572 From ‘Āṣim ibn ‘Amr from Abū Umāmah, may Allāh be pleased with him, from the Prophet ﷺ, who said: *"Then a group from this ummah will spend the night eating, drinking, and amusing themselves, and they will wake up having been transformed into swine. And landslides will surely occur with tribes therein and in houses therein, until they wake up and say, 'A landslide occurred tonight with Banū Fulān (the sons of so-and-so), a landslide occurred tonight in the house of Banū Fulān.' And pebbles of stone will be sent upon them as they*

were sent upon the people of the Elephant. And the barren wind will be sent upon them and will scatter them as it scattered those before them, because of their drinking of wine, their consumption of usury, their wearing of silk, their taking of female singers, and their severing of kinship ties." He (the narrator) said, "And he mentioned another characteristic which I have forgotten." This Ḥadīth is authentic according to the conditions of Muslim, due to Ja'far.

- 8575 From Anas ibn Mālik, may Allāh be pleased with him, he said: *"Then I entered upon 'Ā'ishah, may Allāh be pleased with her, and a man was with her. The man said, 'O Mother of the Believers, narrate to us a Ḥadīth about the earthquake.' She turned her face away from him. Anas said, 'So I said to her, 'Narrate to us, O Mother of the Believers, about the earthquake.' She said, 'O Anas, if I narrate it to you, you will live grieving, and you will be resurrected when you are resurrected with that grief in your heart.' I said, 'O my mother, narrate to us.' She said, 'When a woman removes her clothes in her husband's house [in a blameworthy manner], she has torn what is between her and Allāh, Mighty and Majestic, of a veil. And if she perfumes herself for other than her husband, it will be fire and shame upon her. So when they deem fornication lawful, drink wine after this, and strike musical instruments, Allāh will become jealous in His heaven and will say to the earth, 'Quake with them!' If they repent and desist, then (it stops); otherwise, He demolishes it upon them.' Anas asked, 'As a punishment for them?' She said, 'As a mercy, blessing, and admonition for the believers, and as an exemplary punishment, wrath, and torment for the disbelievers.' Anas said, 'I have not heard a Ḥadīth after the Messenger of Allāh ﷺ that I was more pleased with than this Ḥadīth. Rather, I will live joyful and be resurrected when I am resurrected with that joy in my heart,' or he said, 'in my soul.'"* This Ḥadīth is authentic according to the conditions of Muslim, and they did not narrate it.

- 8577 From Abū Hurayrah, may Allāh be pleased with him, he said: *"Then we have seen everything the Messenger of Allāh told us. He said, 'It will be said to men on the Day of Resurrection, 'Throw down your whips and enter Hellfire.'"*  
This Ḥadīth has an authentic chain of narration, and they did not narrate it.
- 8584 From ‘Abd Allāh ibn Mas‘ūd, may Allāh be pleased with him, he said: *"Then there will be rulers over you who will abandon from the Sunnah the likes of this' – and he pointed to the base of his finger – 'and if you abandon them, they will bring about the greatest calamity. And there has never been an ummah except that the first thing they abandon of their religion is the Sunnah, and the last thing they leave is prayer. And were it not that they feel ashamed, they would not pray.'"* This Ḥadīth is authentic according to the conditions of the two Shaykhs, and they did not narrate it.
- 8591 From al-Aḥnaf ibn Qays, he said: *"Then I was in Madīnah, and suddenly I saw a man from whom people were fleeing when they saw him. I said, 'Who are you?' He said, 'I am Abū Dharr, the companion of the Messenger of Allāh ﷺ.' I said, 'Why do people flee from you?' He said, 'I forbid them from treasures with that which the Messenger of Allāh ﷺ used to forbid them.' He (al-Aḥnaf) said, 'I said, "Indeed, our stipends have increased today and reached a certain amount. Do you fear anything for us?" He said, "As for today, no. But it is soon to be the price of your religion. So when it is the price of your religion, then leave it and beware of it.'"* This Ḥadīth has an authentic chain of narration, and they did not narrate it.
- 8600 From ‘Abd Allāh ibn ‘Amr, may Allāh be pleased with them both, he said: *"Then I was sitting, then the Prophet ﷺ mentioned the tribulation, or it was mentioned to him, and he said, 'When people's covenants have become corrupt, their trusts have diminished, and they have become like this' – and he interlaced his fingers – I stood up to him and said, 'What should I do then, O Messenger of*



*Allāh, may Allāh make me your ransom?' He said, 'Control your tongue, sit in your house, take what you recognize (as good) and leave what you reject (as evil), and concern yourself with your own private affairs, and leave the affairs of the common people.'"* This Ḥadīth has an authentic chain of narration, and they did not narrate it.

- 8660 From ‘Amr ibn Qays Sinān, he said: *"Then I was with Abū al-Fawāris when I was a young lad, and I saw people gathered around a man. I said, 'Who is this?' They said, 'Abd Allāh ibn ‘Amr ibn al-‘Āṣ.' I heard him narrate from the Messenger of Allāh ﷺ that he said, 'Among the signs of the Hour's approach is that the wicked will be elevated and the good will be debased, speech will proliferate, and action will be stored away (i.e., diminished). And al-Shāh – that is, writings other than the Book of Allāh, Mighty and Majestic – will be recited to the people, and none among them will condemn it.' It was asked, 'What is al-Shāh?' He said, 'What has been written other than the Book of Allāh, Mighty and Majestic.'"* And al-Awzā‘ī narrated it from ‘Amr ibn Qays al-Sakūnī.

### **Majma‘ al-Zawā‘id**

**By its author ‘Alī ibn Abī Bakr al-Haythamī, may Allāh have mercy on him.**

- From ‘Iṣmah ibn Qays al-Sulamī, a companion of the Messenger of Allāh ﷺ: *"He used to seek refuge from the tribulation of the East. It was said to him, 'Then what about the tribulation of the West?' He said, 'That is greater and greater.'"* This was narrated by al-Ṭabarānī, and in another narration with him also, it is mentioned that he used to seek refuge in his prayer from the tribulation of the West. Its narrators are trustworthy.
- From Mu‘ādh ibn Jabal, he said the Messenger of Allāh ﷺ said: *"You are upon clear proof from your Lord as long as two intoxications do not overcome you:*

*the intoxication of ignorance and the intoxication of love of worldly life. And you enjoin good and forbid evil and strive in the way of Allāh. But if love of the world prevails, you will not enjoin good, nor forbid evil, nor strive in the way of Allāh. Those who adhere to the Book and the Sunnah on that day will be like the first forerunners from the Muhājirīn and the Anṣār."* Narrated by al-Bazzār.

- And from ‘Umar ibn al-Khaṭṭāb that the Prophet ﷺ said: *"You will be sifted until you become the dregs of people whose covenants have become corrupt and whose trusts have been ruined."* One of us said, *"So what about us, O Messenger of Allāh?"* He said, *"You act upon what you know, leave what you reject, and say, 'One, One! Aid us against those who wrong us and suffice us against those who oppress us.'"* Narrated by al-Ṭabarānī in al-Awsat, and its chain contains narrators I do not know.
- And from Umm Salamah, she heard the Messenger of Allāh ﷺ say: *"A time will surely come upon people when the truthful will be disbelieved and the liar will be believed; the trustworthy will be deemed treacherous and the treacherous will be trusted; a man will testify though not asked to testify, and a man will swear though not asked to swear. And the happiest of people in the world will be Luka‘ ibn Luka‘ (a base person, son of a base person) who does not believe in Allāh and His Messenger."* Narrated by al-Ṭabarānī in al-Awsat and al-Kabīr; its chain includes ‘Abd Allāh ibn Ṣāliḥ, scribe of al-Layth, who is considered weak but has also been deemed trustworthy by some.
- From Ḥudhayfah, he said: *"I said to the Prophet ﷺ, 'O Messenger of Allāh, when will enjoining good and forbidding evil be abandoned, while they are the two masters of the deeds of the righteous?' He said, 'When you are afflicted with what afflicted the Children of Israel.' I said, 'O Messenger of Allāh, and what afflicted the Children of Israel?' He said, 'When your best ones flatter your wicked ones, jurisprudence is found among your worst ones, and authority is in*

*your young ones. At that point, a tribulation will envelop you; you will turn back, and it will turn back upon you.*" Narrated by al-Ṭabarānī in al-Awsat.

- From Abū Hurayrah, he said he heard the Messenger of Allāh ﷺ say to Thawbān: *"How will you be, O Thawbān, when the nations summon one another against you as you summon one another to a bowl of food from which you eat?"* Thawbān said, *"May my father and mother be sacrificed for you, O Messenger of Allāh! Is it because of our small number?"* He said, *"No, on that day you will be many, but al-wahn (weakness) will be cast into your hearts."* They asked, *"And what is al-wahn, O Messenger of Allāh?"* He said, *"Your love of the world and your hatred of fighting."* Narrated by Aḥmad, and al-Ṭabarānī in al-Awsat narrated something similar. Aḥmad's chain of narration is good.
- And from Marwān ibn Muḥann, he said: *"We were sitting in the mosque when 'Ammār ibn Yāsir passed by us. We said, 'Narrate to us what you heard from the Messenger of Allāh ﷺ.' He said, 'I heard the Messenger of Allāh ﷺ say: "There will be people after me who will seize power, and some of them will kill others over it." We said to him, 'If someone other than you had narrated this, we would not have believed him.' He said, 'Indeed, it will happen.'"* Narrated by Aḥmad, al-Ṭabarānī, and Abū Ya'ālā. Its narrators are reliable, including Marwān, who is trustworthy.
- And from 'Alī ibn Abī Ṭālib, he said: *"The Messenger of Allāh ﷺ led us in the Fajr prayer. When he finished his prayer, a man called out to him, 'When is the Hour?' The Messenger of Allāh ﷺ rebuked him and scolded him, saying, 'Be quiet!' Then, when it became bright, he raised his gaze to the sky and said, 'Blessed is its Raiser and its Governor.' Then he cast his gaze to the earth and said, 'Blessed is its Spreader and its Creator.' Then he said, 'Where is the questioner about the Hour?' A man knelt down on his knees and said, 'I, may my father and mother be sacrificed for you, asked you.' He said: 'That is when there*

*is injustice from leaders, belief in stars, denial of divine decree, and until trust is taken as spoils, charity as a fine, and obscenity as an increase. At that point, your people will perish."* Narrated by al-Bazzār, and its chain contains narrators I do not know.

- And from Anas ibn Mālik, he said: *"Umm Sulaym used to treat the wounded in the army of the Messenger of Allāh ﷺ. She said, 'O Messenger of Allāh, if only you would supplicate to Allāh for my son.' The Messenger of Allāh ﷺ said, 'Anīs?' She said, 'Yes.' So he made me sit before him, wiped my head, and said, 'O Anīs, indeed the Muslims after me will found cities, among which they will found a city called al-Baṣrah. If you reach it, then beware of its place of amusement, its market, and the door of its ruler, for there will be in it a landslide, transformation, and pelting. The sign of that is that justice will die, injustice will spread in it, fornication will increase in it, and false testimony will spread in it."* Narrated by al-Ṭabarānī in al-Awsat, and its chain contains a group of narrators I do not know.

### **Al-Muṣannaf fī al-Aḥādīth wa al-Āthār**

**By Abū Bakr ‘Abd Allāh ibn Muḥammad ibn Abī Shaybah al-Kūfī.**

- 37181 From Abū al-Bakhtarī, he said: *"Umar wrote to Abū Mūsā: 'Indeed, people have an aversion to their sultan, so I seek refuge in Allāh that hidden grudges, preferred worldly life, and followed desires should overtake me and you. And indeed, tribes will summon one another, and that is arrogance from Satan. If that happens, then the sword, the sword! The killing, the killing! They will say, "O people of Islām! O people of Islām!"'"*
- 37193 From Shahr ibn ‘Aṭīyyah from Anas ibn Mālik, he said: *"Indeed, there will be kings, then tyrants, then despots."*

- 37202 From Salmān ibn Rabī'ah from 'Umar, he said: *"Indeed, there will be rulers and officials whose companionship is disbelief."*
- 37207 From Yaḥyā ibn Waththāb, Ḥudhayfah said: *"By Allāh, no matter will come to them from which they cry out, except that another matter will follow it that will distract them from it."*
- 37237 From 'Ubādah ibn al-Ṣāmit, he said: *"That his wealth should decrease or his death be hastened." They said, "We have not seen a wisher who loves his beloved (as much)." He said, "I fear that rulers will overtake you such that if you obey them, they will lead you into the Fire, and if you disobey them, they will kill you." A man said, "Tell us who they are so we can gouge out their eyes." Shu'bah said, "Or throw dust in their faces." He ('Ubādah) said, "Perhaps you will reach them, and they will be the ones who gouge out your eye and throw dust in your face."*
- 37281 From Rajā' ibn Ḥaywah from Mu'ādh, he said: *"You have been tried with the tribulation of adversity and you were patient. You will soon be tried with the tribulation of prosperity. And indeed, what I fear most for you is the tribulation of women, when they adorn themselves with gold and wear the fine garments of al-Shām, thus exhausting the wealthy and burdening the poor with what he cannot find."*
- 37347 From Ṭāriq ibn Shihāb, he said: *"Khālīd ibn al-Walīd flogged a man for a prescribed punishment. The next day, he flogged another man for a prescribed punishment. A man said, 'This, by Allāh, is the tribulation! Yesterday he flogged a man for a prescribed punishment, and today he flogged a man for a prescribed punishment.' Khālīd said, 'This is not tribulation. Tribulation is when you are in a land where sins are committed, and you want to leave it for a land where sins are not committed, but you cannot find it.'"*

- 37508 From Shahr ibn Ḥawshab, he said: *"Abd Allāh (ibn Mas'ūd) was sitting with his companions, and their voices rose. Ḥudhayfah came and said, 'What are these voices, O Ibn Umm 'Abd?' He said, 'O Abā 'Abd Allāh, they mentioned the Dajjāl and we feared him.' Ḥudhayfah said, 'By Allāh, I would not care whether I met him or this black goat.' – 'Abd al-Malik (a narrator) referred to a goat eating date stones in the corner of the mosque. – 'Abd Allāh said to him, 'Why, may your father be for Allāh (an expression of admiration)?' Ḥudhayfah said, 'Because we are a believing people, and he is a disbelieving man, and Allāh will grant us victory and triumph over him. By Allāh, he will not emerge until his emergence is more beloved to a Muslim man than a cool drink to the thirsty.' 'Abd Allāh said, 'Why, may your father be for Allāh?' Ḥudhayfah said, 'Because of the severity of the trial and the roots of evil.'"*
- 37547 From 'Imrān ibn Muslim from Yazīd ibn 'Amr: *"He said, 'Indeed, among the signs of the Hour's approach is that construction will appear on the face of the earth, kinship ties will be severed, and a neighbor will harm his neighbor.'"*
- 37548 From Abū Wā'il from 'Abd Allāh (ibn Mas'ūd), he said: *"Among the portents of the Hour is that obscenity, striving for obscenity, bad character, and bad neighborliness will appear."*
- 37549 From 'Abd Allāh ibn 'Amr ibn al-Āṣ, he said: *"Among the portents of the Hour is that speech will proliferate and action will diminish, the wicked will be elevated and the good will be debased, and al-Mathānī (writings other than the Qur'ān) will be recited to them, and no one among them will find fault with it." He (the sub-narrator) said, "I asked, 'What is al-Mathānī?' He said, 'Every book other than the Book of Allāh.'"*
- Wakī' narrated to us from Shu'bah from Qatādah from Wa'shrūn ibn Saḥbān from Ṭarīf ibn Yazīd ibn Ṭarīf from Abū Mūsā, who said: *"Indeed, before the*

*Hour there will be days in which ignorance will descend and knowledge will be lifted, until a man will go to his mother and strike her with the sword out of ignorance."*

- 37569 From 'Āmir, he said: "*Ḥudhayfah was asked, 'Which tribulation is most severe?' He said, 'That good and evil are presented to you, and you do not know which of them to follow.'"*
- 37588 From Mujālid from al-Sha'bī, he said: "*The Hour will not be established until knowledge becomes ignorance and ignorance becomes knowledge.*"
- 37591 From Kharashah ibn al-Ḥurr, 'Umar said: "*The Arabs will perish when the sons of Persian daughters reach puberty.*"
- 37592 Wakī' narrated to us from Hishām from his father from 'Abd Allāh ibn 'Amr, who said: "*The affair of the Children of Israel remained upright until the sons of captive foreign women grew up among them. They spoke among them based on opinion, so they went astray and led others astray.*"
- 37736 From Zādhān from 'Ulaym, he said: "*We were with him on a roof, and with him was a man from the companions of the Prophet ﷺ, during the days of the plague. Swine began to pass by. He (the Companion) said, 'O plague, take me!' 'Ulaym said, 'Did not the Messenger of Allāh ﷺ say: "Let none of you wish for death, for it is then the cessation of his deeds, and he cannot return to seek pardon?"*" He (the Companion) said, '*I heard the Messenger of Allāh ﷺ say: "Hasten to (do good deeds before) death due to six things: the rule of the foolish, abundance of police, selling of judgment, making light of bloodshed, a new generation who take the Qur'ān as musical instruments, putting forward one to lead them in recitation for them even if he is the least of them in jurisprudence."*'"

- 37742 From ‘Abd Allāh ibn ‘Amr, he said: *"Indeed, we find in the revealed Book of Allāh two groups in the Fire: a people who will be at the end of time, with them whips like the tails of cows, with which they strike people without offense. Nothing enters their bellies except what is vile. And women who are clothed yet naked, inclining (to evil) and inclining others (to it), who will not enter Paradise nor smell its fragrance."*
- 37743 From Ibn ‘Abbās, he said the Messenger of Allāh ﷺ said: *"Indeed, there will be rulers whom you will recognize (their good deeds) and reject (their evil deeds). Whoever opposes them will be saved, whoever isolates himself from them will be safe or nearly so, and whoever mingles with them will perish."*
- 37744 From al-Nu‘mān ibn Bashīr, he said: *"Send for his family members who will defend against the corruption of the land." Ka‘b al-Aḥbār said to him, "Wait, do not do it! For indeed, it is in the revealed Book of Allāh that a people called al-Amlah will carry in their hands whips like the tails of cows. They will not smell the fragrance of Paradise. So do not be the first to send among them." He (al-Nu‘mān) said, "So he did (proceed)." I (a sub-narrator) said to Yaḥyā, "What is al-Amlah?" He said, "You call them al-Shuraṭ (police/guards) in Iraq."*

## **Al-Durr al-Manthūr**

**By al-Suyūṭī.**

- Al-Ḥākim narrated and authenticated it from Ibn ‘Abbās, may Allāh be pleased with them both, who said the Messenger of Allāh ﷺ said: *"You will surely follow the ways of those before you, span by span, and cubit by cubit, so much so that if one of them entered a lizard's hole, you would enter it. And if one of them had intercourse with his wife on the road, you would do it."*



- And Ibn Abī al-Dunyā narrated in Dhamm al-Malāhī (Condemnation of Musical Instruments) from Farqad al-Sabakhī, who said: *"I read in the Torah that Jibrīl brought to Mūsā, peace be upon him: 'There will surely be transformation, pelting, and landslides in the ummah of Muḥammad, among the people of the Qiblah.' It was asked, 'O Abā Ya'qūb, what are their deeds?' He said, 'Their taking of female singers, their striking of tambourines, and their wearing of silk and gold. And it will not be long before you see primordial evil deeds. So be certain, prepare, and beware...' It was asked, 'What are they?' He said, 'Men being content with men, and women with women, and the Arabs desiring the vessels of the non-Arabs. At that point.' Then he said, 'By Allāh, and the Ruwaythah (insignificant ones) will be men from the sky with stones, with which they will be crushed in their paths and their tribes, as was done to the people of Lūṭ. And others will surely be transformed into apes and swine, as was done to the Children of Israel. And a people will surely be swallowed by the earth as Qārūn was swallowed.'"*

### **Al-Sunan al-Wāridah fī al-Fitan**

**By Abū 'Amr 'Uthmān ibn Sa'īd al-Muqri' al-Dānī.**

- From al-Awzā'ī from 'Umayr ibn Hānī' that the Messenger of Allāh ﷺ said: *"There will be tribulations in which the believer will not be able to change (anything) with his hand or his tongue." A man said, "O Messenger of Allāh, will there be believers among them on that day?" He said, "Yes." He asked, "And how will that be, O Messenger of Allāh?" He said, "They will detest them (the evils) with their hearts." He asked, "And will that diminish anything from their faith?" He said, "No, except as the drop diminishes from the waterskin."*
- From al-Ḥasan, he said the Messenger of Allāh ﷺ said: *"Before the great battle, there will be tribulations in which a man's heart will die just as his body dies."*

- From ‘Abd al-Raḥmān ibn Ziyād from some of their shaykhs that the Prophet ﷺ said: *"The most severe thing I fear for my ummah is not Satan, nor the Dajjāl, but the most severe thing I fear for them is the misguiding leaders."*
- From al-Ḥasan, he said the Messenger of Allāh ﷺ said: *"O ‘Abd Allāh ibn ‘Amr, how will you be among the dregs of people, when their covenants have become corrupt, their trusts have become corrupt, and they have become like this?" – and the Messenger of Allāh ﷺ interlaced his fingers. He said, "O Messenger of Allāh, what do you command me?" He said, "I command you to fear Allāh, take what you recognize (as good), leave what you reject (as evil), concern yourself with your own special affairs, and beware of the common people."*
- From ‘Arīf al-Hamdānī, he said: *"I said to Ibn ‘Umar, 'Indeed, when we enter upon the rulers, we praise them with what is not in them. When we leave their presence, we supplicate to Allāh against them.' He said, 'We used to consider that hypocrisy.'"*
- From ‘Abbād ibn Kathīr, tracing it back to the Prophet ﷺ, he said the Messenger of Allāh ﷺ said: *"Give glad tidings to those who flee with their religion, out of faith and seeking reward, from city to city, and from village to village, that they will be with me or with Ibrāhīm on the Day of Resurrection like these two" – and he joined his middle finger and the one next to it.*
- From al-Awzā‘ī from Ḥassān ibn ‘Aṭīyyah, he said the Messenger of Allāh ﷺ said: *"The wicked of my ummah will prevail over their best ones, until the believer among them hides himself just as the hypocrite hides himself among us."*

- From ‘Abd Allāh ibn Mas‘ūd that the Messenger of Allāh ﷺ said: *"The Hour will not be established until the hypocrites of every tribe dominate it."*

## **Al-Fitan**

### **By Ibn Ḥammād (Nu‘aym ibn Ḥammād).**

- From ‘Abd Allāh ibn ‘Amr ibn al-‘Āṣ, may Allāh be pleased with them both, he said the Messenger of Allāh ﷺ said: *"There will be tribulations in my ummah until a man in it separates from his father and his brother, until a man is reproached for his trial just as an adulteress is reproached for her adultery."*
- From Ibn ‘Umar, may Allāh be pleased with them both: *"That he saw buildings on Abū Qubays and said, 'O Mujāhid, when you see the houses of Makkah appearing on its mountainsides and water flowing in its paths, then take your precaution.'"*
- A man stood up to Khālīd ibn al-Walīd, may Allāh be pleased with him, in al-Shām while he was delivering a sermon and said: *"Indeed, the tribulations have appeared."* Khālīd said, *"Not while Ibn al-Khaṭṭāb is alive, no! That will only be when people are in a land of trial and a land of trial, and a man tries to find a land that does not have the like of what he is fleeing from, but he does not find it. At that point, tribulations will appear."*
- From al-Nu‘mān ibn Bashīr, may Allāh be pleased with him, he said the Messenger of Allāh ﷺ said: *"Indeed, before the Hour there will be tribulations like patches of a dark night. A man will be a believer in it in the morning and a disbeliever by evening, and a believer by evening and a disbeliever by morning. A people will sell their share of good for a meager worldly gain."* Al-Ḥasan said, *"By Allāh, other than Whom there is no god, I have indeed seen them: forms without intellects, bodies without understanding, moths of the fire and flies of*

*greed. They go out for two dirhams and return for two dirhams. One of them sells his religion for the price of a she-goat."*

- From Abū Hurayrah, may Allāh be pleased with him, he said the Messenger of Allāh ﷺ said: *"Four tribulations will come to you after me. In the first, bloodshed will be deemed lawful. In the second, bloodshed and wealth will be deemed lawful. In the third, bloodshed, wealth, and private parts will be deemed lawful. The fourth will be deaf, blind, and overwhelming, surging like the waves of the sea, until no one among the people finds a refuge from it. It will encompass al-Shām, cover Iraq, and strike the Arabian Peninsula with its hand and foot, and the ummah will be kneaded in it with affliction like leather is kneaded. Then no one among the people will be able to say, 'Stop! Stop!' Then, they will not recognize its end from one side except that it will break out from another side."*
- From Arṭāh ibn al-Mundhir, he said: *"It has reached us that the Messenger of Allāh ﷺ said: 'There will be four tribulations in my ummah. My ummah will be afflicted in its latter part by successive tribulations. In the first, they will be afflicted with a trial until the believer says, "This is my destruction," then it will be uncovered. In the second, until the believer says, "This is my destruction," then it will be uncovered. In the third, whenever it is said to have ended, it will extend. And the fourth tribulation, you will turn to disbelief in it, when the fickle person is with this one at one time and with that one at another, without a leader or a community. Then the Messiah (Dajjāl), then the rising of the sun from its setting. And before the Hour, there will be seventy-two Dajjāls (deceivers), among them those whom only one man will follow."*
- 93 From ‘Umayr ibn Hāni’, he said the Messenger of Allāh ﷺ said: *"The tribulation of al-Aḥlās involves war and flight. And the tribulation of al-Sarrā’ (prosperity), its smoke will emerge from beneath the feet of a man who claims to be from me, but he is not from me; indeed, my allies are the pious. Then*

*people will unite under a man. Then there will be the tribulation of al-Duhaymā'. Whenever it is said to have ended, it will extend, until no house of the Arabs remains but it enters it. They will fight in it, not knowing whether they are fighting for truth or falsehood. They will remain like that until they become two camps: a camp of faith with no hypocrisy in it, and a camp of hypocrisy with no faith in it. When they gather, then look for the Dajjāl today or tomorrow."*

- 115 From Abū Mūsā al-Ash'arī, may Allāh be pleased with him, he said: *"The Messenger of Allāh ﷺ mentioned widespread killing before the Hour, until a man will kill his neighbor, his brother, and his cousin." They said, "Will we have our intellects on that day?" He said, "The intellects of most of the people of that time will be snatched away, and worthless dregs of people will remain, each one of them thinking he is upon something, while he is upon nothing."*
- 124 From Kathīr ibn Murrah, he said the Messenger of Allāh ﷺ said: *"Among the signs of trial and portents of the Hour are that intellects will become estranged, understanding will decrease, anxiety will increase, the signs of truth will be lifted, and injustice will appear."*
- 154 From Mu'ādh ibn Jabal, may Allāh be pleased with him, he said: *"You will not see from the world except trial and tribulation. The affair will only increase in severity. You will not see from the leaders except harshness. And you will not see a matter that horrifies you except that what comes after it will belittle it by being more severe."*
- 156 From 'Umayr ibn Ishāq, he said: *"We used to discuss that the first thing to be lifted from people is intimacy."*
- From Ibn Mas'ūd, may Allāh be pleased with him, he said: *"I heard the Messenger of Allāh ﷺ mention a tribulation... so I said, 'O Messenger of Allāh,*

*when will that be?' He said, 'When a man does not trust his companion.'"*

- From Mu'ādh ibn Jabal, may Allāh be pleased with him, he said: *"When you see blood being shed without right, wealth being given for falsehood, doubt and mutual cursing appearing, and apostasy occurring, then whoever can die, let him die."*
- 501 'Abd Allāh ibn Mas'ūd, may Allāh be pleased with him, said: *"A time will come upon people when the believer in it will be more humiliated than a female slave. The most clever among them will be the one who maneuvers with his religion like a fox maneuvers."*
- 625 From Ibn Mas'ūd, he said: *"There will be a sign in ... and a star with a tail will appear."*
- 679 From 'Abd Allāh ibn 'Amr, he said: *"There will be a tribulation in al-Shām in which their chiefs and nobles will rise. Then only a short time will pass until their foolish ones and lowly ones rise in it, until they enslave their chiefs and nobles just as they used to enslave them before that."*

## **The Corruption of Scholars at the End of Time**

### **Al-Bukhārī**

- 100 - From 'Abd Allāh ibn 'Amr ibn al-ʿĀṣ, he said he heard the Messenger of Allāh ﷺ say: *"Then indeed, Allāh does not take away knowledge by snatching it from the servants, but He takes away knowledge by taking away the scholars, until, when no scholar remains, people will take ignorant leaders. They will be asked and will issue fatwās without knowledge, so they will go astray and lead others astray."*

## Sunan Abī Dāwūd

- 4336 ‘Abd Allāh ibn Mas‘ūd said the Messenger of Allāh ﷺ said: *"Then indeed, the first deficiency that entered upon the Children of Israel was that a man would meet another man and say, 'O so-and-so, fear Allāh and leave what you are doing, for it is not lawful for you.' Then he would meet him the next day, and that would not prevent him from being his eating companion, drinking companion, and sitting companion. When they did that, Allāh struck the hearts of some of them against others."* Then he said: *"{Cursed were those who disbelieved among the Children of Israel by the tongue of Dāwūd and ‘Īsā, son of Maryam} down to His saying {defiantly disobedient}."* [Al-Mā'idah 5:78-81]. Then he said: *"Nay, by Allāh, you will surely enjoin good, and you will surely forbid evil, and you will surely take the hand of the oppressor, and you will surely compel him to the truth with force, and you will surely confine him to the truth with force."*
- 4337 From Abū ‘Ubaydah from Ibn Mas‘ūd from the Prophet ﷺ: *"Then similarly, he added, 'Or Allāh will surely strike the hearts of some of you against others, then He will surely curse you as He cursed them.'"* Abū Dāwūd said, "Al-Muḥāribī narrated it from al-‘Alā’ ibn al-Musayyab."
- 4338 From Qays, he said: *"Abū Bakr said, after praising Allāh and lauding Him: 'Then, O people, you recite this verse and misplace its meaning: {O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided} [Al-Mā'idah 5:105].'"* He said, reporting from Khālīd: *"And indeed, we heard the Prophet ﷺ say: 'Indeed, when people see an oppressor and do not take him by his hands, Allāh is about to encompass them all with a punishment.'"* And ‘Amr said, reporting from Hushaym: *"And indeed, I heard the Messenger of Allāh ﷺ say: 'There is no people among whom sins are committed, and they are able to change them but*

*do not change them, except that Allāh is about to encompass them all with a punishment from Him."* Abū Dāwūd said, "And Abū Usāmah and a group narrated it as Khālīd said." And Shu'bah said in it: *"There is no people among whom sins are committed, while they [who could prevent it] are more numerous than those who commit them [the sins]."*

- 4339 From Ibn Jarīr from Jarīr, he said he heard the Messenger of Allāh ﷺ say: *"Then there is no man who is among a people in whose midst sins are committed, and they are able to change (the situation) for him but do not change it, except that Allāh will afflict them with a punishment before they die."*
- 4341 Abū Umayyah al-Sha'bānī said: *"Then I asked Abū Tha'labah al-Khushanī, 'O Abū Tha'labah, what do you say about this verse: {Upon you is [responsibility for] yourselves} [Al-Mā'idah 5:105]?' He said, 'Indeed, by Allāh, you have asked an expert about it. I asked the Messenger of Allāh ﷺ about it, and he said: "Rather, enjoin good and forbid evil until you see avarice obeyed, desire followed, worldly life preferred, and every possessor of an opinion admiring his own opinion. Then upon you is [to care for] yourself, and leave the common people. For indeed, beyond you are days of patience. Patience in them will be like grasping live coals. The one who acts [righteously] in them will have the reward of fifty men who do the like of his deed." Someone else added to my narration that the Prophet ﷺ was asked, "O Messenger of Allāh, the reward of fifty of them?" He said, "The reward of fifty of you."'"*
- 4344 From 'Aṭīyyah al-'Awfī from Abū Sa'īd al-Khudrī, he said: *"The Messenger of Allāh ﷺ said: 'Then the best Jihād is a word of justice spoken before an unjust ruler or an unjust emir.'"*
- 4345 From al-'Urs ibn 'Amīrah Sinān from the Prophet ﷺ, who said: *"Then when a sin is committed in the land, whoever witnesses it and detests it" – and*



*once he said "denies it" – "is like one who was absent from it. And whoever is absent from it but is pleased with it, is like one who witnessed it."*

## **Sunan Ibn Mājah**

- 4006 From Abū 'Ubaydah, he said the Messenger of Allāh ﷺ said: *"Then indeed, when deficiency occurred among the Children of Israel, a man would see his brother committing a sin and forbid him from it. Then, the next day, what he had seen from him would not prevent him from being his eating companion, drinking companion, and associate. So Allāh struck the hearts of some of them against others, and the Qur'ān was revealed concerning them. He said: {Cursed were those who disbelieved among the Children of Israel by the tongue of Dāwūd and 'Īsā, son of Maryam} until He reached {And if they had believed in Allāh and the Prophet and what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient.} [Al-Mā'idah 5:78-81]. He said, 'The Messenger of Allāh ﷺ was reclining; then, making the point decisively, he said: "No, until you take the hand of the oppressor and compel him to the truth with force."'"*
- 4015 From Makḥūl from Anas ibn Mālīk, he said: *"It was said, 'Then, O Messenger of Allāh, when do we abandon enjoining good and forbidding evil?' He said, 'When what appeared in the nations before you appears among you.' We said, 'O Messenger of Allāh, and what appeared in the nations before us?' He said, 'Authority in your young ones, obscenity in your great ones, and knowledge in your base ones.' Zayd (a narrator) said, 'The interpretation of the Prophet's ﷺ saying, "And knowledge in your base ones," is when knowledge is with the dissolute.'"*

- 4016 From al-Ḥasan from Jundub from Ḥudhayfah, he said: *"The Messenger of Allāh ﷺ said: 'Then it is not fitting for a believer to humiliate himself.' They said, 'And how does he humiliate himself?' He said, 'He exposes himself to a trial that he cannot bear.'"*
- 4048 From Ziyād ibn Labīd, he said: *"Then the Prophet ﷺ mentioned something and said, 'That is at the time of the departure of knowledge.' I said, 'O Messenger of Allāh, and how will knowledge depart while we recite the Qur'ān and teach it to our children, and our children will teach it to their children until the Day of Resurrection?' He said, 'May your mother be bereaved of you, Ziyād! I used to consider you among the most jurisprudent men in Madīnah. Are not these Jews and Christians reciting the Torah and the Gospel, yet they do not act upon anything within them?'"*

### **Al-Mustadrak 'alā al-Ṣaḥīḥayn**

**By Abū 'Abd Allāh al-Ḥākim al-Naysābūrī.**

- 8356 From Abū Firās, 'Umar ibn al-Khaṭṭāb, may Allāh be pleased with him, said: *"Indeed, O people, we used to know you when the Messenger of Allāh ﷺ was among us, when revelation was descending, and when news of you was conveyed among us. Indeed, the Prophet ﷺ has departed, and revelation has been lifted. We only know you by what I tell you. Indeed, whoever among you manifests good, we will think well of him and love him for it. And whoever among you manifests evil, we will think ill of him and detest him for it. Your secret affairs are between yourselves and your Lord. Indeed, a time came upon me when I thought that whoever recited the Qur'ān desired thereby Allāh, the Exalted, and what is with Him. But it has lately seemed to me that some people recite it desiring what is with people. So, desire what is with Allāh through your recitation and your deeds. Indeed, by Allāh, I do not send my governors to strike*

*your bodies or take your wealth, but I send them to teach you your religion and your ways, to judge justly among you, and to distribute your spoils among you. Indeed, whoever has any of that injustice done to him, let him bring his case to me. By Him in Whose hand is the soul of ‘Umar, I will surely exact retribution for him from the governor."* ‘Amr ibn al-‘Āṣ, may Allāh be pleased with him, then leaped up and said, "O Commander of the Faithful, what if a Muslim man was in charge of subjects and disciplined some of his subjects? Would you indeed exact retribution from him?" He said, "And why should I not exact retribution from him, when I saw the Messenger of Allāh ﷺ exacting retribution from himself? Indeed, do not strike them, lest you humiliate them. Do not withhold their rights from them, lest you cause them to disbelieve. Do not compel them to difficult tasks, lest you cause them tribulation. And do not station them in desolate places, lest you cause them to be lost." This Ḥadīth is authentic according to the conditions of Muslim, and they did not narrate it.

- 8412 From Abū Hurayrah, may Allāh be pleased with him, from the Messenger of Allāh ﷺ, who said: "A time will come upon my ummah when reciters will be many and jurists will be few, knowledge will be taken away, and al-Harj (killing/turmoil) will be abundant." They asked, "What is al-Harj, O Messenger of Allāh?" He said, "Killing among you. Then after that, a time will come when men will recite the Qur’ān, but it will not go beyond their throats. Then after that, a time will come when the hypocrite, the disbeliever, the polytheist in Allāh, will argue with the believer using the like of what he (the believer) says." This Ḥadīth has an authentic chain of narration, and they did not narrate it.
- 8440 From Mu‘ādh ibn Jabal, may Allāh be pleased with him, he said: "There will be a tribulation in which wealth will be abundant, and the Qur’ān will be opened (widely available) until the believer and the hypocrite, the young and

*the old, the man and the woman recite it. A man will recite it secretly, but he will not be followed for it, so he will say, 'By Allāh, I will surely recite it openly.' Then he will recite it openly, but he will not be followed for it, so he will establish a mosque and innovate speech that is not in the Book of Allāh nor from the Sunnah of the Messenger of Allāh ﷺ. So beware of him and it, for indeed, everything innovated is misguidance."*

### **Majma' al-Zawā'id**

**By its author 'Alī ibn Abī Bakr al-Haythamī, may Allāh have mercy on him.**

- And from Abū Hurayrah, he said the Messenger of Allāh ﷺ said to me: *"O Abā Hurayrah, do not enter upon a ruler. But if you are compelled to do so, then do not transgress my Sunnah, and do not fear his sword or his whip if you command them to fear Allāh and obey Him."* Narrated by al-Ṭabarānī in al-Awsat.
- And from Abū Sa'īd al-Khudrī from the Messenger of Allāh ﷺ, he said: *"Let not fear of people prevent any of you from speaking the truth if he sees it, or from reminding of something great, for indeed, it does not bring an appointed term nearer nor does it distance provision."* Al-Tirmidhī and Ibn Mājah narrated part of it. Narrated by al-Ṭabarānī in al-Awsat, and its narrators are those from whom Shaykh al-Ṭabarānī narrated directly.
- And from Jābir and Abū Ayyūb al-Anṣārī, they both said the Messenger of Allāh ﷺ said: *"There is no man who forsakes a Muslim in a situation where his honor is disparaged and his sanctity is violated, except that Allāh will forsake him in a situation where he loves His support. And there is no man who supports a Muslim in a situation where his honor is disparaged and his sanctity is violated, except that Allāh will support him in a situation where he loves His*

*support."* Narrated by Abū Dāwūd. Also narrated by al-Ṭabarānī in al-Awsat, and its chain of narration is good.

## **Al-Muṣannaf fī al-Aḥādīth wa al-Āthār**

**By Abū Bakr ‘Abd Allāh ibn Muḥammad ibn Abī Shaybah al-Kūfī.**

- 37206 Hilāl ibn Khabbāb Abū al-‘Alā’ informed us, he said: *"I asked Sa‘īd ibn Jubayr, 'O Abā ‘Abd Allāh, what is the sign of the perishing of people?' He said, 'When their scholars perish.'"*
- 37486 From ‘Abd Allāh ibn Najīyy from ‘Alī, he said: *"We were then with the Prophet ﷺ, sitting, while he was asleep. We mentioned the Dajjāl, and he awoke, his face reddened. 'More fearful for you, in my view, than the Dajjāl, are the misguiding leaders.'"*
- 37731 From Mu‘ādh, he said: *"There will be at the end of this time dissolute reciters, wicked ministers, oppressive trustees, and lying rulers."*
- 37732 My grandfather Salamah ibn Qays narrated to me, he said: *"I met Abū Dharr, and he said, 'O Salamah ibn Qays, three things I have memorized: Do not marry co-wives, for you will never be able to do justice, however eager you may be. Do not work as a charity collector, for the collector of charity may add or subtract. And do not frequent a person of authority, for you will not gain anything of their worldly benefits but that they will gain something better from your religion.'"*
- 37733 Ḥudhayfah said: *"Beware of the doors of rulers, for they are the stations of tribulations. Indeed, tribulation appears alluring when approaching but becomes clear when departing."*

## Al-Sunan al-Wāridah fī al-Fitan

- From Rawwād from Ibn Abī Ṣadaqah al-Yamānī, he said: *"Before the Hour, lying rulers, wicked ministers, oppressive trustees, and dissolute reciters will be sent forth. Their desires will be divergent, their appearance like the appearance of monks, yet they will have no rest. Their hearts will be more putrid than carcasses. Allāh will afflict them with a dusty, dark tribulation in which they will wander confusedly like the confused, oppressive Jews."*
- ‘Alī ibn Abī Ṭālib, may Allāh be pleased with him, said: *"A time is about to come upon people when nothing will remain of Islām but its name, and nothing will remain of the Qur’ān but its script. Their mosques on that day will be thriving but ruined of guidance. Their scholars will be the most evil of those under the canopy of heaven. From them, tribulation will emerge, and to them it will return..."*
- From al-Ḥasan, he said the Messenger of Allāh ﷺ said: *"This ummah will not cease to be under the hand of Allāh, Mighty and Majestic, and in His protection, as long as its reciters do not incline towards its rulers, its righteous ones do not praise its wicked ones, and its best ones do not insult its worst ones. If they do that, the Generous Allāh will lift His hand from them, then He will set their tyrants over them, who will inflict upon them evil torment, and He will strike them with poverty and want, and fill their hearts with terror."*
- 376 From ‘Abd al-Raḥmān ibn Zayd ibn Aslam from his father that the Messenger of Allāh ﷺ said: *"Jihād will not cease to be sweet and green as long as rain falls from the sky. And a time will come upon people when reciters among them will say, 'This is not a time for Jihād.' Whoever reaches that time, then it is an excellent time for Jihād." They said, "O Messenger of Allāh, will one (prominent reciter) say that?" He said, "Yes, one upon whom is the curse of*

*Allāh, the angels, and all people."*

## **The Strangeness of the Righteous at the End of Time**

### **Sunan Ibn Mājah**

- 4023 From Sa'd ibn Abī Waqqās, he said: *"I said, 'Then, O Messenger of Allāh, which people are most severely tried?' He said, 'The Prophets, then the next best, then the next best. A servant is tried according to his religion. If he is firm in his religion, his trial is intensified. If there is weakness in his religion, he is tried according to his religion. The trial does not cease with the servant until it leaves him walking on the earth with no sin upon him.'"*
- 4029 From Ḥudhayfah, he said the Messenger of Allāh ﷺ said: *"Then count for me everyone who has uttered [the testimony of] Islām." We said, "O Messenger of Allāh, do you fear for us while we are between six hundred and seven hundred?" The Messenger of Allāh ﷺ said, "Indeed, you do not know; perhaps you will be tried." He (Ḥudhayfah) said, "So we were tried until a man among us would not pray except secretly."*
- 4031 From Anas ibn Mālīk from the Messenger of Allāh ﷺ that he said: *"Then great reward comes with great trial. And indeed, when Allāh loves a people, He tries them. So whoever is content, for him is contentment. And whoever is discontent, for him is discontent."*
- 4035 From Abū 'Abd Rabbih, he says he heard Mu'āwiyah say he heard the Prophet ﷺ say: *"Then nothing remains of the world except trial and tribulation."*
- 4036 From Abū Hurayrah, he said the Messenger of Allāh ﷺ said: *"Then deceitful years will come upon people, in which the liar will be believed and the*

*truthful will be disbelieved; the treacherous will be trusted and the trustworthy will be deemed treacherous; and the Ruwaybiḍah will speak." It was asked, "And what is the Ruwaybiḍah?" He said, "The insignificant man speaking about public affairs."*

- 4037 From Abū Hurayrah, he said the Messenger of Allāh ﷺ said: *"Then by Him in Whose hand is my soul, the world will not pass away until a man passes by a grave, rolls over it, and says, 'Oh, would that I were in the place of the occupant of this grave!' And it is not religious obligation that afflicts him, but only trial."*
- 4038 From Abū Hurayrah, he said the Messenger of Allāh ﷺ said: *"Then you will indeed be sifted just as dates are sifted from their refuse. Your best will depart, and your worst will remain. So die, if you are able."*
- 4039 From Anas ibn Mālīk that the Messenger of Allāh ﷺ said: *"Then the affair will only increase in severity, the world only in decline, and the people only in avarice. The Hour will not be established except upon the worst of people. And there is no Mahdī except 'Īsā ibn Maryam."*

### **Ṣaḥīḥ Ibn Ḥibbān**

- 6779 From Sa'īd ibn al-Musayyib from Abū Hurayrah, he said the Messenger of Allāh ﷺ said: *"Then the Hour will not be established until a single prostration is better than the world and what is in it."*

### **Al-Mustadrak 'alā al-Ṣaḥīḥayn, by Abū 'Abd Allāh al-Ḥākim al-Naysābūrī**

- 8465 From Abū al-Aswad al-Du'alī, I heard 'Abd Allāh ibn 'Amr say: *"It is imminent that no Arab will remain in the land of the non-Arabs except as one killed or a captive whose blood-money is to be decided."* Zur'ah ibn Ḍamrah



said, "Will the polytheists overcome Islām?" He (‘Abd Allāh ibn ‘Amr) said, "From which (tribe) are you?" He said, "From Banū ‘Āmir ibn Ṣa‘ṣa‘ah." He said, "The Hour will not be established until the shoulders of the women of Banū ‘Āmir jostle each other around Dhū al-Khalaṣah (an idol)." He (Abū al-Aswad) said, "So he mentioned his saying to ‘Umar ibn al-Khaṭṭāb, and he said, "‘Abd Allāh knows best what he says,' three times." This is according to the conditions of al-Bukhārī.

## The Signs of the Hour

### Al-Bukhārī

- Anas said the Prophet ﷺ said: "The first of the portents of the Hour is a fire that will gather the people from the East to the West."
- 6702 From Abū Hurayrah, he said the Messenger of Allāh ﷺ said: "Then the Euphrates is about to uncover a treasure of gold. Whoever is present there should not take anything from it."
- 6704 From Abū Hurayrah that the Messenger of Allāh ﷺ said: "Then the Hour will not be established until two great factions fight, and there is a great slaughter between them, their call being one; and until Dajjāls (impostors), liars, nearly thirty of them, are sent forth, each of them claiming to be a messenger of Allāh; and until knowledge is taken away, earthquakes increase, time draws near, tribulations appear, and al-Harj – which is killing – increases; and until wealth increases and overflows, so much so that the owner of wealth will be concerned about who will accept his charity, and until he offers it, and the one to whom he offers it says, 'I have no need of it'; and until people compete in constructing lofty buildings; and until a man passes by the grave of another man and says, 'Oh, would that I were in his place!'; and until the sun rises from its setting. When it rises and people see it – meaning, they will all believe – then

*that is when {no soul will benefit from its faith which had not believed before or earned good through its faith} [Al-An'ām 6:158]. And the Hour will surely be established while two men have spread out their cloth between them, but they will not buy or sell it, nor will they fold it up. And the Hour will surely be established while a man has gone off with the milk of his she-camel but will not drink it. And the Hour will surely be established while he is plastering his trough but will not water (his animals) from it. And the Hour will surely be established while he has raised his morsel to his mouth but will not eat it."*

### **Ṣaḥīḥ Muslim**

- 2891 From Ḥudhayfah, he said: *"Then the Messenger of Allāh ﷺ stood among us and delivered a sermon, leaving nothing that would occur from that time until the establishment of the Hour except that he spoke of it. Whoever memorized it, memorized it, and whoever forgot it, forgot it. My companions here know it. And indeed, something of it happens which I had forgotten, then I see it and remember it, just as a man remembers the face of another man when he has been absent from him, then when he sees him, he recognizes him."*
- 2894 From Abū Hurayrah that the Messenger of Allāh ﷺ said: *"Then the Hour will not be established until the Euphrates uncovers a mountain of gold over which people will fight. Ninety-nine out of every hundred will be killed, and every man among them will say, 'Perhaps I will be the one who survives.'"*
- 2901 From Ḥudhayfah ibn Asīd al-Ghifārī, he said: *"Then the Prophet ﷺ came upon us while we were discussing. He said, 'What are you discussing?' We said, 'We are discussing the Hour.' He said, 'Indeed, it will not be established until you see ten signs before it.' He mentioned: the smoke, the Dajjāl, the Beast, the rising*

*of the sun from its setting, the descent of 'Īsā ibn Maryam ﷺ, Ya'jūj and Ma'jūj (Gog and Magog), three landslides – a landslide in the East, a landslide in the West, and a landslide in the Arabian Peninsula – and the last of that will be a fire that will emerge from Yemen, driving the people to their place of assembly."*

- 2909 From Abū Hurayrah that the Messenger of Allāh ﷺ said: *"Then Dhū al-Suwayqatayn (the man with thin shanks) from Abyssinia will destroy the House of Allāh, Mighty and Majestic."*
- 2922 From Abū Hurayrah that the Messenger of Allāh ﷺ said: *"Then the Hour will not be established until the Muslims fight the Jews, and the Muslims will kill them, until the Jew hides behind a stone or a tree, and the stone or the tree will say, 'O Muslim, O servant of Allāh, this is Zafar (a Jew) behind me, so come and kill him,' except for the Gharqad tree, for it is the tree of the Jews."*
- 2940 From 'Urwah ibn Mas'ūd al-Thaqafī, he says: *"I heard 'Abd Allāh ibn 'Amr, and a man came to him and said, 'Then what is this Ḥadīth that you narrate, saying that the Hour will be established by such-and-such time?' He said, 'Subḥān Allāh (Glory be to Allāh)! or 'Lā ilāha illā Allāh (There is no god but Allāh)! or a similar phrase. 'I had almost resolved never to narrate anything to anyone again! I only said that you will soon see a momentous event: the House (Ka'bah) will be burned, and such-and-such will happen.' Then he said, 'The Messenger of Allāh ﷺ said: "The Dajjāl will emerge in my ummah and will remain for forty – I do not know if it is forty days, forty months, or forty years. Then Allāh will send 'Īsā ibn Maryam, who resembles 'Urwah ibn Mas'ūd. He will seek him (the Dajjāl) and destroy him. Then people will remain for seven years with no enmity between any two. Then Allāh will send a cold wind from the direction of al-Shām, and no one will remain on the face of the earth with an atom's weight of good or faith in his heart but it will seize him, even if one of you were to enter the heart of a mountain, it would enter it upon him until it*

*seizes him." He ('Abd Allāh ibn 'Amr) said, 'I heard it from the Messenger of Allāh ﷺ.' He said, "Then the worst of people will remain, in the levity of birds and the nature of wild beasts. They will not recognize good nor condemn evil. Then Satan will appear to them in a form and say, 'Will you not respond?' They will say, 'What do you command us?' So he will command them to worship idols, and while they are in that state, their provision will be abundant and their life pleasant. Then the Trumpet will be blown, and no one will hear it but he will incline his neck and raise his neck.' He said, 'And the first one to hear it will be a man plastering the trough for his camels.' He said, 'He will fall unconscious, and the people will fall unconscious. Then Allāh will send – or he said, Allāh will send down – rain like dew or shade' – Nu'mān (a narrator) was the one who doubted – 'from which the bodies of people will grow. Then it will be blown a second time, and behold, they will be standing, looking on. Then it will be said, "O people, come to your Lord! {And stop them; indeed, they are to be questioned.}" [Al-Ṣāffāt 37:24]. He said, 'Then it will be said, "Bring out the contingent of the Fire." It will be asked, "From how many?" It will be said, "From every thousand, nine hundred and ninety-nine." He said, "That is the Day that will make the children white-haired, and that is the Day when {the leg will be uncovered}.'"" [Al-Qalam 68:42].*

## **The Story of al-Jassāsah**

- 2942 Fāṭimah bint Qays, the sister of al-Ḍaḥḥāk ibn Qays, who was among the first emigrant women, said: He said to me, "Narrate to me a Ḥadīth you heard from the Messenger of Allāh, may Allāh bless him and grant him peace, without attributing it to anyone other than him." She replied, "If you wish, I shall do so." He said to her, "Indeed, narrate to me." She said: Then I married Ibn al-Mughīrah, who was one of the best youths of Quraysh

at that time. He was struck down in the early period of Jihād with the Messenger of Allāh, may Allāh bless him and grant him peace. When I became a widow, ‘Abd al-Raḥmān ibn ‘Awf proposed to me, among a group of the companions of the Messenger of Allāh, may Allāh bless him and grant him peace. The Messenger of Allāh, may Allāh bless him and grant him peace, also proposed to me for his freed slave, Usāmah ibn Zayd. I had been told that the Messenger of Allāh, may Allāh bless him and grant him peace, said, *"Whoever loves me, let him love Usāmah."* When the Messenger of Allāh, may Allāh bless him and grant him peace, spoke to me, I said, "My affair is in your hands, so marry me to whomever you wish." He said, *"Move to Umm Sharīk."* Umm Sharīk was a wealthy woman from the Anṣār, who spent generously in the way of Allāh, and guests would frequently stay with her. I said, "I will do so." He then said, *"Do not do it. Umm Sharīk is a woman who has many guests, and I dislike that your headscarf should fall, or your garment be uncovered from your shins, and the people see something of you that you would dislike. Instead, move to your cousin, ‘Abd Allāh ibn ‘Amr ibn Umm Maktūm."* He was a man from Banū Fihir, the Fihir of Quraysh, and he was from the same clan as her. So I moved to him.

When my waiting period (‘iddah) ended, I heard the call of the caller of the Messenger of Allāh, may Allāh bless him and grant him peace, proclaiming, "The prayer is being convened." So I went out to the mosque and prayed with the Messenger of Allāh, may Allāh bless him and grant him peace. I was in the row of women that was directly behind the men. When the Messenger of Allāh, may Allāh bless him and grant him peace, finished his prayer, he sat on the pulpit, smiling, and said, *"Let every person remain in his place of prayer."* Then he asked, *"Do you know why I have gathered you?"* They replied, "Allāh and His Messenger know best." He said, *"By Allāh, I did not gather you for something to desire or to fear, but I gathered you because Tamīm al-Dārī, who*

*was a Christian man, came, pledged allegiance, and embraced Islām. He narrated to me a story that agrees with what I used to tell you about the False Messiah (al-Masiḥ al-Dajjāl). He told me that he sailed in a seafaring ship with thirty men from Lakhm and Judhām. The waves tossed them about in the sea for a month. Then they approached an island in the sea around sunset. They sat in the small boats of the ship and entered the island. They were met by a beast, very hairy, such that they could not distinguish its front from its back due to the abundance of its hair. They said, 'Woe to you! What are you?' It said, 'I am al-Jassāsah.' They asked, 'And what is al-Jassāsah?' It replied, 'O people, go to this man in the monastery, for he is most eager to hear news from you.' When it named a man for us, we were frightened of it, lest it be a female devil. We set off quickly until we entered the monastery, and there we found the largest human being we had ever seen, and the most securely bound. His hands were tied to his neck, and the area between his knees and his ankles was bound with iron. We said, 'Woe to you! What are you?' He said, 'You have managed to get news of me, so tell me, who are you?' They said, 'We are people from among the Arabs. We embarked on a seafaring ship, and the sea became turbulent, and the waves tossed us about for a month. Then we approached this island of yours. We sat in its small boats and entered the island. We were met by a beast, very hairy, such that one could not distinguish its front from its back due to the abundance of its hair. We said, 'Woe to you! What are you?' It said, 'I am al-Jassāsah.' We asked, 'And what is al-Jassāsah?' It replied, 'Proceed to this man in the monastery, for he is most eager to hear news from you.' So we came to you quickly, frightened of it, and we were not sure that it was not a female devil.' He said, 'Tell me about the date palms of Baysān.' We asked, 'About what aspect of them do you inquire?' He said, 'I ask you about its date palms, do they still bear fruit?' We told him, 'Yes.' He said, 'Soon they will not bear fruit.' He said, 'Tell me about the Lake of Tiberias (Buḥayrat Ṭabariyyah).' We asked, 'About what aspect of it do*

*you inquire?' He said, 'Is there still water in it?' They said, 'It has abundant water.' He said, 'Soon its water will disappear.' He said, 'Tell me about the spring of Zughar.' They asked, 'About what aspect of it do you inquire?' He said, 'Is there water in the spring, and do its people cultivate with the water of the spring?' We told him, 'Yes, it has abundant water, and its people cultivate with its water.' He said, 'Tell me about the Prophet of the unlettered (Nabī al-Ummiyyīn); what has he done?' They said, 'He has emerged from Makkah and settled in Yathrib (Madīnah).' He asked, 'Did the Arabs fight him?' We said, 'Yes.' He asked, 'How did he deal with them?' So we informed him that he had overcome those of the Arabs who were near him, and they had obeyed him. He said to them, 'Has that indeed happened?' We said, 'Yes.' He said, 'It is better for them that they obey him. I will tell you about myself. I am the Messiah (al-Masīḥ). I am about to be permitted to emerge. I will emerge and travel throughout the earth. I will not leave any village without entering it within forty nights, except Makkah and Ṭaybah (Madīnah), for both are forbidden to me. Every time I want to enter one of them, an angel will meet me with a drawn sword in his hand, barring me from it. And on every pass leading to them, there are angels guarding them.'"*

She (Fāṭimah) said: The Messenger of Allāh, may Allāh bless him and grant him peace, striking the pulpit with his staff, said, *"This is Ṭaybah, this is Ṭaybah, this is Ṭaybah — meaning Madīnah. Had I not told you this before?"*

The people said, "Yes." He continued, *"The Ḥadīth of Tamīm pleased me because it agreed with what I had told you about him (the False Messiah), and about Madīnah and Makkah. Indeed, he is in the Syrian Sea or the Yemeni Sea. No, rather, he is from the direction of the East – what is he from the direction of the East, what is he from the direction of the East, what is he,"* and he gestured with his hand towards the East.

She said: So I memorized this from the Messenger of Allāh, may Allāh bless him and grant him peace.

### **Sunan Abī Dāwūd:**

- 4350 From Sa‘d ibn Abī Waqqāṣ, that the Prophet, may Allāh bless him and grant him peace, said: *“Then I indeed hope that my nation will not be incapable before its Lord of Him delaying them half a day.”* Sa‘d was asked, “And how long is half of that day?” He said, “Five hundred years.”

### **Ibn Mājah:**

- 4066 From Aws ibn Khālid, from Abū Hurayrah, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *“Then the Beast will emerge, and with it will be the ring of Sulaymān ibn Dāwūd and the staff of Mūsā ibn ‘Imrān, peace be upon them both. It will brighten the face of the believer with the staff and stamp the nose of the disbeliever with the ring, so much so that the people of a household will gather and one will say, ‘O believer!’ and another will say, ‘O disbeliever!’”*
- 4070 From Ṣafwān ibn ‘Assāl, he said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *“Then, towards the West, there is a gate that is open, its width is seventy years. That gate will remain open for repentance until the sun rises from its direction. When it rises from its direction, no soul’s faith will benefit it if it had not believed before or earned good through its faith.”*

### **Ṣaḥīḥ Ibn Ḥibbān:**

- 6638 From ‘Amr ibn Akhtab, he said: *“Then the Messenger of Allāh, may Allāh bless him and grant him peace, led us in the morning prayer, then he ascended*



*the pulpit and addressed us until noon approached. Then he descended, prayed, then ascended the pulpit and addressed us until afternoon approached. Then he descended, prayed, then ascended the pulpit and addressed us until the sun set. He informed us of what had been and what is to be, and the most learned among us is the one who memorized the most."*

- 6700 From his father, from Abū Hurayrah, the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Then the Hour will not come until turmoil (al-harj) increases, and until the land of the Arabs becomes meadows and rivers."*
- 6701 From al-Miqdād ibn al-Aswad, he says he heard the Messenger of Allāh, may Allāh bless him and grant him peace, say: *"Then there will not remain on the face of the earth a house of baked clay or a tent of camel hair but Allāh will cause the word of Islām to enter it, either with the honor of an honored one or the humiliation of a humiliated one."*
- 6842 From Abū Hurayrah, he said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Then the Hour will not come until time contracts, so that a year will be like a month, a month like a week, a week like a day, a day like an hour, and an hour like the burning of a palm frond or fiber."*
- 6844 From Abū Hurayrah, from the Messenger of Allāh, may Allāh bless him and grant him peace, that he said: *"Then, by Him in Whose Hand is the soul of Muḥammad, the Hour will not come until obscenity and stinginess appear, the trustworthy is betrayed and the traitor is trusted, the nobles (al-wu'ūl) perish and the lowly (al-tuḥūt) emerge."* They asked, "O Messenger of Allāh, what are al-wu'ūl and al-tuḥūt?" He said, *"Al-wu'ūl are the prominent and noble people, and al-tuḥūt are those who were under the feet of people, unknown."*

- 6847 From Abū Wā'il, from 'Abd Allāh, he said: I heard the Messenger of Allāh, may Allāh bless him and grant him peace, say: *"Then among the most evil of people are those whom the Hour overtakes while they are alive, and those who take graves as places of worship."*
- 6853 From Abū Hurayrah, from the Prophet, may Allāh bless him and grant him peace, who said: *"Then the Hour will not come until a red wind is sent from the direction of Yemen, by which Allāh will take every soul that believes in Allāh and the Last Day. People will not be alarmed by it due to the fewness of those who die from it – an old man in such-and-such tribe died, and an old woman in such-and-such tribe died. The Book of Allāh will be taken up and raised to the heaven, so not a single verse of it will remain on earth. The earth will vomit out its treasures of gold and silver, and no one will benefit from them after that day. A man will pass by it, kick it with his foot, and say, 'For this, those before us used to fight, and today it is of no benefit.'"* Abū Hurayrah said: *"And indeed, the first of the Arab tribes to perish will be Quraysh. By Him in Whose Hand is my soul, a man will soon pass by a sandal discarded in the refuse heap, pick it up with his hand, and then say, 'This was one of the sandals of Quraysh among the people.'"*

**Al-Mustadrak 'alā al-Ṣaḥīḥayn by Abū 'Abd Allāh al-Ḥākim al-Naysābūrī:**

- 8309 From Ḍamrah ibn Ḥabīb, that Ibn Zughb al-Iyādī narrated to him, he said: *"I stayed with 'Abd Allāh ibn Ḥawālah al-Azdī, and he said to me while I was staying with him in his house, 'May you have no mother! Is it not enough for Ibn Ḥawālah to have one hundred [camels] granted to him every year?' Then he said, 'The Messenger of Allāh, may Allāh bless him and grant him peace, sent us around Madīnah on foot to acquire spoils, but we returned without acquiring any. He noticed the hardship on our faces, so he stood up among us and*

*delivered a sermon, saying, "O Allāh, do not entrust them to me, for I would be too weak for them; nor entrust them to themselves, for they would be incapable; nor entrust them to the people, for they would favor themselves over them." Then he said, "Greater Syria (al-Shām) and Persia, or Rome and Persia, will certainly be conquered for you, until one of you will have so many camels and so many cows, and until one of you is given one hundred dīnārs and he finds it dissatisfying." Then he placed his hand on my head or on the crown of my head and said, "O Ibn Ḥawālah, when you see the Caliphate has descended to the Holy Land, then earthquakes, calamities, and momentous events are near. The Hour on that day will be closer to people than this hand of mine is to this head of yours.""* This Ḥadīth has an authentic chain of narration, though Al-Bukhārī and Muslim did not include it. ‘Abd al-Raḥmān ibn Zughb al-Iyādī is known among the Successors of the people of Egypt.

- 8317 From Wāthilah ibn al-Asqa‘, may Allāh be pleased with him, he said: I heard the Messenger of Allāh, may Allāh bless him and grant him peace, say: *"The Hour will not come until there are ten signs: a landslide in the East, a landslide in the West, a landslide in the Arabian Peninsula, the False Messiah (al-Dajjāl), the Smoke, the descent of Jesus son of Mary (‘Īsā ibn Maryam), Gog and Magog (Ya’jūj wa Ma’jūj), the Beast, the rising of the sun from its place of setting, and a fire that will emerge from the depths of Aden, driving people to their place of gathering, gathering even the smallest ants."* This Ḥadīth has an authentic chain of narration, though Al-Bukhārī and Muslim did not include it.
- 8373 From Abū Sa‘īd al-Khudrī, may Allāh be pleased with him, he said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Thunderbolts will increase as the Hour approaches, so that people will wake up and say, 'Who was struck by lightning last night?' and they will say, 'So-and-so"*

*and so-and-so were struck.*” This is an authentic Ḥadīth according to Muslim's criteria, though Al-Bukhārī and Muslim did not include it.

- 8375 From ‘Abd al-Raḥmān ibn Ṣuḥār al-‘Abdī, from his father, he said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *“The Hour will not come until tribes from among the Arabs are swallowed by the earth, and it will be said, ‘Who remains from Banū Fulān (the sons of so-and-so)?’”* He said: *“I knew when he said ‘tribes’ that it referred to the Arabs, because non-Arabs (al-‘ajam) are attributed to their villages.”* This Ḥadīth has an authentic chain of narration, though Al-Bukhārī and Muslim did not include it.
- 8378 From Ṭāriq ibn Shihāb, he said: We were sitting with ‘Abd Allāh ibn Mas‘ūd, may Allāh be pleased with him, when his attendant came and said, "The prayer has been established." So he stood up, and we stood up with him. We entered the mosque and saw people bowing in the front of the mosque. He said "Allāhu Akbar," bowed, and walked, and we did as he did. He said: Then a man passed by hurriedly and said, "Peace be upon you, O Abā ‘Abd al-Raḥmān." He replied, "Allāh has spoken the truth, and His Messenger, may Allāh bless him and grant him peace, has conveyed it." When we had prayed, he returned and entered his home, and we sat in his place waiting for him to come out. Some of us said to others, "Which of you will ask him?" Ṭāriq said, "I will ask him." So Ṭāriq asked him, saying, "The man greeted you, and you replied to him, 'Allāh has spoken the truth, and His Messenger, may Allāh bless him and grant him peace, has conveyed it.'" ‘Abd Allāh said: I heard the Messenger of Allāh, may Allāh bless him and grant him peace, say: *"Indeed, among the portents of the Hour will be selective greeting, the prevalence of trade to the extent that a woman will assist her husband in trade, and that a man will go out with his wealth to the ends of the earth, then return and say, ‘I have not profited anything.’"*

- 8379 From Khārijah ibn al-Ṣalt al-Burjumī, he said: *“I entered the mosque one day with ‘Abd Allāh, and the people were bowing. A man passed by and greeted him, and he said, ‘Allāh has spoken the truth, and His Messenger has spoken the truth. Allāh has spoken the truth, and His Messenger has spoken the truth.’ I asked him about that, and he said, ‘Indeed, the Hour will not come until mosques are taken as thoroughfares, until a man greets another man only out of acquaintance, until women and their husbands engage in trade together, and until horses and women become expensive, then they will become cheap and will not be expensive until the Day of Resurrection.’”* This Ḥadīth has an authentic chain of narration, though Al-Bukhārī and Muslim did not include it.
- 8407 From ‘Abd Allāh ibn ‘Amr, may Allāh be pleased with them both, he said: *“The Hour will not come until Allāh sends a wind that will not leave anyone with an atom’s weight of piety or restraint in their heart without taking their soul. Every people will join what their forefathers used to worship in the pre-Islamic era of ignorance (Jāhiliyyah). A remnant of dregs from among the people will remain, who neither enjoin good nor forbid evil, and they will fornicate in the roads like beasts. When that happens, Allāh’s anger upon the people of the earth will intensify, and He will establish the Hour.”*
- 8413 From ‘Abd Allāh ibn ‘Amr, he said: *“A time will come upon people when no believer will remain except that he will have migrated to al-Shām (Greater Syria).”* This Ḥadīth is authentic according to the criteria of both Shaykhs (Al-Bukhārī and Muslim), though they did not include it.
- 8415 From Abū Ghaṭafān, he said: *“I heard ‘Abd Allāh ibn ‘Amr, may Allāh be pleased with them both, say: ‘Different mines will emerge. One of them, near the Ḥijāz, will be frequented by the most evil of people. It will be called Fir‘awn (Pharaoh). While they are working in it, gold will be uncovered, and its output*

*will impress them. Then the earth will swallow it and them.”* This Ḥadīth has an authentic chain of narration, though Al-Bukhārī and Muslim did not include it.

- 8442 From Abū Saʿīd al-Khudrī, may Allāh be pleased with him, the Messenger of Allāh, may Allāh bless him and grant him peace, said: *“By Him in Whose Hand is my soul, the Hour will not come until predatory animals speak to humans, and until a man’s whip-lash and shoe-strap speak to him, and his thigh informs him of what his family has done after him.”* This is an authentic Ḥadīth according to Muslim's criteria, though Al-Bukhārī and Muslim did not include it.
- 8472 From his father, from Abū Hurayrah, may Allāh be pleased with him, Sufyān said: I do not know but that he attributed it to the Prophet. He said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *“The Hour will not come until the land of the Arabs returns to being meadows and rivers.”* This is an authentic Ḥadīth according to Muslim's criteria, though Al-Bukhārī and Muslim did not include it.
- 8490 From Abū Surayḥah al-Anṣārī, may Allāh be pleased with him, from the Prophet, may Allāh bless him and grant him peace, who said: *“The Beast will have three emergences in time. It will first emerge in the farthest part of Yemen, and news of it will spread in the desert, but news of it will not enter the village, meaning Makkah. Then it will remain for a long time after that. Then it will emerge another time near Makkah, and news of it will spread among the people of the desert, and news of it will spread in Makkah. Then it will remain hidden for a long time. Then, while the people are in the most sacred of mosques, the most beloved to Allāh, and the most honored by Allāh, the Exalted – the Sacred Mosque (al-Masjid al-Ḥarām) – they will not be alarmed except by it being in a corner of the mosque, approaching and growing between the Black Stone (al-Rukn al-Aswad) and the Gate of Banī Makhzūm, to the right of one exiting, in*

*the middle of that. People will scatter from it in different directions and together. A group of Muslims will stand firm for it, knowing that they cannot frustrate Allāh. It will emerge upon them, shaking dust from its head. It will begin with them, and it will clear their faces until it leaves them as if they were shining stars. Then it will go forth in the earth, no seeker can catch it, and no fugitive can escape it. So much so that a man will seek refuge from it in prayer, and it will come to him from behind and say, 'O so-and-so, now you pray?' He will turn to it, and it will mark him on his face, then depart. People will live as neighbors in their homes, accompany each other on their journeys, and share in wealth, the believer knowing the disbeliever, until the disbeliever says, 'O believer, pay me my due,' and the believer says, 'O disbeliever, pay me my due.'"*

This Ḥadīth has an authentic chain of narration and is the clearest Ḥadīth concerning the mention of the Beast of the Earth, though Al-Bukhārī and Muslim did not include it.

- 8493 From 'Aṭiyyah, from Ibn 'Amr, may Allāh be pleased with them both, regarding His, the Almighty and Majestic's, saying: *{And when the Word is fulfilled against them, We shall bring forth for them a beast from the earth}* [Qur'ān 27:82], he said: *"When they do not enjoin good and do not forbid evil."*
- 8497 From Qatādah, from Shahr ibn Ḥawshab, he said: *\*"When the pledge of allegiance to Yazīd ibn Mu'āwiyah came, I said, 'If only I could go out to al-Shām (Greater Syria) and distance myself from the evil of this pledge.' So I went out until I reached al-Shām. I was informed of a gathering Nawf was holding, so I went to him. There was a man with impaired vision, wearing a khamīṣah (a type of garment), and it was 'Abd Allāh ibn 'Amr ibn al-Āṣ, may Allāh be pleased with them both. When Nawf saw him, he stopped speaking. 'Abd Allāh said to him, 'Narrate what you were narrating.' He said, 'You are more entitled to narrate than I; you are a companion of the Messenger of*

Allāh, may Allāh bless him and grant him peace.’ He said, ‘These rulers have forbidden us from narrating Ḥadīth.’ He said, ‘I implore you to narrate to us a Ḥadīth you heard from the Messenger of Allāh, may Allāh bless him and grant him peace.’ He said: I heard him say, *‘There will be an emigration after an emigration. People will migrate to the place of Ibrāhīm’s emigration. None will remain on earth except the most evil of its inhabitants. Their lands will spew them out, and their own souls will find them repugnant. Allāh will gather them to the Fire with apes and swine. It (the Fire) will spend the night with them when they spend the night, and take its midday nap with them when they take theirs, and it will consume those who lag behind.’* He also said: I heard the Messenger of Allāh, may Allāh bless him and grant him peace, say, *‘People from my nation will emerge from the East, reciting the Qur’ān, but it will not go beyond their throats. Every time a generation of them emerges, it will be cut off, until the False Messiah (al-Dajjāl) emerges among their remnants.’*”

- 8515 From Thābit, from Anas, may Allāh be pleased with him, he said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *“The Hour will not come until ‘Allāh, Allāh’ is no longer said on earth, and until a woman passes by a sandal, picks it up, and says, ‘This once belonged to a man,’ and until there is one guardian for fifty women, and until the sky rains but the earth does not produce vegetation.”* This is an authentic Ḥadīth according to Muslim's criteria, though Al-Bukhārī and Muslim did not include it.
- From Abū Hurayrah, may Allāh be pleased with him, from the Prophet, may Allāh bless him and grant him peace, that he said: *“The Hour will not come until no one remains on the face of the earth for whom Allāh has any need, and until a woman is found openly fornicating in the middle of the road during the day, with no one denouncing it or changing it. The best among them on that day*



*will be the one who says, 'If only you had moved her slightly away from the road.' That person among them will be like Abū Bakr and 'Umar among you."*

This Ḥadīth has an authentic chain of narration, though Al-Bukhārī and Muslim did not include it.

**Majma' al-Zawā'id by its author 'Alī ibn Abī Bakr al-Haythamī, may Allāh have mercy on him:**

- From 'Utayy al-Sa'dī, he said: I went out in search of knowledge until I reached Kūfah. There, I found 'Abd Allāh ibn Mas'ūd among the people of Kūfah. I asked about him and was directed to him. He was in its great mosque. I approached him and said, "Abā 'Abd al-Raḥmān, I have come to you, journeying to you, seeking knowledge from you, hoping that Allāh may benefit us with it after you." He asked me, "From which people are you?" I said, "A man from the people of Baṣrah." He asked, "From whom?" I said, "From this tribe of Banū Sa'd." He said, "O Sa'dī, I will narrate to you a Ḥadīth I heard from the Messenger of Allāh, may Allāh bless him and grant him peace. I heard the Messenger of Allāh, may Allāh bless him and grant him peace, when a man came to him and said, 'O Messenger of Allāh, shall I not guide you to a people with abundant wealth and great strength, from whom you can obtain ample or much wealth?' He asked, '*Who are they?*' The man said, 'This tribe of Banū Sa'd, from the people of the sands.' The Messenger of Allāh, may Allāh bless him and grant him peace, said, '*Hold on! For Banū Sa'd, by Allāh, possess a great fortune. Ask, O Sa'dī.*' I said, 'O Abā 'Abd al-Raḥmān, does the Hour have any sign by which it can be known?' He had been reclining, but he sat up straight and said, 'O Sa'dī, you have asked me about what I asked the Messenger of Allāh, may Allāh bless him and grant him peace. I said, 'O Messenger of Allāh, does the Hour have any sign by which it

can be known?' He said, 'Yes, *O Ibn Mas'ūd, indeed the Hour has signs, and indeed the Hour has portents. Verily, among the signs and portents of the Hour are:*

*That the child will be a source of rage.*

*That the rain will be scorching.*

*That evil people will overflow abundantly.*

*O Ibn Mas'ūd, indeed among the signs and portents of the Hour is that the traitor will be trusted, and the trustworthy will be betrayed.*

*O Ibn Mas'ūd, indeed among the signs and portents of the Hour is that connections between distant people (al-aṭbāq) will be maintained, and kinship ties will be severed.*

*O Ibn Mas'ūd, indeed among the signs and portents of the Hour is that every tribe will be led by its hypocrites, and every market by its wicked ones.*

*O Ibn Mas'ūd, indeed among the signs and portents of the Hour is that prayer niches (maḥārīb) will be adorned, and hearts will be ruined.*

*O Ibn Mas'ūd, indeed among the signs and portents of the Hour is that the believer in the tribe will be more humiliated than a small coin (al-naqd).*

*O Ibn Mas'ūd, indeed among the signs and portents of the Hour is that men will be content with men, and women with women.*

*O Ibn Mas'ūd, indeed among the signs and portents of the Hour is... and the conspiracy of women.*

*O Ibn Mas'ūd, indeed among the portents and signs of the Hour is that the ruins of the world will be developed, and its developed areas will be ruined.*

*O Ibn Mas'ūd, indeed among the signs and portents of the Hour is that musical instruments, pride, and the drinking of intoxicants will become apparent.*

*O Ibn Mas'ūd, indeed among the signs and portents of the Hour is that children born of fornication will increase.'* I asked, 'Abā 'Abd al-Raḥmān, while they are Muslims?' He said, 'Yes.' I asked, 'Abā 'Abd al-Raḥmān, and the Qur'ān is

among them?’ He said, ‘Yes.’ I asked, ‘Abā ‘Abd al-Raḥmān, and how will that be?’ He said, *‘A time will come upon people when a man divorces his wife, but she continues to live with him based on her divorce, so they are both fornicators as long as they remain so.’*” Narrated by al-Ṭabarānī in Al-Awsat and Al-Kabīr.

- From ‘Awf ibn Mālik al-Ashja‘ī, he said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *“How will you be, O ‘Awf, when this nation splits into seventy-three sects, one in Paradise and the rest in the Fire?”* I asked, *“And when will that be, O Messenger of Allāh?”* He said: *“When debtors are the police (al-ghuramā’ al-sharat), slave-girls rule, lambs (ḥumlān, i.e., unqualified young people) sit on pulpits, the Qur’ān is taken as musical tunes, mosques are adorned and pulpits are raised, war booty (al-fay’) is taken as personal wealth, Zakāh is considered a fine, trust (amānah) is taken as spoils, religious knowledge is sought for purposes other than Allāh, a man obeys his wife, disobeys his mother, and distances his father, the last of this nation curses its first, the leader of the tribe is their most corrupt one, the chief of the people is their vilest one, and a man is honored out of fear of his evil. On that day, that will happen, and people will flee to al-Shām (Greater Syria) and to a city therein called Damascus, one of the best cities of al-Shām, which will protect them from their enemy.”* I asked, *“And will al-Shām be conquered?”* He said, *“Yes, soon. Then tribulations will occur after its conquest, then a dark, dusty tribulation will come, then tribulations will follow one another until a man from my household, called the Mahdī (the Guided One), emerges. If you reach him, then follow him and be among the guided ones (al-Mahdiyyīn).”*
- From Abū Mūsā, he said: *\*“The Messenger of Allāh, may Allāh bless him and grant him peace, was asked about the Hour while I was present. He said, ‘No one knows it except Allāh, and none can reveal its time except Him. But I will tell you about its portents and what precedes it. Verily, before it, there will be*

*tribulations and harj.*’ It was asked, ‘O Messenger of Allāh, as for tribulations, we know them, but what is harj?’ He said, *‘In the Abyssinian tongue, it is killing. And that animosity will be cast among people, so no one will recognize another, people’s hearts will become dry, and they will remain restless, not recognizing good nor denouncing evil...’*”

- From him, he said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *“The Hour will not come until the Qur’ān is a source of shame, time contracts, its bonds are broken, years and fruits diminish, the obscure (al-tuhmā) are trusted and the trustworthy are accused, the liar is believed and the truthful is disbelieved, and harj increases.”* They asked, “What is harj, O Messenger of Allāh?” He said, *“Killing. And oppression, envy, and stinginess will appear, affairs will differ among people, desires will be followed, judgment will be based on conjecture, knowledge will be taken away, ignorance will appear, the child will be a source of rage, winter will be like summer heat, obscenity will be proclaimed openly, and the earth will be irrigated with blood.”*
- From Anas ibn Mālik, attributing it to the Prophet, may Allāh bless him and grant him peace, who said: *“Indeed, among the signs of the Hour is that the new moon of one night will be seen as if it were for two nights, mosques will be taken as thoroughfares, and sudden death will appear.”* Narrated by al-Ṭabarānī in Al-Ṣaghīr and Al-Awsat.
- From him, he said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *“The Hour will not come until the land of the Arabs becomes meadows and rivers, and until a rider travels between Iraq and Makkah fearing nothing but going astray from the road.”* Narrated by Aḥmad, and its narrators are those of al-Ṣaḥīḥ.

- From him, he said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *“The Hour will not come until time contracts, so that a year will be like a month, a month like a week, a week like a day, and a day like the burning of a rag.”* Narrated by Abū Ya‘lā, and its narrators are those of al-Ṣaḥīḥ.

**Al-Muṣannaf fī al-Aḥādīth wa al-Āthār by Abū Bakr ‘Abd Allāh ibn Muḥammad ibn Abī Shaybah al-Kūfī.**

- 37232 From Ya‘lā ibn ‘Aṭā’, from his father, he said: I was holding the reins of ‘Abd Allāh ibn ‘Amr’s mount when he said: *“How will you be when you demolish the House (the Ka‘bah), not leaving one stone upon another?”* They asked, *“While we are upon Islām?”* He said, *“While you are upon Islām.”* He asked, *“Then what?”* He said, *“Then it will be rebuilt better than it was. When you see Makkah with subterranean canals (kaẓā’im), and you see buildings rising above the mountain tops, know that the matter has overshadowed you.”*
- 37552 Wakī‘ narrated to us from Sufyān, from ‘Uthmān ibn al-Ḥārith, from Abū al-Waddāk, he said: *“Among the signs of the Hour’s approach is the swelling of the new moons.”*
- 37556 Wakī‘ narrated to us from Ismā‘īl, from Qays, he said: *“I have been informed that the Hour will not come until stones and trees say, ‘O believer, this is a Zafar (a disbeliever), this is a Christian, kill him.’”*
- 37750 Yazīd ibn Hārūn narrated to us, he said: Ḥammād informed us from al-Jarīrī, from Ibn al-Muthannā, from Abū Umāmah, he said: *“The Hour will not come until the evil people of al-Shām (Greater Syria) move to Iraq, and the best people of Iraq move to al-Shām.”*

**Al-Durr al-Manthūr by al-Suyūṭī:**

- Al-Bukhārī narrated from Abū Hurayrah, may Allāh be pleased with him, that a Bedouin asked the Messenger of Allāh, may Allāh bless him and grant him peace, "When is the Hour?" He said, *"When trust is lost, then await the Hour."* He asked, "O Messenger of Allāh, and how is it lost?" He said, *"When command is entrusted to those unfit for it, then await the Hour."*
- Ibn Mardawayh narrated from Abū Hurayrah, may Allāh be pleased with him, he said: \**"A man came and asked, 'O Messenger of Allāh, when is the Hour?' He said, 'The one asked is no more knowledgeable than the asker.' He said, 'If only you would inform us of its portents...' He said, 'The convergence of markets.' I asked, 'And what is the convergence of markets?' He said, 'That people complain to one another about the scarcity of their earnings. Children of fornication will increase. Backbiting will spread. The wealthy man will be glorified. The voices of the corrupt will be raised in mosques. People of evil will become prominent, and fornication will appear.'"*
- Ibn Mardawayh and al-Daylamī narrated from Abū Hurayrah, may Allāh be pleased with him, he said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Among the portents of the Hour are bad neighborliness, severing of kinship ties, the sword being suspended from Jihād, and the world being sought through religion."*
- Al-Bayhaqī narrated in Al-Ba‘th wa al-Nushūr from al-Ḥasan, he said: ‘Alī said: *"I went out in search of knowledge and came to Kūfah. There I found ‘Abd Allāh ibn Mas‘ūd, may Allāh be pleased with him. I said, 'O Abā ‘Abd al-Raḥmān, does the Hour have any sign by which it can be known?' He said, 'I asked the Messenger of Allāh, may Allāh bless him and grant him peace, about that, and he said, 'Indeed, among the portents of the Hour is that the child will be a source of rage, the rain will be scorching, evil people will overflow abundantly, the liar will be believed, the traitor will be trusted, the trustworthy will be*

*betrayed, every tribe and every market will be led by their wicked ones, prayer niches (maḥārīb) will be adorned, hearts will be ruined, men will be content with men, and women with women, the developed areas of the world will be ruined, and its ruins will be developed, tribulation will appear, usury will be consumed, musical instruments, treasures, and the drinking of intoxicants will appear, and police/informers (al-sharaṭ), slanderers (al-ghammāzūn), and backbiters (al-hammāzūn) will increase.””*

- Abū Nu‘aym narrated in Al-Ḥilyah from Ḥudhayfah ibn al-Yamān, may Allāh be pleased with him, he said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *“Among the signs of the Hour’s approach are seventy-two traits:*

*When you see people neglecting prayer, losing trust, consuming usury, deeming lying permissible, taking bloodshed lightly, erecting lofty buildings, selling religion for worldly gain, severing kinship ties, governance becoming weak, falsehood becoming truth, silk becoming a common garment, injustice appearing, divorce becoming rampant, sudden death occurring, the treacherous being trusted, the trustworthy being deemed treacherous, the liar being believed, the truthful being disbelieved, slander abounding, rain becoming scorching, the child becoming a source of rage, the vile overflowing, the noble diminishing, princes and ministers being liars, trustees being traitors, leaders/informants (al-‘urafā’) being oppressors, and Qur’ān reciters being corrupt – when they wear sheep’s skins, their hearts will be more putrid than a carcass and more bitter than aloes. Allāh, the Exalted, will cover them with a tribulation in which they will stumble confusedly, walking with arrogance and slowness like the stumbling of the oppressive Jews. Gold coins (al-ṣafrā’, meaning dīnārs) will become prominent, and silver coins (al-bayḍā’) will be sought after. Sins will multiply, security will diminish, copies of the Qur’ān will be adorned, mosques will be decorated, minarets will be built tall, hearts will be*

*ruined, intoxicants will be drunk, prescribed punishments will be suspended, the slave-girl will give birth to her mistress, you will see the barefoot, naked ones becoming kings, women participating with their husbands in trade, men imitating women and women imitating men, connection made for other than Allāh's sake, the believer will give testimony without being asked to testify, greetings given only to acquaintances, religious knowledge sought for purposes other than Allāh, the Hereafter's deeds sought for worldly gain, spoils of war taken as personal wealth, trusts taken as spoils, and Zakāh considered a burden. The leader of the people will be the vilest among them, a man will disobey his father, be harsh to his mother, harm his friend, and obey his wife. The voices of the corrupt will be raised in mosques, singing girls and musical instruments will be adopted, intoxicants will be drunk in the streets, oppression will be taken as a source of pride, judgment will be sold, the police/informers (al-sharaṭ) will be numerous, the Qur'ān will be taken as light tunes, and the later generations of this nation will curse its earlier ones. Then let them expect after that a red wind, swallowing by the earth, metamorphosis, pelting with stones, and signs."*

- Ibn Mardawayh narrated from Ibn 'Abbās, may Allāh be pleased with them both, he said: \**"The Prophet, may Allāh bless him and grant him peace, performed the Farewell Pilgrimage (Ḥajjat al-Wadā'), then he took hold of the ring of the Ka'bah's door and said, 'O people, shall I not inform you of the portents of the Hour?' Salmān, may Allāh be pleased with him, stood up to him and said, 'Inform us, may my father and mother be sacrificed for you, O Messenger of Allāh.'* He said, *'Indeed, among the portents of the Hour are the neglect of prayer, inclination with desires, and glorification of the wealthy man.'* Salmān asked, *'And will this happen, O Messenger of Allāh?'* He said, *'Yes, by Him in Whose Hand is the soul of Muḥammad. At that time, O Salmān, Zakāh will be considered a fine, and war booty (al-fay') will be considered spoils. The liar will be believed, and the truthful will be disbelieved. The traitor will be*



*trusted, and the trustworthy will be betrayed. The Ruwaybiḍah will speak.’ He (Salmān) asked, ‘And what is the Ruwaybiḍah?’ He said, ‘One who speaks about the affairs of the people when he did not speak before. Nine-tenths of them will deny the truth. Islām will depart until only its name remains, and the Qur’ān will depart until only its script remains. Copies of the Qur’ān will be adorned with gold. The males of my nation will become obese. Consultation will be with slave-girls. Sermons will be delivered on pulpits, and discourse will be for women. At that time, mosques will be adorned like churches and synagogues are adorned, minarets will be built tall, and rows (in prayer) will be numerous, but with hearts filled with mutual hatred, differing tongues, and abundant desires.’ Salmān asked, ‘And will that happen, O Messenger of Allāh?’ He said, ‘Yes, by Him in Whose Hand is the soul of Muḥammad. Then, after that, O Salmān, the believer among them will be more humiliated than a slave-girl; his heart will melt in his chest like salt melts in water because of the evil he sees but cannot change. Men will be content with men, and women with women. Young boys will be lusted after just as virgin girls are lusted after. At that time, O Salmān, there will be corrupt rulers, wicked ministers, and treacherous trustees. They will neglect prayers and follow desires. If you reach them, pray your prayers at their appointed times.’*

*‘Then, after that, O Salmān, captives will come from the East and captives from the West. Their bodies will be the bodies of humans, but their hearts will be the hearts of devils. They will not show mercy to the young nor respect the old. Then, after that, O Salmān, people will perform pilgrimage (Ḥajj) to this Sacred House. Their kings will perform pilgrimage for leisure and amusement, their rich for trade, their poor for begging, and their reciters for show and reputation.’ He (Salmān) asked, ‘And will that happen, O Messenger of Allāh?’ He said, ‘Yes, by Him in Whose Hand is my soul. Then, after that, O Salmān, lying will spread, a tailed star will appear, women will participate with their*

*husbands in trade, and markets will converge.’ He (Salmān) asked, ‘And what is their convergence?’ He said, ‘Their stagnation and the scarcity of their profits. Then, after that, O Salmān, Allāh will send a wind containing serpents... which will snatch the leaders of the scholars because they saw evil and did not change it.’ He (Salmān) asked, ‘And will that happen, O Messenger of Allāh?’ He said, ‘Yes, by Him Who sent Muḥammad with the truth.’”*

- ‘Abd al-Razzāq narrated in Al-Muṣannaf from Ḥudhayfah, may Allāh be pleased with him, he said: *“By Allāh, the Hour will not come until you are ruled by one who does not weigh even ten mosquitoes on the Day of Resurrection.”*
- Aḥmad, Ibn Mājah, and al-Ṭabarānī narrated from Bil-Ijmā‘ bint al-Ḥurr, she said: I heard the Messenger of Allāh, may Allāh bless him and grant him peace, say: *“A time will come upon people when they will stand for an hour unable to find an Imām to lead them in prayer.”*
- Ibn Abī al-Dunyā narrated from Abū al-Zāhiriyyah, may Allāh be pleased with him, he said: *“The Hour will not come until two men go to do something, and one of them is transformed into an ape or a pig, but what happened to his companion does not deter the one who was saved from proceeding with his affair until he fulfills his desire! And until two men go to do something, and the earth swallows one of them, but what happened to his companion does not deter the one who was saved from proceeding with his affair until he fulfills his desire from it.”*
- Ibn Abī al-Dunyā narrated from Mālik ibn Dīnār, he said: *“It has reached me that there will be a wind and darkness at the end of time. People will flee to their scholars, only to find that they have been transformed.”*
- Al-Tirmidhī narrated in Nawādir al-Uṣūl from Abū Umāmah, he said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *“There will*

*be a great terror in my nation, and people will turn to their scholars, only to find them as apes and swine.” Ibn Abī Shaybah narrated from Ḥudhayfah that he said: “You will indeed act like the Children of Israel; there will be nothing among them except that its like will be among you.” A man asked, “Will there be apes and swine among us?” He said, “And what ensures you against that, may you have no mother?”*

### **Al-Sunan al-Wāridah fī al-Fitan:**

- From al-Nazzāl ibn Sabrah, he said: *“Alī ibn Abī Ṭālib, may Allāh be pleased with him, ascended the pulpit, praised Allāh and lauded Him, then said, ‘O people, ask me before you lose me.’ He said this three times. Ṣa‘ṣa‘ah ibn Ṣūḥān al-‘Abdī stood up to him and said, ‘O Commander of the Faithful, inform us when the False Messiah (al-Dajjāl) will emerge.’ He said, ‘O Ibn Ṣūḥān, sit down. Allāh knows what you have said. The one asked about it is no more knowledgeable than the asker. However, it has signs, occurrences, and things that will follow one another like one sandal follows another. If you wish, I will inform you of its signs.’ He said, ‘It is about that I asked you, O Commander of the Faithful.’ He said, ‘Count with your hand, O Ṣa‘ṣa‘ah: when people neglect prayer and lose track of the new moons, deem lying permissible, consume usury, take bribes, construct lofty buildings, follow desires, sell religion for worldly gain, take bloodshed lightly, sever kinship ties, forbearance becomes weakness, oppression becomes a joy, rulers are corrupt, ministers are treacherous, their leaders/informants (‘urafā’uhum) are oppressors, their reciters are wicked, injustice appears, divorce increases, sudden death, slanderous speech, copies of the Qur’ān are adorned, mosques are decorated, minarets are built tall, rows (in prayer) are crowded, covenants are broken, hearts are ruined, women participate with their husbands in trade out of greed for the world, women*

*abandon their outer garments (mayāzir) and imitate men, men imitate women, greetings are given only to acquaintances, testimony is given before being asked, they wear sheep's skins over wolves' hearts – their hearts are more bitter than aloes and more putrid than a carcass – and they seek worldly gain through deeds of the Hereafter, and religious understanding without true knowledge. Then salvation, salvation! Haste, haste! Caution, caution! Seriousness, seriousness! O Ṣa'ṣa'ah ibn Ṣūḥān, what an excellent dwelling on that day will be Bayt al-Maqdis (Jerusalem)! A time will surely come upon people when one of them will say, 'O if only I had a straw in a mud brick in the wall of Bayt al-Maqdis!' with women, greetings for acquaintance, testimony before being asked, wearing sheep's skins over wolves' hearts, their hearts more bitter than aloes and more putrid than a carcass, seeking worldly gain through deeds of the Hereafter, and religious understanding without true knowledge. Then salvation, salvation! Haste, haste! Caution, caution! Seriousness, seriousness! O Ṣa'ṣa'ah ibn Ṣūḥān, what an excellent dwelling on that day will be Bayt al-Maqdis. A time will surely come upon people when one of them will say, 'O if only I had a straw in a mud brick in the wall of Bayt al-Maqdis.'"*

- 1874 From 'Alī, he said: *"Increase your circumambulation of this House, for it is as if I see a bald man, with small ears and thin shanks, carrying a mattock, demolishing it."*
- 1878 From Shurayḥ ibn 'Ubayd, from Ka'b, he said: *"The Abyssinians will make an expedition, reaching the House. Then the people of al-Shām (Greater Syria) will go out to them and find that they have spread over the land. They will kill them in the valleys of Banī 'Alī, which are the mosques of Madīnah, until an Abyssinian is sold for a shamlah (a piece of cloth)."* Ṣafwān said: And Abū al-Yamān narrated to me from Ka'b, he said: *"...They will ruin the House and take*

*the Maqām (Station of Ibrāhīm). They will be overtaken while doing so, and Allāh, the Exalted, will kill them.”*

- 1879 ‘Abd al-Ṣamad ibn ‘Abd al-Wārith narrated to us from Ḥammād ibn Salamah, from ‘Alī ibn Zayd, from al-‘Uryān ibn al-Haytham, he heard ‘Abd Allāh ibn ‘Amr say: *“The Abyssinians will emerge after the descent of Jesus son of Mary (‘Īsā ibn Maryam). Jesus will send a vanguard, and they (the Abyssinians) will be defeated.”*
- 1880 Ibn Wahb narrated to us from Ibn Abī Dhi’b, from Sa‘īd ibn Sam‘ān, the freed slave of the family of so-and-so (Ibn Wahb named him), he said: I heard Abū Hurayrah, may Allāh be pleased with him, narrate to Abū Qatādah from the Prophet, may Allāh bless him and grant him peace, who said: *“The Abyssinians will come and ruin the House, a ruin after which it will never be rebuilt, and they are the ones who will extract its treasure.”*
- 1887 Ibn Wahb narrated to us from Ibn Lahī‘ah, from Abū Qabīl, he said: *“Wardān went out one day from Maslamah ibn Makhlad, who was the governor of Egypt. He passed by ‘Abd Allāh ibn ‘Amr in a hurry. He called out to him and said, ‘Where are you going, O Abā ‘Ubayd?’ He said, ‘The governor sent me to Manf (Memphis) to bring him Pharaoh’s treasure.’ He said, ‘Go back to him, convey my greetings to him, and tell him that Pharaoh’s treasure is not for him nor for his companions. It is for the Abyssinians. They will come in their ships, intending to reach al-Fuṣṭāṭ (Cairo). They will proceed until they disembark at Manf. Allāh will reveal Pharaoh’s treasure to them, and they will take from it what they wish. They will say, ‘We do not seek better spoils than this.’ They will return, and the Muslims will go out in pursuit of them until they catch them. Allāh will defeat the Abyssinians, and the Muslims will kill and capture them, until an Abyssinian on that day will be sold for a garment (kisā’)...”*

## **The Mahdī (the Guided One), His Signs, News of the Sufyānī, and the Emergence of the Qaḥṭānī:**

### **Al-Bukhārī**

- 6700 From Abū Hurayrah, that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *“Then the Hour will not come until a man from Qaḥṭān emerges, driving people with his staff.”*

### **Ṣaḥīḥ Muslim:**

- 2882 From ‘Ubayd Allāh ibn al-Qibṭiyyah, he said: Then al-Ḥārith ibn Abī Rabī‘ah and ‘Abd Allāh ibn Ṣafwān entered, and I was standing with Umm Salamah, the Mother of the Believers. They asked her about the army that will be swallowed by the earth, and that was during the days of Ibn al-Zubayr. She said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *“A seeker of refuge will seek refuge in the House, and an army will be sent against him. When they are in a desert land, they will be swallowed by the earth.”* I asked, “O Messenger of Allāh, what about one who was unwilling?” He said, *“He will be swallowed by the earth with them, but he will be resurrected on the Day of Resurrection according to his intention.”* Abū Ja‘far said: It is the desert of Madīnah.
- 2911 From Abū Hurayrah, from the Prophet, may Allāh bless him and grant him peace, who said: *“Then days and nights will not pass until a man called al-Jahjāh rules.”*

### **Sunan Abī Dāwūd:**

- 4282 From Zirr, from ‘Abd Allāh, from the Prophet, may Allāh bless him and grant him peace, who said: *“Then if only one day were to remain of the world,”*

Zā'idah added in his narration of the Ḥadīth: *"Allāh would lengthen that day,"* then they agreed, *"until He sends in it a man from me, or from my household, whose name matches my name, and whose father's name matches my father's name."* He added in the Ḥadīth of Fiṭr: *"He will fill the earth with equity and justice just as it was filled with oppression and injustice."*

- 4285 From Abū Naḍrah, from Abū Sa'īd al-Khudrī, he said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Then the Mahdī (the Guided One) is from me, with a broad forehead and a prominent nose. He will fill the earth with equity and justice just as it was filled with tyranny and oppression. He will rule for seven years."*
- 4286 From Umm Salamah, the wife of the Prophet, may Allāh bless him and grant him peace, from the Prophet, may Allāh bless him and grant him peace, who said: *"Then there will be a dispute at the death of a Caliph, and a man from the people of Madīnah will flee to Makkah. Some people from Makkah will come to him and bring him out against his will. They will pledge allegiance to him between the Corner (al-Rukn) and the Station (al-Maqām). An army will be sent against him from al-Shām (Greater Syria), and it will be swallowed by the earth in al-Baydā', between Makkah and Madīnah. When people see that, the Abdāl (Substitutes) of al-Shām and the contingents (‘aṣā’ib) of the people of Iraq will come to him and pledge allegiance to him between the Corner and the Station. Then a man from Quraysh will arise, whose maternal uncles are from Kalb. He will send an army against them, and they (the Mahdī's forces) will overcome them. That is the expedition of Kalb, and woe to whoever does not witness the spoils of Kalb. He (the Mahdī) will distribute wealth and act among the people according to the Sunnah of their Prophet, may Allāh bless him and grant him peace. Islām will cast its anchor to the earth. He will remain for seven years, then the Muslims will pray over him."*

- From Hilāl ibn ‘Amr, he said: I heard ‘Alī, may Allāh be pleased with him, say: The Prophet, may Allāh bless him and grant him peace, said: *“A man will emerge from beyond the river, called al-Ḥārith ibn Ḥarrāth. At his vanguard will be a man called Maṣṣūr, who will pave the way or establish power for the family of Muḥammad, just as Quraysh established power for the Messenger of Allāh, may Allāh bless him and grant him peace. It is obligatory for every believer to support him,”* or he said, *“to respond to him.”*

### **Ibn Mājah:**

- 4082 From Ibrāhīm, from ‘Alqamah, from ‘Abd Allāh, he said: *“Then while we were with the Messenger of Allāh, may Allāh bless him and grant him peace, some youths from Banū Hāshim approached. When the Prophet, may Allāh bless him and grant him peace, saw them, his eyes welled up with tears and his color changed.”* He (‘Abd Allāh) said, *“I said, ‘We continue to see something in your face that we dislike.’ He said, ‘We are a household for whom Allāh has chosen the Hereafter over this world. Indeed, the people of my household will face affliction after me, until a people come from the East with black banners. They will ask for good but will not be given it. They will fight and be victorious. They will be given what they asked for, but they will not accept it until they hand it over to a man from my household. He will fill it (the earth) with justice as they had filled it with tyranny. Whoever among you reaches that time... even if crawling on snow.’”*
- 4084 From Thawbān, he said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *“Then three will fight over your treasure, all of them sons of a Caliph, but it will not go to any one of them. Then the black banners will appear from the East, and they will kill you in a way that no people have ever been killed before.”* Then he mentioned something I do not remember,



and said, *"When you see him, pledge allegiance to him, even if crawling on snow, for he is Allāh's Caliph, the Mahdī (the Guided One)."*

- 4085 From Ibrāhīm ibn Muḥammad ibn al-Ḥanafīyyah, from his father, from 'Alī, the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Then the Mahdī (the Guided One) is from us, the People of the Household. Allāh will rectify him in a single night."*
- 4088 From Abū Zur'ah 'Amr ibn Jābir al-Ḥaḍramī, from 'Abd Allāh ibn al-Ḥārith ibn Jaz' al-Zubaydī, the Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Then people will emerge from the East and pave the way for the Mahdī (the Guided One),"* meaning his rule.
- 4094 From Kathīr ibn 'Abd Allāh ibn 'Amr ibn 'Awf, from his father, from his grandfather, he said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *"Then the Hour will not come until the nearest garrisons of the Muslims are at Būlā'."* Then he, may Allāh bless him and grant him peace, said, *"O 'Alī, O 'Alī, O 'Alī!"* He ('Alī) said, *"May my father and mother be sacrificed for you!"* He said, *"Indeed, you will fight Banū al-Aṣfar (the Byzantines/Romans), and those after you will fight them, until the vanguard of Islām, the people of the Ḥijāz, who do not fear the blame of any blamer in Allāh's cause, will go out to them. They will conquer Constantinople with glorification (tasbīḥ) and magnification (takbīr) of Allāh. They will acquire spoils the like of which they have never acquired, until they divide them by shield-fulls. Then a herald will come saying, 'The Messiah (False Messiah) has emerged in your lands.' But it is a lie. The one who takes (from the spoils believing the herald) will be regretful, and the one who leaves (them) will be regretful."*

### Ṣaḥīḥ Ibn Hibbān:

- From Mujāhid, from Umm Salamah, she said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *“Then there will be a dispute at the death of a Caliph, and a man from Quraysh, from the people of Madīnah, will go to Makkah. Some people from Makkah will come to him and bring him out against his will. They will pledge allegiance to him between the Corner (al-Rukn) and the Station (al-Maqām). An army will be sent against him from the people of al-Shām (Greater Syria), and when they are in al-Baydā’, they will be swallowed by the earth. When people hear of that, the Abdāl (Substitutes) of the people of al-Shām and the contingent (‘iṣābah) of the people of Iraq will come to him and pledge allegiance to him. A man from Quraysh will arise, whose maternal uncles are from Kalb. He will send an army against them, and they (the Mahdī’s forces) will defeat them and overcome them. He will divide their wealth among the people and act among them according to the Sunnah of their Prophet, may Allāh bless him and grant him peace. Islām will cast its anchor to the earth. He will remain for seven years.”*
- 6823 From Abū Sa‘īd al-Khudrī, from the Prophet, may Allāh bless him and grant him peace, who said: *“Then the Hour will not come until the earth is filled with oppression and aggression. Then a man from my household or my progeny (‘itratī) will emerge and fill it with equity and justice just as it was filled with oppression and aggression.”*

### Al-Mustadrak ‘alā al-Ṣaḥīḥayn by Abū ‘Abd Allāh al-Ḥākim al-Naysābūrī:

- 8328 From ‘Abd Allāh ibn al-Ḥārith, from Umm Salamah, may Allāh be pleased with her, she said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *“Allegiance will be pledged to a man from my nation*

*between the Corner (al-Rukn) and the Station (al-Maqām), with a number like that of the people of Badr. The contingents (‘iṣab) of Iraq and the Abdāl (Substitutes) of al-Shām (Greater Syria) will come to him. An army from al-Shām will come against them, and when they are at al-Baydā’, they will be swallowed by the earth. Then a man from Quraysh, whose maternal uncles are from Kalb, will advance towards him, and Allāh will defeat them.” He said: “It used to be said that the truly disappointed on that day is the one who missed out on the spoils of Kalb.”*

- 8329 From Abū Hurayrah, may Allāh be pleased with him, attributed to the Prophet (marfū‘): *“The deprived one is he who is deprived of the spoils of Kalb, even if it were a single camel tether. By Him in Whose Hand is my soul, their women will be sold on the steps of Damascus, until a woman is returned because of a fracture found in her leg.”* This Ḥadīth has an authentic chain of narration, though Al-Bukhārī and Muslim did not include it.
- 8434 From ‘Abd Allāh ibn Mas‘ūd, may Allāh be pleased with him, he said: *“We came to the Messenger of Allāh, may Allāh bless him and grant him peace, and he came out to us cheerful, joy evident on his face. We did not ask him about anything but he informed us of it, nor did we remain silent but he initiated speech with us, until some youths from Banū Hāshim passed by, among them al-Ḥasan and al-Ḥusayn. When he saw them, he embraced them, and his eyes overflowed with tears. We said, ‘O Messenger of Allāh, we continue to see something in your face that we dislike.’ He said, ‘We are a household for whom Allāh has chosen the Hereafter over this world. Indeed, the people of my household will face, after me, expulsion and dispersion in the lands, until black banners rise from the East. They will ask for the truth but will not be given it. Then they will ask for it but will not be given it. Then they will ask for it but will not be given it. They will fight and be victorious. Whoever among you or*

*your descendants reaches that time, let him go to the Imām of my household, even if crawling on snow, for they are banners of guidance. They will hand it (authority) over to a man from my household whose name matches my name, and whose father's name matches my father's name. He will rule the earth and fill it with equity and justice just as it was filled with tyranny and oppression.”*

- 8438 From Abū Sa‘īd al-Khudrī, may Allāh be pleased with him, the Prophet of Allāh, may Allāh bless him and grant him peace, said: *“A severe trial from their ruler will befall my nation in the end of time, a trial more severe than any heard of, until the vast earth becomes constricted for them, and until the earth is filled with tyranny and oppression. The believer will find no refuge to resort to from the oppression. Then Allāh, the Almighty and Majestic, will send a man from my progeny (‘itratī) who will fill the earth with equity and justice just as it was filled with oppression and tyranny. The inhabitants of the heaven and the inhabitants of the earth will be pleased with him. The earth will not withhold any of its seeds but will bring them forth, nor will the sky withhold any of its raindrops but Allāh will pour them down upon them abundantly. He will live among them for seven, or eight, or nine years. The living will wish for the dead because of the good that Allāh, the Almighty and Majestic, will bestow upon the people of the earth.”* This Ḥadīth has an authentic chain of narration, though Al-Bukhārī and Muslim did not include it.
- 8530 ‘Alī ibn Abī Ṭālib, may Allāh be pleased with him, said: *“The Sufyānī will appear over al-Shām (Greater Syria). Then there will be a battle between them at Qarqīsiyā, until the birds of the sky and the beasts of the earth are satiated with their corpses. Then a breach will open upon them from behind them, and a group of them will advance until they enter the land of Khurāsān. The cavalry of the Sufyānī will advance in pursuit of the people of Khurāsān, and they will kill the Shī‘ah (partisans) of the family of Muḥammad, may Allāh bless him and*

*grant him peace, in Kūfah. Then the people of Khurāsān will emerge in search of the Mahdī (the Guided One)."*

- 8531 From Thawbān, may Allāh be pleased with him, he said: *"When you see the black banners emerging from the direction of Khurāsān, then go to them, even if crawling, for indeed among them is Allāh's Caliph, the Mahdī (the Guided One)."* This Ḥadīth is authentic according to the criteria of both Shaykhs (Al-Bukhārī and Muslim), though they did not include it.
- 8537 From 'Amr ibn Shu'ayb, from his father, from his grandfather, he said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *"In Dhū al-Qa'dah, tribes will contend and depart. The pilgrims (Ḥajj) will be plundered, and there will be a great battle at Minā in which many will be killed and blood will flow, until their blood flows over the Jamrat al-'Aqabah. Their leader will flee and come between the Corner (al-Rukn) and the Station (al-Maqām). He will be pledged allegiance to while he is unwilling. It will be said to him, 'If you refuse, we will strike your neck.' A number like that of the people of Badr will pledge allegiance to him. The inhabitants of the heaven and the inhabitants of the earth will be pleased with them."* Abū Yūsuf said: Muḥammad ibn 'Abd Allāh narrated to me from 'Amr ibn Shu'ayb, from his father, from 'Abd Allāh ibn 'Amr, may Allāh be pleased with them both, who said: *"People will perform Ḥajj together and will be at 'Arafāt together without an Imām. While they are dismounted at Minā, something like a rabid dog will seize them. The tribes will rise against one another and fight until blood flows over al-'Aqabah. They will flee to the best among them and find him pressing his face to the Ka'bah, weeping, as if I can see his tears. They will say, 'Come, let us pledge allegiance to you.' He will say, 'Woe to you! How many covenants have you broken, and how much blood have you shed?' He will be pledged allegiance to unwillingly. If you reach him, then pledge allegiance to him, for he is the*

*Mahdī (the Guided One) on earth and the Mahdī (the Guided One) in heaven.”*

- 8580 From Ibn al-Musayyib, from Abū Hurayrah, may Allāh be pleased with him, from the Prophet, may Allāh bless him and grant him peace, who said: *“Then there will be a loud sound (haddah) in the month of Ramaḍān that will awaken the sleeper and startle the awake. Then a group (‘iṣābah) will appear in Shawwāl, then turmoil (ma‘ma‘ah) in Dhū al-Ḥijjah, then inviolable things will be violated in al-Muḥarram, then death in Ṣafar, then tribes will dispute in Rabī‘, then the utmost wonder will be between Jumādā and Rajab. Then a well-equipped she-camel will be better than a fortress that yields one hundred thousand.”*
- 8586 From Abū Hurayrah, may Allāh be pleased with him, he said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *“Then a man called the Sufyānī will emerge from the depths of Damascus. Most of those who follow him will be from Kalb. He will kill until he rips open the bellies of women. Qays will gather against him, but he will kill them until he does not spare even the tail of a small hill. A man from my household will emerge in al-Ḥarrah. News of him will reach the Sufyānī, who will send a contingent of his army against him, but they (the Mahdī’s forces) will defeat them. The Sufyānī will then march towards him with his followers until, when he reaches a desert land, they will be swallowed by the earth, and none of them will survive except the one who informs about them.”* This Ḥadīth has an authentic chain of narration according to the criteria of both Shaykhs (Al-Bukhārī and Muslim), though they did not include it.
- 8658 From ‘Alī ibn Abī Ṭālib, may Allāh be pleased with him, he says: *“Then there will be a tribulation from which people will be sifted as gold is sifted in the mine. So do not curse the people of al-Shām (Greater Syria), but curse their*

*oppressors, for among them are the Abdāl (Substitutes). Allāh will send upon them a flood from the sky which will drown them, so that even if foxes were to fight them, they would overcome them. Then, after that, Allāh will send a man from the progeny of the Messenger, may Allāh bless him and grant him peace, with twelve thousand if they are few, and fifteen thousand if they are many. Their sign or mark will be 'Amit, Amit' (Kill, Kill), under three banners. The people of seven banners will fight them, each banner-holder aspiring to kingship. They will fight and be defeated. Then the Hāshimī will appear, and Allāh will restore to the people their unity and blessings. They will remain in that state until the False Messiah (al-Dajjāl) emerges."* This Ḥadīth has an authentic chain of narration, though Al-Bukhārī and Muslim did not include it.

- 8659 From Muḥammad ibn al-Ḥanafiyyah, he said: *"Then we were with 'Alī, may Allāh be pleased with him, and a man asked him about the Mahdī (the Guided One). 'Alī, may Allāh be pleased with him, said, 'Far from it!' Then he counted seven on his hand and said, 'He will emerge at the end of time, when a man says, "Allāh, Allāh," he will be killed. Allāh, the Exalted, will gather for him a people like scattered clouds. Allāh will unite their hearts. They will not feel estranged from anyone, nor will they rejoice at anyone joining them, their number being that of the companions of Badr. The earlier generations did not surpass them, nor will the later generations reach them, and their number will be that of the companions of Ṭālūt (Saul) who crossed the river with him."* Abū al-Ṭufayl said: Ibn al-Ḥanafiyyah asked, "Do you want him?" I said, "Yes." He said, "Indeed, he will emerge from between these two wooden posts." I said, "By Allāh, I will not leave them until I die." So he died there, meaning Makkah, may Allāh, the Exalted, protect it. This Ḥadīth is authentic according to the criteria of both Shaykhs (Al-Bukhārī and Muslim), though they did not include it.

**Majma‘ al-Zawā’id by its author ‘Alī ibn Abī Bakr al-Haythamī, may Allāh have mercy on him.**

- From Umm Salamah, may Allāh be pleased with her, she said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *“The king of the West will march to the king of the East and kill him. He will send an army to Madīnah, and they will be swallowed by the earth. Then he will send an army, and some people from Madīnah will be forgotten. A seeker of refuge will return from the Sanctuary (al-Ḥaram), and people will gather around him like scattered, incoming birds, until three hundred and fourteen men gather around him, including women. He will overcome every tyrant and son of a tyrant, and he will manifest such justice that the living will wish for their dead. He will live for seven years, then what is beneath the earth will be better than what is above it.”* Narrated by al-Ṭabarānī in Al-Awsat.
- From him... he said: My intimate friend Abū al-Qāsim, may Allāh bless him and grant him peace, narrated to me, he said: *“The Hour will not come until a man from my household emerges against them and strikes them until they return to the truth.”* He (the narrator) said, I asked, “And how long will he rule?” He said, *“Five and two.”* He (the narrator) said, I asked, “What is five and two?” He said, *“I do not know.”* Narrated by Abū Ya‘lā.

**Musnad al-Imām Aḥmad ibn Ḥanbal:**

- From Abū Sa‘īd al-Khudrī, he said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *“Then I give you glad tidings of the Mahdī (the Guided One), who will be sent to my nation amidst disputes among people and earthquakes. He will fill the earth with equity and justice just as it was filled with tyranny and oppression...”*



**Al-Muṣannaf fī al-Aḥādīth wa al-Āthār by Abū Bakr ‘Abd Allāh ibn Muḥammad ibn Abī Shaybah al-Kūfī.**

- 37201 ‘Āsim al-Bajalī said: *“Ask your Bikīlī – meaning Nawf – about the sign in Sha‘bān, the events in Ramaḍān, the distinguishing in Shawwāl, the good – meaning killing – and the turmoil in Dhū al-Qa‘dah, and the decree in Dhū al-Ḥijjah.”*

**Musnad al-Shāmiyyīn:**

- 937 From ‘Abd Allāh ibn ‘Amr, from the Prophet, may Allāh bless him and grant him peace, who said: *“Then the Mahdī (the Guided One) will emerge, and upon his head will be an angel proclaiming, ‘This is the Mahdī (the Guided One), so follow him.’”*

**Ḥadīth on the Black Banners in the book Al-Bidāyah wa al-Nihāyah by Ibn Kathīr, may Allāh have mercy on him.**

- From Thawbān, he said: The Messenger of Allāh said: *“Then three will be killed over your treasure, all of them sons of a Caliph, but it will not go to any one of them. Then the black banners will come from Khurāsān, and they will kill them in a slaughter the like of which has not been seen. Then Allāh’s Caliph, the Mahdī (the Guided One), will come. When you hear of him, go to him and pledge allegiance, even if crawling on snow, for he is Allāh’s Caliph, the Mahdī (the Guided One).”*
- From Thawbān, he said: The Messenger of Allāh said: *“When the black banners approach from the direction of Khurāsān, then go to them, even if crawling on snow, for indeed among them is Allāh’s Caliph, the Mahdī (the Guided One).”*

- From ‘Abd Allāh ibn Mas‘ūd: \**“That the Messenger of Allāh mentioned some youths from Banū Hāshim, and his eyes welled up with tears. He mentioned the banners and said, ‘Whoever reaches them, let him go to them, even if crawling on snow.’”*
- From ‘Alqamah, from ‘Abd Allāh, who is Ibn Mas‘ūd, he said: The Messenger of Allāh said: *“Black banners will come from the East. The horses will wade through blood until they establish justice. They will demand justice but will not be given it. They will appear, and justice will be demanded from them, but they will not be given it.”* This chain of narration is sound (ḥasan).
- From Abū Hurayrah, from the Messenger of Allāh, that he said: *“Black banners will emerge from Khurāsān, which nothing will be able to turn back until they are planted in Īliyā’ (Jerusalem).”* Al-Tirmidhī narrated it from Qutaybah with this chain and said it is gharīb (uncommon). Al-Bayhaqī and al-Ḥākim also narrated it.
- From Abū Sa‘īd al-Khudrī, he said: The Messenger of Allāh said: *“Then, at a break in time and the appearance of an era of tribulations, a man called al-Saffāḥ (the Shedder of Blood/Generous Giver) will emerge, and his giving of wealth will be in handfuls.”*
- Indeed, Nu‘aym ibn Ḥammād narrated from Ibn Wahb, from Ibn Lahī‘ah, from Yazīd ibn ‘Amr al-Ma‘āfirī, from Qudūm al-Ḥimyarī, he heard Nufay‘ ibn ‘Āmir say: *“Al-Saffāḥ will live for forty years. His name in the Torah is ‘Bird of the Sky.’”*

**Ibn Kathīr said:** I say: This might be a description of the Mahdī (the Guided One) who will appear at the end of time, due to the abundance of blood he will shed – meaning spill – to establish justice and spread equity. And the black banners

mentioned in these Ḥadīth, if they are authentic, are those that will be with the Mahdī, and the first appearance of his pledge of allegiance will be in Makkah. Then his supporters will be from Khurāsān, as happened in the past for al-Saffāḥ (the Abbasid Caliph). And Allāh, the Exalted, knows best. All this is contingent upon the authenticity of these Ḥadīth; otherwise, no chain among them is free from criticism. And Allāh, Most High and Exalted, knows best what is correct.

#### **Al-Durr al-Manthūr by al-Suyūṭī:**

- Ibn Abī Shaybah, Aḥmad, Abū Dāwūd, Abū Yaʿlā, and al-Ṭabarānī narrated from Umm Salamah, may Allāh be pleased with her, from the Prophet, may Allāh bless him and grant him peace, who said: *“There will be a dispute at the death of a Caliph, and a man from the people of Madīnah will flee to Makkah. Some people from Madīnah will come to him and bring him out against his will. They will pledge allegiance to him between the Corner (al-Rukn) and the Station (al-Maqām). An army will be sent against him from al-Shām (Greater Syria), and it will be swallowed by the earth in al-Baydāʾ, between Makkah and Madīnah. When people see that, the Abdāl (Substitutes) of al-Shām and the contingents (ʿaṣāʾib) of the people of Iraq will come to him and pledge allegiance to him. Then a man from Quraysh will arise, whose maternal uncles are from Kalb. He will send an army against them, and they (the Mahdī’s forces) will overcome them. That is the expedition of Kalb, and woe to whoever does not witness the spoils of Kalb. He (the Mahdī) will distribute wealth and act among the people according to the Sunnah of their Prophet, and Islām will cast its anchor to the earth. He will remain for years, then the Muslims will pray over him.”*
- Ibn Abī Shaybah narrated from Mujāhid, may Allāh be pleased with him, he said: A man from the companions of the Prophet, may Allāh bless him and grant him peace, narrated to me: *“That the Mahdī (the Guided One) will not*

*emerge until the Pure Soul (al-Nafs al-Zakiyyah) is killed. When the Pure Soul is killed, those in the heaven and those on the earth will become angry with them. People will come to the Mahdī (the Guided One) and escort him as a bride is escorted to her husband on her wedding night. He will fill the earth with equity and justice. The earth will bring forth its vegetation, the sky its rain, and my nation will enjoy during his rule a blessing it has never enjoyed before.”*

- Ibn Abī Shaybah narrated from Abū al-Jald, he said: *“There will be a tribulation, followed by another tribulation. Indeed, in the latter one, it will be like the fruit of a whip, followed by the buzzing of the sword. Then after that, there will be a tribulation in which all inviolable things will be deemed permissible. Then the Caliphate will come to the best of the people on earth while he is sitting in his house here.”*
- Ibn Abī Shaybah narrated from ‘Āṣim ibn ‘Umar al-Bujaylī, may Allāh be pleased with him, he said: *“A man’s name will indeed be called out from the sky, which no humiliated person will deny, nor will any guide refrain from it.”*

#### **Al-Sunan al-Wāridah fī al-Fitan:**

- From ‘Abd Allāh ibn Zurayr al-Ghāfiqī, from ‘Ammār ibn Yāsir, he said: *“When the Turks advance upon you, and armies are mobilized against you, and your Caliph who gathers wealth dies, and a weak man is appointed as Caliph after him, who is then deposed after two years, and alliances are made with the Romans and the Turks, and wars appear on earth, and a caller calls out from the wall of Damascus, ‘Woe to the Arabs from an evil that has drawn near,’ and the western part of its mosque is swallowed by the earth until its wall collapses, and three individuals emerge in al-Shām (Greater Syria), all seeking kingship: a piebald man, a reddish-brown man, and a man from the household of Abū*

*Sufyān who will emerge with Kalb and besiege the people in Damascus. The people of the West (Maghrib) will emerge, descending towards Egypt. When they enter, that will be the sign of the Sufyānī. Before that, one who calls for the family of Muḥammad will emerge. The Turks will leave the Peninsula (al-Jazīrah), and the Romans will settle in Palestine. The leader of the West will advance, killing men and capturing women, then he will return until he disembarks in the Peninsula to (confront) the Sufyānī.”*

- From Ibn al-Daylamī, he said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *“It will be in...”* They asked, *“O Messenger of Allāh, in its beginning, its middle, or its end?”* He said, *“No, rather in the middle of the month of Ramaḍān, when the middle night is a Friday night. From the sky, seventy thousand will be struck unconscious, seventy thousand will go astray, seventy thousand will be blinded, seventy thousand will be deafened, seventy thousand will be muted, and seventy thousand virgins will be deflowered.”* They asked, *“So who will be safe, O Messenger of Allāh?”* He said, *“One who stays in his house, seeks refuge in prostration, and loudly proclaims the Takbīr (Allāhu Akbar).”* He said, *“And with him is another. The voice is Jibrīl, and the voice is Satan. The voice (of Jibrīl) is in Ramaḍān, the turmoil (ma‘ma‘ah) is in Shawwāl, the distinguishing of tribes is in Dhū al-Qa‘dah, pilgrims will be plundered in Dhū al-Ḥijjah, and al-Muḥarram – and what is al-Muḥarram? Its beginning is a trial, and its end is relief for my nation. A riding beast in that time upon which a believer escapes will be better than a fortress that yields one hundred thousand.”*
- From Qatādah, he said: *“The Mahdī (the Guided One) will be approached while he is in his house, and the people are in a tribulation where blood is shed. It will be said to him, ‘Rise up for us.’ He will refuse until he is threatened with death.*

*When he is threatened with death, he will rise up for them, and not even a cupping-glass full of blood will be shed on his account."*

- ‘Āṣim narrated to us from Zirr, from ‘Abd Allāh, that the Prophet, may Allāh bless him and grant him peace, said: *"The world will not pass away until a man from my household, whose name matches my name, rules the world."* I said, "O Abā ‘Abd al-Raḥmān, what does ‘matches’ (yuwāṭi’) mean?" He said, "Resembles."
- From Muḥammad ibn al-Ḥanafiyyah, he said: *"A banner will emerge from Khurāsān, then another will emerge. Their garments will be... and ‘Uthmān will be at their vanguard. A man from Banū Tamīm will pave the way for the Mahdī’s (the Guided One’s) rule. Between his emergence and his handing over power to the Mahdī (the Guided One) will be seventy-two months."*
- From Sufyān, from Abū Ishāq, from Nawf, he said: *"On the banner of the Mahdī (the Guided One) will be written: ‘Allegiance is to Allāh.'"*
- Ḍamrah narrated to us, he said: Ibn Shawdhab said: *"He is only called the Mahdī (the Guided One) because he will be guided to a mountain in al-Shām (Greater Syria) from which he will extract scrolls from the Torah. He will argue with the Jews using them, and a group of Jews will embrace Islām at his hands."*
- 286 From ‘Abd al-Raḥmān ibn Qays ibn Jābir al-Ṣadafī, he said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *"After the tyrants, there will be a man from my household who will fill the earth with justice. Then the Qaḥṭānī will come after him. By Him Who sent me with the truth, he is not inferior to him."*
- 625 From Ibn Mas‘ūd, he said: *"There will be a sign in... and a tailed star will begin to appear."*

- 626 From Makḥūl, he said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *“In the sky, there will be a sign for two nights past... In Shawwāl, the momentous event (al-muhimmah), in Dhū al-Qa‘dah, the turmoil (al-ma‘ma‘ah), in Dhū al-Ḥijjah, the descents (al-nazā’il), and in al-Muḥarram – and what is al-Muḥarram?”* ‘Abd al-Wahhāb ibn Bukht said: And it reached me that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *“In Ramaḍān, a sign in the sky like a shining pillar. In Shawwāl, the calamity. In Dhū al-Qa‘dah, the annihilation. In Dhū al-Ḥijjah, the pilgrims will be plundered. Al-Muḥarram – and what is al-Muḥarram?”*
- 630 Al-Walīd narrated to us from ‘Anbasah al-Qurashī, from Salamah ibn Abī Salamah, from Shahr ibn Ḥawshab, he said: It reached me that the Messenger of Allāh, may Allāh bless him and grant him peace, said: *“There will be in... and in Shawwāl, a momentous event. In Dhū al-Qa‘dah, tribes will fight. In Dhū al-Ḥijjah, pilgrims will be plundered. And in al-Muḥarram, a caller will call out from the sky, ‘Behold, the chosen one of Allāh from His creation is so-and-so, so listen to him and obey him.”*
- 633 From Khālīd ibn Ma‘dān, he said: *“A sign, a pillar of fire, will indeed appear, rising from the East, visible to all the people of the earth. Whoever reaches that time should prepare food for his family for a year.”*
- 634 From Kathīr ibn Murrah al-Ḥaḍramī, he said: *“The sign of the events in Ramaḍān is its mark in the sky, followed by disputes among people. If you reach it, then store as much food as you can.”*
- 635 From al-Zuhrī, he said: *“And during the rule of the second Sufyānī and his emergence, a sign will be seen in the sky.”*
- 638 From Ibn Mas‘ūd, may Allāh be pleased with him, from the Prophet, may Allāh bless him and grant him peace, who said: *“When there is a loud cry*

*(ṣayḥah) in Ramaḍān, there will be turmoil (ma‘ma‘ah) in Shawwāl, distinguishing of tribes in Dhū al-Qa‘dah, and bloodshed in Dhū al-Ḥijjah and al-Muḥarram – and what is al-Muḥarram?” He said it three times. “Alas, alas! People will be killed therein in great turmoil (harjan harjan).” We asked, “And what is the loud cry, O Messenger of Allāh?” He said, “This will be in the middle of Ramaḍān, on a Friday night. It will be a loud sound (haddah) that will awaken the sleeper and make young women come out of their private chambers, on a Friday night in a year of many earthquakes. When you have prayed Fajr on Friday, enter your houses, lock your doors, cover your windows, wrap yourselves up, and cover your ears. When you sense the loud cry, fall down prostrating to Allāh and say, ‘Subḥān al-Quddūs, Subḥān al-Quddūs, Rabbunā al-Quddūs’ (Glory be to the Most Holy, Glory be to the Most Holy, Our Lord is the Most Holy). Whoever does that will be saved, and whoever does not do that will perish.”*

- 642 From Ka‘b, he said: *“A tailed star will rise from the East before the emergence of the Mahdī (the Guided One).”* He said: And I was told from Sharīk that he said: *“It reached me that before the emergence of the Mahdī (the Guided One), the sun will be eclipsed twice in the month of Ramaḍān.”*
- 647 From Kathīr ibn Murrah, he said: *“The sign of the events is in Ramaḍān, the commotion (al-haysh) in Shawwāl, the descents (al-nazā’il) in Dhū al-Qa‘dah, the turmoil (al-ma‘ma‘ah) in Dhū al-Ḥijjah, and its sign is a shining pillar of light in the sky.”*
- 750 Al-Walīd ibn Muslim narrated to us, he heard a man from Tujīb, who heard Ibn al-Musayyib say: *“The people of the West (Maghrib) must have a state, a state of disbelief (kufr).”*



- 751 ...from one who narrates from Muḥammad ibn Kaʿb al-Quraṣī, he says:  
*"The people of the West (Maghrib) will rule, and they are the most evil of those who have ruled."*
  
- 765 From Ḥudhayfah: *"He said to the people of Egypt: 'When ʿAbd Allāh ibn ʿAbd al-Raḥmān comes to you from the West (Maghrib), you and they will fight over the bridge (al-qanṭarah), and there will be seventy thousand killed between you. He will indeed expel you from the land of Egypt and the land of al-Shām (Greater Syria), group by group (kafran kafran). An Arab woman will indeed be sold on the steps of Damascus for twenty dirhams. Then they will enter the land of Ḥimṣ and stay there for eighteen months, dividing wealth and killing males and females. Then a man, more evil than any the sky has shaded, will emerge against them, kill them, and defeat them until he drives them into the land of Egypt.'"*
  
- 770 Al-Walīd narrated to us from Abū ʿAbd Allāh, from Muslim ibn al-Akhyal, from ʿAbd al-Karīm Abū Umayyah... from Muḥammad ibn al-Ḥanafīyyah, he said: *"The vanguard of the people of the West (Maghrib) will enter the mosque of Damascus. While they are there, looking at its wonders, the earth will tremble, and the western part of its mosque will collapse. A village called Ḥarastā will be swallowed by the earth. Then, after that, the Sufyānī will emerge and kill them until he drives them into Egypt. Then he will return and fight the people of the East until he drives them back to Iraq."*
  
- 772 From al-Zuhrī, he said: *"When the black banners differ among themselves, the yellow banners will come to them. They will gather at the bridge (qanṭarah) of the people of Egypt. The people of the East and the people of the West will fight for seven (days/battles). Then the defeat will be upon the people of the East until they reach al-Ramlah. Something will happen between the people of*

*al-Shām (Greater Syria) and the people of the West (Maghrib), and the people of the West will become angry and say, 'We came to support you, then you do what you do! By Allāh, we will leave you to face the people of the East.' They will alert you to the fewness of the people of al-Shām on that day in their eyes. Then the Sufyānī will emerge, and the people of al-Shām will follow him, and he will fight the people of the East."*

- 776 From Ka'b, he said: *"When the West (Maghrib) appears over Egypt, then the belly of the earth on that day will be better than its surface for the people of al-Shām (Greater Syria). Woe to the two armies, the army of Palestine and Jordan, and the land of Ḥimṣ, from Berbers who will strike with their swords up to the Gate of Perfume (Bāb al-ʿIṭr). The leader of the West is a lame man from Kindah."*
- 778 From Ḥassān ibn ʿAṭīyah, he said: It used to be said: *"When you see the yellow banners, then the belly of the earth on that day is better than its surface."*
- From Ka'b, he said: *"When you see the yellow banners disembarking at Alexandria, then they disembark at the center of al-Shām (Greater Syria), at that point a village from the villages of Damascus called Ḥarastā will be swallowed by the earth."*
- 797 Ibn Ḥumayr narrated to us from al-Najāb, he said: *"ʿAbd al-Raḥmān will emerge with the people of the West (Maghrib), and the Romans will have taken over Alexandria and be in it. They will fight them, defeat them, and expel them from it."*
- 802 Al-Walīd narrated to us from Abū ʿAbdah al-Mushajjaʿī, from Abū, from a shaykh who lived during the Jāhiliyyah (pre-Islamic era of ignorance), he said: *"The beginning of the Sufyānī's emergence will be from a village west of al-Shām (Greater Syria) called Andarā, with seven men."*

- 804 From Ibn al-Ḥanafīyyah, he said: *“Between the emergence of the black banner from Khurāsān, Shu‘ayb ibn Ṣālīḥ, the emergence of the Mahdī (the Guided One), and the handing over of power to the Mahdī (the Guided One) will be seventy-two months.”*
- 808 From Ka‘b, he said: *“A woman’s burden (i.e., son) will rule, his name is ‘Abd Allāh ibn Yazīd, and he is al-Azhar ibn al-Kalbiyyah, or al-Zuhrī ibn al-Kalbiyyah, the disfigured Sufyānī.”*
- 810 From Arṭāh, he said: *“The Sufyānī who dies, who first fights the black banners and the yellow banners in the center of al-Shām (Greater Syria), his emergence is from al-Mundarūn, east of Baysān, on a red camel, wearing a crown. He will defeat the group twice, then he will perish. He accepts tribute (jizyah), enslaves offspring, and rips open the bellies of pregnant women.”*
- 812 From Muḥammad ibn Ja‘far, from ‘Alī, he said: *“The Sufyānī is from the descendants of Khālīd ibn Yazīd ibn Abī Sufyān, a man with a large head, pockmarks on his face, and a white spot in his eye. He will emerge from the direction of the city of Damascus, in a valley called Wādī al-Yābis (the Dry Valley). He will emerge with seven men, one of whom will carry a knotted banner. Victory will be known in his banner. He will advance before it for thirty miles. No one who sees that banner and intends to oppose him will do so except that he will be defeated.”*
- 832 From Arṭāh, he said: *“In the time of the second Sufyānī, there will be the loud sound (haddah) until every people thinks that what is near them has been ruined.”*
- 844 From ‘Ammār ibn Yāsir, may Allāh be pleased with him, he said: *“Then three individuals will emerge, all seeking kingship: a piebald man, a reddish-*

*brown man, and a man from the household of Abū Sufyān who will emerge with Kalb and besiege the people in Damascus.”*

- 845 From ‘Alī, he said: *“Three banners will emerge in al-Shām (Greater Syria): the reddish-brown (al-Aṣḥab), the piebald (al-Abqa’), and the Sufyānī. The Sufyānī will emerge from al-Shām, and the piebald from Egypt. The Sufyānī will overcome them.”*
- 846 From Dhū Qarnāt, he said: *“People will differ in... and they will split into four groups: a man in Makkah, the Cā’idh (Seeker of Refuge); two men in al-Shām (Greater Syria), one of them the Sufyānī, and the other from the descendants of al-Ḥakam, blue-eyed and reddish-brown; and a tyrannical man from the people of Egypt. That makes four. A man from Kindah will become angry and go out to those in al-Shām. The army will come to Egypt and kill that tyrant, and he will crush Egypt like dung. Then he will send (an army) to the one in Makkah.”*
- 847 From Ḥudhayfah, he said: *“When the Sufyānī enters the land of Egypt, he will stay there for four months, killing and enslaving its people. On that day, wailing women will rise, one crying over the violation of their chastity, another crying over the killing of her children, another crying over her humiliation after honor, and another crying out of longing for her grave.”*
- 850 From Ka’b, he said: *“When there are two tremors in the month of Ramaḍān, three men from one household will rise up for it (power). One will seek it through tyranny, another will seek it through piety, tranquility, and dignity, and the third will seek it through killing, and his name is ‘Abd Allāh. Near the Euphrates, there will be a great gathering. They will fight over wealth, and seven out of every nine will be killed.”*

- 851 From al-Zuhri, he said: *“When the holders of the black banners and the people of the yellow banners meet at the bridge (al-qanṭarah), the defeat will be upon the people of the East. They will be defeated until they reach Palestine. The Sufyānī will emerge against the people of the East. When the people of the West (Maghrib) disembark in Jordan, their leader will die, and they will split into three factions: one faction will return whence it came, one faction will perform Ḥajj (pilgrimage), and one faction will stand firm. The Sufyānī will fight them, defeat them, and they will enter into his obedience.”*
- 860 From al-Zuhri, he said: *“The Sufyānī will receive allegiance from the people of al-Shām (Greater Syria). He will fight the people of the East and defeat them from Palestine until they reach Marj al-Ṣuffar. Then they will meet, and the defeat will be upon the people of the East until they reach Marj al-Thaniyyah. Then they will fight, and the defeat will be upon the people of the East until they reach al-Ḥiṣṣ. Then they will fight, and the defeat will be upon the people of the East until they reach the ruined city, meaning Qarqisiyā. Then they will fight, and the defeat will be upon the people of the East until they reach ‘Āqir Qūfā. Then they will fight, and the defeat will be upon the people of the East. The Sufyānī will seize the wealth. Then a sore will appear in the Sufyānī’s throat. He will enter Kūfah in the morning and leave it in the evening with his armies. When he is at the approaches of al-Shām, he will die. The people of al-Shām will rise up and pledge allegiance to Ibn al-Kalbiyyah, whose name is ‘Abd Allāh ibn Yazīd ibn al-Kalbiyyah, with sunken eyes and a disfigured face. News of the Sufyānī’s death will reach the people of the East, and they will say, ‘The state of the people of al-Shām has gone.’ They will rise up. News will reach Ibn al-Kalbiyyah, and he will rise up with his forces against them. They will fight at al-Alwiyyah, and the defeat will be upon the people of the East until they enter Kūfah. He will kill the fighters and enslave the offspring and women. Then he will ruin Kūfah. Then he will send an army from there to the Ḥijāz.”*

- 867 From Arṭāh, he said: *“The Sufyānī will kill everyone who disobeys him, saw them with saws, and cook them in pots for six months.”* He said: *“And the people of the East and the West will meet.”*
- 894 From Muḥammad ibn al-Ḥanafiyyah, he said: *“A black banner of Banū al-‘Abbās will emerge. Then another black banner will emerge from Khurāsān. Their caps will be black, and their clothes will be white. ‘Uthmān will be at their vanguard. A man called Shu‘ayb ibn Ṣāliḥ or Ṣāliḥ ibn Shu‘ayb, from Tamīm, will defeat the companions of the Sufyānī until he disembarks at Bayt al-Maqdis (Jerusalem). He will pave the way for the Mahdī’s (the Guided One’s) rule and extend to him three hundred from al-Shām (Greater Syria). Between his emergence and his handing over power to the Mahdī (the Guided One) will be seventy-two months.”*
- 897 From al-Ḥasan, he said: *“A man will emerge in Rayy, of medium height, dark-skinned, a freed slave of Banū Tamīm, with a sparse beard, called Shu‘ayb ibn Ṣāliḥ, with four thousand men. Their clothes will be white and their banners black. He will be at the vanguard of the Mahdī (the Guided One). No one will meet him but he will defeat them.”*
- 898 From ‘Alī, may Allāh be pleased with him, he said: The Messenger of Allāh, may Allāh bless him and grant him peace, said: *“A man from my household will emerge with nine banners, meaning in Makkah.”*
- 899 From ‘Ammār ibn Yāsir, he said: *“Shu‘ayb ibn Ṣāliḥ will be on the banner of the Mahdī (the Guided One).”*
- 901 From Abū Ja‘far, he said: *“A young man from Banū Hāshim, with a mole on his right hand, will emerge from Khurāsān with black banners. Before him will*

*be Shu‘ayb ibn Ṣāliḥ, who will fight the companions of the Sufyānī and defeat them.”*

- 902 From Ka‘b ibn ‘Alqamah, from an unnamed narrator, he said: *“A youth, young in age, with a light beard, fair-skinned (al-Walīd did not mention ‘fair-skinned/yellow’), will emerge on the banner of the Mahdī (the Guided One). If he were to fight mountains, he would crush them.”* Al-Walīd said: *“...he would demolish them, until he disembarks at Īliyā’ (Jerusalem).”*
- 903 Ka‘b said: *“When a man rules Syria and another Egypt, and the Syrian and the Egyptian fight, and the people of Syria capture tribes from Egypt, and a man from the East advances with small black banners towards the ruler of Syria, he is the one who will give allegiance to the Mahdī.”* Abū Qabīl said: *“There will be a ruler in Ifrīqiyah for twelve years, then there will be a tribulation after him, then a dark-skinned man will rule, filling it with justice, then he will go to the Mahdī and give allegiance to him.”*
- 907 ‘Alī said: *“Black banners will emerge fighting the Sufyānī. Among them will be a young man from Banū Hāshim with a mole on his left shoulder. At their vanguard will be a man from Banū Tamīm called Shu‘ayb ibn Ṣāliḥ, who will defeat his [the Sufyānī’s] companions.”*
- 914 ‘Alī, may Allāh be pleased with him, said: *“The Sufyānī and the Black Banners will meet. Among them [the Black Banners] will be a young man from Banū Hāshim with a mole on his left hand. At their vanguard will be a man from Banū Tamīm called Shu‘ayb ibn Ṣāliḥ, at the Gate of Iṣṭakhr. A great battle will occur between them. The Black Banners will be victorious, and the Sufyānī’s cavalry will flee. At that point, people will wish for the Mahdī and seek him.”*
- 915 Shurayḥ ibn ‘Ubayd, Rāshid ibn Sa‘d, Ḍamrah ibn Ḥabīb, and their elders said: *“The Sufyānī will send his cavalry and soldiers, and they will reach the*

*common lands of the East, from the land of Khurāsān and the land of Persia. The people of the East will revolt against them and fight them, and battles will occur between them in various places. When their fight against him [the Sufyānī] becomes prolonged, they will pledge allegiance to a man from Banū Hāshim, who will be in the farthest East at that time. He will emerge with the people of Khurāsān, with a man from Banū Tamīm, a client of theirs, at his vanguard. He will be sallow-complexioned with a sparse beard. He will go out to him [the Hāshimī] with five thousand men when news of his emergence reaches him, and he will pledge allegiance to him, and he [the Hāshimī] will place him at his vanguard. If he were to face the firmly-rooted mountains, he would demolish them. He and the Sufyānī's cavalry will meet, and he will defeat them and inflict a great slaughter upon them. He will continue to defeat them from town to town until he drives them back to Iraq. Then, there will be [another confrontation] between them and the Sufyānī's cavalry, and the Sufyānī will gain the upper hand. The Hāshimī will flee, and Shu'ayb ibn Ṣāliḥ will go out in hiding to Bayt al-Maqdis [Jerusalem], preparing the way for the Mahdī when news of his [the Mahdī's] emergence towards Syria reaches him."*

- 916 Al-Walīd narrated to us, he said: *"It has reached me that this Hāshimī is the Mahdī's paternal half-brother. Some have said he is his paternal cousin."*
- 917 Al-Walīd said, and some of them said: *"He will not die, but after the defeat, he will go to Makkah. When the Mahdī appears, he will emerge with him."*
- 920 From 'Alī ibn Abī Ṭālib, may Allāh be pleased with him, he said: *"A man from his [the Prophet's] household will emerge in the East before the Mahdī, carrying the sword on his shoulder for eight months, killing and mutilating. He will head towards Bayt al-Maqdis [Jerusalem] but will not reach it before he dies."*



- 912 From Abū Ja‘far, he said: *"The Black Banners that advance from Khurāsān will encamp in Kūfah. When the Mahdī appears in Makkah, allegiance will be sent to the Mahdī."*
- 922 From ‘Alī ibn Abī Ṭālib, may Allāh be pleased with him, he said: *"The Sufyānī will write to the one who entered Kūfah with his cavalry, after having trampled it like a hide, ordering him to march to the Ḥijāz. He will march to Madīnah and put Quraysh to the sword, killing four hundred men from them and from the Anṣār. He will rip open bellies, kill children, and kill two siblings from Quraysh, a man and his sister named Muḥammad and Fāṭimah, and crucify them at the gate of the mosque in Madīnah."*
- 923 ‘Alī said: *"He [the Sufyānī] will send an army to Madīnah. They will seize whomever they can from the family of Muḥammad, peace and blessings of Allāh be upon him, and kill men and women from Banū Hāshim. At that point, the Mahdī and al-Mubayyaḍ will flee from Madīnah to Makkah. He will send [forces] in pursuit of them, but they will have reached the sanctuary of Allāh and His security."*
- 932 From Abū Hurayrah, may Allāh be pleased with him, he said: *"There will be an incident in Madīnah in which Aḥjār al-Zayt will be submerged. Al-Ḥarrah, in comparison, will be like a whip's lash. He will then withdraw from Madīnah a distance of two barīds, and then allegiance will be pledged to the Mahdī."*
- 934 Ibn ‘Abbās, may Allāh be pleased with him, says: *"The ruler of Madīnah will send an army against the Hāshimīs in Makkah, and they [the Hāshimīs] will defeat them. The Caliph in Syria will hear of this and dispatch a force to them, including six hundred chieftains. When they reach al-Baydā’ and camp there on a moonlit night, a shepherd will come, look at them, and marvel, saying, ‘Woe to the people of Makkah for what has befallen them!’ He will then return to his*

*flock. When he comes back, he will see no one, for the earth will have swallowed them. He will say, 'Glory be to Allāh! They departed in a single hour!' He will go to their campsite and find a velvet cloth, part of which has been swallowed by the earth and part of which is on the surface. He will try to pull it out but will be unable to. He will then realize that the earth has swallowed them. He will set off to the ruler of Makkah and give him the good news. The ruler of Makkah will say, 'Praise be to Allāh! This is the sign you were told about.' Then they will march to Syria."*

- 935 From Mujāhid, from Tubayʿ, he said: *"A seeker of refuge will seek refuge in Makkah and will be killed. Then people will remain for a period of their time. Then another will seek refuge. If you reach him, do not fight him, for he is the army of the swallowing by the earth."*
- 937 From Muḥammad ibn ʿAlī, he said: *"There will be a seeker of refuge in Makkah, against whom seventy thousand will be sent, led by a man from Qays. When they reach al-Thaniyyah, and the last of them has entered while the first of them has not yet exited, Jibrīl will call out: 'O Baydā', O Baydā', O Baydā'!' – its east and west will hear – 'Seize them, for there is no good in them!' None will witness their destruction except a shepherd on a mountain, who will see them as they are swallowed. He will inform [others] about them. When the seeker of refuge hears of them [their destruction], he will emerge."*
- 938 From Dhī Qurbāt, he said: *"When the Sufyānī who is in Egypt hears [of the one in Makkah], he will send an army to the one in Makkah. They will devastate Madīnah more severely than [the incident of] al-Ḥarrah. When they reach al-Baydā', the earth will swallow them."*
- From Abū Jaʿfar, he said: *"When the Sufyānī learns of the killing of al-Nafs al-Zakiyyah (the Pure Soul) – and it was decreed for him – most Muslims will flee"*

*from the sanctuary of the Messenger of Allāh, peace and blessings of Allāh be upon him, to the sanctuary of Allāh Almighty in Makkah. When this news reaches him [the Sufyānī], he will send an army to Madīnah led by a man from Kalb. When they reach al-Baydā', the earth will swallow them. Their commander will escape. They mentioned that he is from Madhij, while some said from Kalb."*

- 947 From Abū Qabīl, he said: *"None of them will escape except a bearer of good news and a warner. As for the bearer of good news, he will come to the Mahdī in Makkah and his companions and inform them of what happened to them [the army]. The proof of this will be in his face, as his face will be turned to his nape. They will believe him because of his face being turned, and they will know that the people were swallowed by the earth. The second one will be similar, his face turned to his nape. He will come to the Sufyānī and inform him of what befell his companions. He [the Sufyānī] will believe him and know it is true because of the sign he sees in him. They are two men from Kalb."*
- 951 From 'Alī ibn 'Abd Allāh ibn 'Abbās, he said: *"The Mahdī will not emerge until the sun rises as a sign."*
- 952 Ka'b said: *"The sign of the Mahdī's emergence is banners advancing from the West, led by a lame man from Kindah."*
- 953 From Abū Hurayrah, may Allāh be pleased with him, he said: *"The Sufyānī and the Mahdī will emerge like two racehorses. The Sufyānī will overcome what is near him, and the Mahdī will overcome what is near him."*
- 956 From Abū Ja'far, he said: *"The Sufyānī will not emerge until tyranny ascends."*
- 957 From Maṭar al-Warrāq, he said: *"The Mahdī will not emerge until Allāh is disbelieved in openly."*

- From ‘Ammār ibn Yāsir, may Allāh be pleased with him, he said: *"The sign of the Mahdī is when the Turks advance against you, your caliph who amasses wealth dies and is succeeded by a weak one who is deposed two years after his pledge of allegiance, the western part of the Damascus mosque collapses, three individuals emerge in Syria, and the people of the Maghrib (West) march to Egypt. And that is the sign of the Sufyānī."*
- 965 From ‘Alī, may Allāh be pleased with him, he said: *"When a caller from the sky proclaims, 'The truth is with the family of Muḥammad,' at that point the Mahdī will appear on the tongues of people, they will drink of his love, and they will have no mention other than him."*
- 970 Abū Hurayrah said: *"The fourth tribulation will last for twelve years. It will clear when it clears, and the Euphrates will have receded to reveal a mountain of gold, over which seven out of every nine will be killed."*
- 971 Ka‘b said: *"Near the Euphrates, in the region of Syria or slightly beyond it, there will be a great gathering. They will fight over wealth, and seven out of every nine will be killed. This will be after the tremor (al-Haddah) and the collapse (al-Wāhiyah) in the month of Ramaḍān, and after the divergence of three banners, each of them seeking kingship for himself. Among them will be a man named ‘Abd Allāh."*
- 972 Yaḥyā ibn Sa‘īd narrated to us from Ḍirār ibn ‘Amr from Ishāq ibn Abī Farwah from Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"The fourth tribulation will last for eighteen years. Then it will clear when it clears, and the Euphrates will have receded from a mountain of gold upon which the nation will fall, and seven out of every nine will be killed over it."*

- 974 From Abū Ja‘far, he said: *"A caller from the sky will proclaim, 'Indeed, the truth is with the family of Muḥammad!' And a caller from the earth will proclaim, 'Indeed, the truth is with the family of ‘Īsā (Jesus)!’ – or he said al-‘Abbās, I am in doubt about it. The lower voice is only from Satan to confuse the people."* Abū ‘Abd Allāh Nu‘aym expressed doubt.
- 975 He said: *"The second one from the family of Abū Sufyān will be appointed as a commander for the pilgrimage season, and an expedition will be sent with him. When they are at the pilgrimage season, they will hear a caller from the sky: 'Indeed, the commander is so-and-so!' And a caller from the earth will proclaim: 'He lies!' And a caller from the sky will proclaim: 'He speaks the truth!' This will prolong, and they will not know which one to follow. But the one in the sky is to be believed – the second voice that calls from the sky the first time. So if you hear that, know that the word of Allāh is supreme, and the word of Satan is lowermost."*
- 977 From Ibn al-Musayyib, he said: *"There will be a tribulation in Syria, which will be its beginning. Then the affairs of the people will not be set right on anything, nor will they have a unified community, until a caller from the sky proclaims: 'Follow so-and-so!' and a hand will appear as a bearer of good news."*
- 984 Al-Zuhrī said: *"When the Sufyānī and the Mahdī meet for battle, on that day [a voice] from the sky [will say]: 'Indeed, the allies of Allāh are the companions of so-and-so,' meaning the Mahdī."* Al-Zuhrī said: Asmā’ bint ‘Umayy said: *"The sign of that day is that a hand will be extended from the sky, and people will look at it."*
- 990 Ibn ‘Abbās, may Allāh be pleased with him, was heard saying: *"Allāh Almighty will send the Mahdī after despair, and even after people say, 'There is*

*no Mahdī.' His supporters will be people from Syria, their number being three hundred and fifteen men, the same number as the Companions of Badr. They will march to him from Syria until they bring him out from the heart of Makkah, from a house near al-Ṣafā. They will pledge allegiance to him reluctantly. He will lead them in two units of prayer, the prayer of a traveler, then [the prayer of] residence, then he will ascend the pulpit."*

- 991 From Abū Hurayrah, may Allāh be pleased with him, he said: *"Allegiance will be pledged to the Mahdī between the Rukn (Corner) and the Maqām (Station of Ibrāhīm), without waking a sleeper or shedding blood."*
- 992 Al-Zuhrī said: *"In that year, two callers will call out: a caller from the sky, 'Indeed, the commander is so-and-so!' and a caller from the earth, 'He lies!' The supporters of the lower voice will fight until the roots of the trees are stained with blood. That is the day about which 'Abd Allāh ibn 'Amr said an army called the Army of the Packsaddles will tear the packsaddles and use them as shields. On that day, none will remain from the supporters of that higher voice except for a number like the people of Badr, three hundred and ten-odd men. They will be victorious, then they will go to their leader and find him with his back against the Ka'bah, his limbs trembling, seeking refuge in Allāh from the evil to which they call him. They will compel him to accept the allegiance. The supporters of the lower voice will return to Syria, saying, 'We fought a people the likes of whom we have never seen. They are but a small band.'"*
- 993 'Abd Allāh ibn 'Amr said: *"Indeed, there will be a tribulation while people are praying together, performing Ḥajj together, performing 'Arafah together, and sacrificing together. Then it will stir among them like a dog, and they will fight until blood flows at al-'Aqabah, and until the innocent person sees that his innocence will not save him, and the one who isolates himself sees that his isolation will not benefit him. Then they will compel a young man from Madīnah*

*to go to Makkah. The people will bring him out from among them and pledge allegiance to him between the Rukn and the Maqām, while he is reluctant."*

- 996 From ‘Alī, may Allāh be pleased with him, he said: *"When the Black Banners, in which is Shu‘ayb ibn Ṣāliḥ, defeat the Sufyānī's cavalry, people will wish for the Mahdī and seek him. He will emerge from Makkah, carrying the banner of the Prophet, peace and blessings of Allāh be upon him. He will pray two units of prayer after people have despaired of his emergence due to the prolonged affliction upon them. When he finishes his prayer, he will turn and say: ‘O people, affliction has persisted! O Ummah of Muḥammad, peace and blessings of Allāh be upon him, and O members of his household especially! We have been oppressed and wronged!’"*
- 997 From ‘Alī ibn Abī Ṭālib, may Allāh be pleased with him, he said: *"Three notable individuals from Quraysh, from the Sufyānī's army, will go to Makkah. When news of the swallowing [of the army] reaches them, people from various lands will gather in Makkah for those three individuals, and one of them will be pledged allegiance to reluctantly."*
- 999 From Abū Ja‘far, he said: *"Then the Mahdī will appear in Makkah, at the time of ‘Ishā’, carrying the banner of the Messenger of Allāh, peace and blessings of Allāh be upon him, his shirt, his sword, signs, light, and clarity. After praying ‘Ishā’, he will call out in his loudest voice, saying: ‘O people, I remind you of Allāh and your standing before your Lord. He has established the proof, sent the Prophets, revealed the Book, and commanded you not to associate anything with Him, to uphold obedience to Him and obedience to His Messenger, to revive what the Qur’ān has revived and to cause to die what it has caused to die, and to be helpers of guidance and supporters of piety. For the world’s annihilation and demise have drawn near, and it has announced its farewell. I call you to Allāh, to His Messenger, to acting by His Book, to causing falsehood*

*to die, and to reviving his Sunnah.' He will then appear with three hundred and thirteen men, the number of the Companions of Badr, [gathering like] scattered autumn clouds, monks by night and lions by day. Allāh will open the land of Ḥijāz for the Mahdī, and he will free those of Banū Hāshim who were in prison. The Black Banners will encamp in Kūfah and send the pledge of allegiance to the Mahdī. The Mahdī will send his armies to the horizons, eradicate injustice and its people, the lands will become upright for him, and Allāh will open Constantinople at his hands."*

- 1000 From 'Abd Allāh ibn Mas'ūd, may Allāh be pleased with him, he said:  
*"When trade and roads are cut off and tribulations abound, seven learned men will emerge from different horizons by appointment. Allegiance will be pledged to each of them by three hundred and ten-odd men until they gather in Makkah. The seven will meet, and some will say to others, 'What brought you here?' They will say, 'We came in search of this man at whose hands these tribulations should subside and Constantinople should be opened. We know him by his name, his father's name, his mother's name, and his description.' The seven will agree on this and search for him. They will find him in Makkah and say to him, 'Are you so-and-so, son of so-and-so?' He will say, 'No, rather I am a man from the Anṣār,' until he slips away from them. They will describe him to experts and those knowledgeable about him, and it will be said, 'He is your man whom you seek, and he has gone to Madīnah.' They will search for him in Madīnah, but he will elude them and go to Makkah. They will search for him in Makkah and find him. They will say, 'You are so-and-so, son of so-and-so, and your mother is so-and-so, daughter of so-and-so. In you is such-and-such a sign, and you have slipped away from us once. Extend your hand so we may pledge allegiance to you.' He will say, 'I am not your man. I am so-and-so, son of so-and-so, the Anṣārī. Come with us, I will guide you to your man,' until he slips away from them. They will search for him in Madīnah, but he will elude them and go to*



*Makkah. They will find him in Makkah, then at the Rukn, and they will say, 'Our sin is upon you, and our blood is on your neck if you do not extend your hand for us to pledge allegiance to you. This is the army of the Sufyānī, which has set out in pursuit of us, led by a man from Jurm.' He will then sit between the Rukn and the Maqām, extend his hand, and allegiance will be pledged to him. Allāh will cast love for him into the hearts of people, and he will march with a people who are lions by day and monks by night."*

- 1002 From Muḥammad ibn 'Alī, he said: *"When the seeker of refuge in Makkah hears of the swallowing by the earth, he will emerge with twelve thousand men, among them the Abdāl, until they encamp at Īliyā' [Jerusalem]. The one who sent the army, upon receiving the news in Īliyā', will say, 'By Allāh's life, Allāh has indeed made this man a lesson. I sent to him what I sent, and they were swallowed by the earth. This is indeed a lesson and an insight.' The Sufyānī will offer him allegiance. Then he [the Sufyānī] will go out until he meets Kalb, who are his maternal uncles. They will taunt him for what he did, saying, 'Allāh clothed you with a shirt, and you took it off.' He will say, 'What do you think, should I ask him to annul the allegiance?' They will say, 'Yes.' So he will come to him in Īliyā' and say, 'Annul it for me.' He will say... 'Do it.' He will say, 'Yes.' He [the Mahdī] will say to him, 'Do you want me to annul it for you?' He will say, 'Yes.' So he will annul it. Then he [the Mahdī] will say, 'This is a man who has renounced my obedience.' He will then give orders concerning him, and he will be slaughtered on a stone slab in Īliyā'. Then he [the Mahdī] will march to Kalb and plunder them. The truly disappointed is he who is disappointed on the day of the plunder of Kalb."*
- 1008 Al-Walīd ibn Muslim narrated to us, he said: A narrator told me that the Mahdī, the Sufyānī, and Kalb will fight in Bayt al-Maqdis [Jerusalem] when he [the Sufyānī] asks him to annul the allegiance. The Sufyānī will be brought as

a captive, and he [the Mahdī] will order him to be slaughtered at the Gate of al-Rajjah. Then their women and spoils will be sold on the steps of Damascus.

- From ‘Abd Allāh ibn Mas‘ūd, may Allāh be pleased with him, he said: *"Seven learned men, who had journeyed to Makkah from different horizons by appointment, will pledge allegiance to the Mahdī. Each of them had been pledged allegiance to by three hundred and ten-odd men. They will gather in Makkah and pledge allegiance to him. Allāh will cast love for him into the hearts of people. He will march with them. The Sufyānī's cavalry, led by a man from Jurm, will have set out towards those who pledged allegiance. When he [the Mahdī] leaves Makkah, he will leave his companions behind and walk in an izār (waist-wrapper) and a ridā' (upper garment) until he reaches the Jurmī and pledges allegiance to him. Kalb will make him [the Jurmī or Sufyānī implied] regret his allegiance, so he will come to him [the Mahdī] and ask him to annul the allegiance, and he will annul it. Then he [the Mahdī] will mobilize his armies to fight him and will defeat him. Allāh will defeat the Romans at his hands, and Allāh will remove tribulations at his hands, and he will settle in Syria."*
- 1017 Ka'b said: *"If you see a caliph in Bayt al-Maqdis [Jerusalem] and another below him, meaning in Damascus, do not follow the one below, for he is more astray than his family's donkey."*
- 1019 ‘Abd al-Quddūs narrated to us from Abū Bakr, he said: Our elders narrated to me, they said: *"The Sufyānī is the one who will hand over the caliphate to the Mahdī."*
- 1020 Al-Ḥakam ibn Nāfi‘ narrated to us from Jarrāḥ from Arṭāh, who said: *"Al-Ṣakhrī will enter Kūfah. Then news of the Mahdī's appearance in Makkah will reach him, so he will send an expedition from Kūfah to him, but it will be*

*swallowed by the earth. None of them will survive except a bearer of good news to the Mahdī and a warner to warn al-Ṣakhrī. The Mahdī will advance from Makkah and al-Ṣakhrī from Kūfah towards Syria, as if they were two racehorses. Al-Ṣakhrī will outpace him and dispatch another force from Syria to the Mahdī. They will meet the Mahdī in the land of Ḥijāz, and he will stay there. It will be said to him, 'Proceed,' but he will dislike advancing and will say, 'Write to my cousin. If he renounces his obedience, then I am your leader.' When the letter reaches al-Ṣakhrī, he will submit to him and pledge allegiance. The Mahdī will march until he encampes in Bayt al-Maqdis [Jerusalem]. The Mahdī will not leave a single span of land in the hand of any man from Syria but will return it to the Ahl al-Dhimma (non-Muslim subjects) and will return all Muslims to Jihād. He will remain in that state for three years. Then a man from Kalb named Kinānah, with a star-like mark on his eye, will emerge with a group of his people. He will come to al-Ṣakhrī and say, 'We pledged allegiance to you and supported you, yet when you gained power, you pledged allegiance to our enemy. We will indeed go out and fight.' He [al-Ṣakhrī] will say, 'With whom shall I go out?' He [Kinānah] will say, 'No 'Āmirī woman whose mother is older than you will remain behind; no one with hooves or paws will stay back from you.' So he will depart, and the entire tribe of 'Āmir will depart with him until he encampes at Baysān. The Mahdī will send a banner against them, and the greatest banner in the time of the Mahdī will consist of one hundred men. They will encamp at Fāthūr Ibrāhīm. Kalb will array its cavalry, camels, and sheep. When the two cavalries confront each other, Kalb will turn their backs and flee. Al-Ṣakhrī will be captured and slaughtered on the ṣafā (smooth rock) that lies across the face of the earth, then at the church in the middle of the valley, at the end of the steps of Mount Zaytā, the bridge to the right of the valley, on the ṣafā that lies across the face of the earth. He will be slaughtered there like a sheep is*

*slaughtered. The truly disappointed is he who is disappointed on the day of Kalb, until a virgin slave girl is sold for eight dirhams."*

- 1022 Ka'b said: *"The Mahdī will send [an army] to fight the Romans. He will be given the understanding of ten men. He will extract the Ark of the Covenant from a cave in Anṭākiyah (Antioch). In it will be the Torah that Allāh Almighty revealed to Mūsā (Moses), peace be upon him, and the Gospel that Allāh, Exalted and Majestic, revealed to ʿĪsā (Jesus), peace be upon him. He will judge between the People of the Torah by their Torah and between the People of the Gospel by their Gospel."*
- 1023 Ka'b said: *"He is only named the Mahdī (the guided one) because he guides to a hidden matter and extracts the Torah and the Gospel from a land called Anṭākiyah (Antioch)."*
- 1030 Ka'b said: *"The leaders of the Mahdī are the best of people. His supporters and those who pledge allegiance to him are from the people of Kūfān (Kufa) and Yemen, and the Abdāl of Syria. His vanguard is Jibrīl, and Mīkāʾil will reinforce. He will be beloved among creation. Allāh Almighty will extinguish the blinding tribulation, and the earth will be secure, so much so that a woman will perform Ḥajj with five women, with no man accompanying them, fearing nothing but Allāh. The earth will give its zakāh (due charity/produce), and the sky its blessings."*
- 1031 Ṭāwūs said: *"The sign of the Mahdī is that he will be strict with officials, generous with wealth, and merciful to the poor."*
- 1035 Ka'b said: *"He is only named the Mahdī because he is guided to scrolls from the scrolls of the Torah, which he will extract from the mountains of Syria. He will call the Jews to them, and a large group, then he mentioned about thirty thousand, will embrace Islām based on those books."*

- 1036 From Muḥammad ibn Sīrīn: He mentioned a tribulation that will occur and said: *"When that happens, stay in your homes until you hear of a leader better than Abū Bakr and 'Umar, may Allāh be pleased with them."* It was said, *"O Abū Bakr, better than Abū Bakr and 'Umar?"* He said, *"He was preferred over some Prophets."*
- 1043 Al-Walīd narrated to us, he said: I heard a man narrating to some people, and he said: *"The Mahdīs are three: the Mahdī of goodness, who is 'Umar ibn 'Abd al-'Azīz; the Mahdī of blood, at whose hands bloodshed will cease; and the Mahdī of religion, 'Īsā ibn Maryam (Jesus son of Mary), peace be upon him, in whose time his ummah (community) will be safe."*
- 1045 From Ṭāwūs, he said: *"When the Mahdī comes, the Muhsin (doer of good) will be increased in his good deeds, and repentance will be accepted from the evildoer for his misdeeds. He will be generous with wealth to officials and merciful to the poor."*
- 1050 From Sulaymān ibn 'Īsā, he said: *"It has reached me that at the hands of the Mahdī, the Ark of the Covenant will appear from the Lake of Tiberias. It will be carried and placed before him in Bayt al-Maqdis [Jerusalem]. When the Jews see it, they will embrace Islām, except for a few of them. Then the Mahdī will die."*
- 1053 'Alī ibn Abī Ṭālib, may Allāh be pleased with him, said that the Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Allāh Almighty will set the Mahdī right in a single night."*
- 1072 From al-Saqr ibn Rustum, from his father, he said: *"The Mahdī is a man with joined, thin eyebrows (azajj), a bright, clear complexion (ablaj), and wide eyes (a'yan). He will come from the Ḥijāz until he stands on the pulpit of Damascus, and he will be eighteen years old."*

- 1073 From ‘Alī ibn Abī Ṭālib, may Allāh be pleased with him, he said: *"The Mahdī's birthplace is in Madīnah, from the household of the Prophet, peace and blessings of Allāh be upon him. His name is my name, and his father's name is my father's name. His place of migration is Bayt al-Maqdis [Jerusalem]. He will have a thick beard, kohl-lined eyes, and sparkling teeth. There will be a mole on his face. He will have an aquiline nose and a broad forehead. On his shoulder will be the sign of the Prophet. He will emerge with the banner of the Prophet, peace and blessings of Allāh be upon him, made of black, square, velvet brocade, which has a stone in it and has not been unfurled since the Messenger of Allāh, peace and blessings of Allāh be upon him, passed away, nor will it be unfurled until the Mahdī emerges. Allāh will support him with three thousand angels who will strike the faces and backs of those who oppose them. He will be sent forth when he is between thirty and forty years old."*
- 1074 ‘Alī ibn Abī Ṭālib, may Allāh be pleased with him, said: *"He is a youth from Quraysh, of dark complexion, a robust man."*
- 1095 From ‘Abd Allāh ibn ‘Amr, may Allāh be pleased with them both, he said: *"A man from the descendants of al-Ḥusayn will emerge from the East. If mountains were to confront him, he would demolish them and make paths through them."*
- 1132 From al-Zuhrī, he said: *"The Mahdī will live for fourteen years, then he will die a natural death."*
- 1133 From ‘Alī, he said: *"The Mahdī will govern the affairs of the people for thirty or forty years."*
- 1138 From ‘Abd al-Raḥmān ibn Qays ibn Jābir al-Ṣadafī, he said that the Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"The*

*Qaḥṭānī is not without the Mahdī.*" (Or: *"The Qaḥṭānī is not lesser than the Mahdī."*)

- 1139 From Abū Hurayrah, may Allāh be pleased with him, he said: *"The days and nights will not pass until a man from Qaḥṭān drives the people."*
- 1146 From ‘Abd al-Raḥmān ibn Qays ibn Jābir al-Ṣadaḥī, that the Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"There will be a man from my household who will fill the earth with justice as it was filled with tyranny. Then after him will come the Qaḥṭānī. By Him Who sent me with the truth, he is not inferior to him."*
- 1190 Ka‘b said: *"After the Mahdī, there will be a caliph from the people of Yemen, from Qaḥṭān, a brother of the Mahdī in his religion, who will act according to his actions. He is the one who will conquer the city of the Romans and acquire its spoils."* Ka‘b said: *"And a man from Banū Hāshim will rule the people in Bayt al-Maqdis [Jerusalem]. He will extinguish known practices (sunan) and innovate practices that did not exist, to the extent that you will not find a scholar narrating a single Ḥadīth. In his time, there will be swallowing by the earth and metamorphosis. Islām will return to being strange as it began strange. The one holding fast to his religion on that day will be like one grasping a hot coal or like one stripping thorns from a Qatād plant on a dark night. He will send his daughter to parade in the markets, accompanied by guards, wearing two gold anklets, her front and back not concealed. If any man were to speak about that, his neck would be struck."*
- 1200 From Muḥammad ibn al-Ḥanafiyyah, he said: *"A caliph from Banū Hāshim will reside in Bayt al-Maqdis [Jerusalem], filling the earth with justice. He will build Bayt al-Maqdis with a construction the like of which has never been built. He will rule for forty years. The truce with the Romans will occur at*

*his hands in the last seven years of his caliphate. Then they will betray him. Then they will gather against him at al-'Umq, and he will die there of grief. Then a man from Banū Hāshim will rule after him. Then their [the Romans'] defeat and the conquest of Constantinople will be at his hands. Then he will march to Rūmīyah (Rome) and conquer it, and extract its treasures and the Table of Sulaymān ibn Dāwūd (Solomon son of David), peace be upon them both. Then he will return to Bayt al-Maqdis and settle there. The Dajjāl (Antichrist) will emerge in his time, and 'Īsā ibn Maryam (Jesus son of Mary), peace be upon him, will descend and pray behind him."*

- 1201 From Arṭāh: *"At the hands of that caliph, who is a Yamānī (Yemenite), will be the expedition to India about which Abū Hurayrah spoke."*
- 1214 From Arṭāh, he said: *"It has reached me that the Mahdī will live for forty years, then die in his bed. Then a man from Qaḥṭān, with pierced ears, will emerge, following the conduct of the Mahdī. He will remain for twenty years, then he will die, killed by a weapon. Then a man from the household of the Prophet, peace be upon him, a Mahdī of good conduct, will emerge. He will conquer the city of Caesar, and he will be the last ruler from the ummah of Muḥammad, peace be upon him. Then the Dajjāl will emerge in his time, and 'Īsā ibn Maryam (Jesus son of Mary), peace be upon him, will descend in his time."*
- 1215 Ka'b said: *"A king in Bayt al-Maqdis [Jerusalem] will send an army to India, conquer it, and take its treasures, making them adornments for Bayt al-Maqdis. The kings of India will be brought before him, defeated. That army will remain in India until the emergence of the Dajjāl."*
- 1217 From 'Abd al-Raḥmān ibn Jubayr ibn Nufayr, he said that the Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"The Messiah ibn*



*Maryam (Jesus son of Mary) will surely find men from my ummah who are like you, or the best of them are like you, or better."*

- 1238 From Arṭāh, he said: *"At the hands of that Yamānī caliph, at whose hands Constantinople and Rūmiyah (Rome) will be conquered, the Dajjāl will emerge. And in his time, ʿĪsā ibn Maryam (Jesus son of Mary), peace be upon him, will descend. In his time, at his hands, will be the expedition to India. He is from Banū Hāshim. The expedition to India about which Abū Hurayrah spoke."*
- 1976 ʿAlī ibn Abī Ṭālib said: *"A man from the descendants of Ḥusayn, whose name is the name of your Prophet, will emerge. The inhabitants of heaven and earth will rejoice at his emergence." A man said to him, "O Commander of the Faithful, what is the Sufyānī's name?" He said, "He is from the descendants of Khālīd ibn Yazīd ibn Abī Sufyān, a man with a large head, pockmarks on his face, and a white spot in his eye. His emergence and the emergence of the Mahdī will occur without any ruler between them. He will hand over the caliphate to the Mahdī. He will emerge from Syria, from a valley in the land of Damascus called Wādī al-Yābis (the Dry Valley). He will emerge with seven men, one of whom carries a knotted banner. Victory will be known by his banner, which will advance thirty miles ahead of him. No one who sees that banner intending [to fight] him will fail to be defeated. He will come to Damascus, sit on its pulpit, draw close the jurists and Qurʾān reciters, put merchants and wealthy people to the sword, take the Qurʾān reciters as companions, and seek their help in his affairs. None of them will refuse him without being killed. He will dispatch an army to the East, another to the West, and another to Yemen. He will appoint a man from Banū Ḥārithah, called Qamar ibn ʿAbbād, a stout man with two braids, to command the army of Iraq. At his vanguard will be a man from his people, short, bald, and broad-shouldered. Those in Syria from the people of the East will fight him, and at that time, there will be a large contingent of them*

there. He will fight them between Damascus and a place called al-Bunayyah. The people of Ḥimṣ will be at war with the people of the East and their supporters. The Sufyānī will defeat them all. Then those in Damascus and Ḥimṣ will align with the Sufyānī. They and the people of the East will meet in a place in the land of Ḥimṣ called al-Badīn, beside Salīmah. Over sixty thousand people will be killed, three-quarters of them from the people of the East. Then the defeat will be upon them. The army he directs to the East will march until it encampes in Kūfah. There will be a severe battle between them with many casualties. Then the defeat will be upon the people of Kūfah. How much blood will be shed, bellies ripped open, children killed, wealth plundered, and chastity violated! People will flee to Makkah. The Sufyānī will write to the commander of that army to march to the Ḥijāz. He will march after trampling it [Kūfah] like a hide. He will encamp in Madīnah and put Quraysh to the sword, killing four hundred men from them and from the Anṣār. He will rip open bellies, kill children, and kill two siblings from Quraysh, from Banū Hāshim, and crucify them at the gate of the mosque, a man and his sister named Muḥammad and Fāṭimah. People will flee from him to Makkah. He will march with that army of his to Makkah, intending it. He will encamp at al-Baydā'. Allāh Almighty will command Jibrīl, peace be upon him, and he will cry out with his voice, 'O Baydā', swallow them!' They will be destroyed, from the first to the last of them. Two men from them will remain. Jibrīl, peace be upon him, will meet them and turn their faces to their backs. It is as if I see them walking backwards, telling people what they encountered."

## **The Battles of the Romans (Malāḥim al-Rūm)**

### **Ṣaḥīḥ Muslim:**

- 2897 From Abū Hurayrah, that the Messenger of Allāh, peace and blessings of Allāh be upon him, said: "Then the Hour will not be established until the

*Romans encamp at al-A‘māq or Dābiq. An army from Madīnah, consisting of the best people on earth at that time, will go out to them. When they line up in ranks, the Romans will say, ‘Leave us and those who were taken captive from among us; we will fight them.’ The Muslims will say, ‘No, by Allāh, we will not leave you and our brothers.’ So they will fight them. A third will be defeated, upon whom Allāh will never accept repentance. A third of them will be killed, the best of martyrs in the sight of Allāh. And a third will conquer, never to be tempted by tribulation. They will conquer Constantinople. While they are dividing the spoils, having hung their swords on the olive trees, Satan will cry out among them, ‘The Messiah [Dajjāl] has taken your place among your families!’ So they will go out, but that will be false. When they reach Syria, he will emerge. While they are preparing for battle, arranging the ranks, the prayer will be established, and ‘Īsā ibn Maryam (Jesus son of Mary), peace and blessings of Allāh be upon him, will descend and lead them. When the enemy of Allāh sees him, he will dissolve as salt dissolves in water. If he were to leave him, he would dissolve until he perishes, but Allāh will kill him at his hand, and he will show them his blood on his spear.”*

**The Hour will be established when the Romans are the most numerous of people:**

- 2898 Mūsā ibn ‘Alī, from his father, said: Al-Mustawrid al-Qurashī said to ‘Amr ibn al-‘Āṣ, *"I heard the Messenger of Allāh, peace and blessings of Allāh be upon him, say: ‘Then the Hour will be established when the Romans are the most numerous of people.’"* ‘Amr said to him, *"Be sure of what you are saying!"* He said, *"I am saying what I heard from the Messenger of Allāh, peace and blessings of Allāh be upon him."* He [Al-Mustawrid] said, *"If you say that, indeed they possess four qualities: they are the most forbearing of people in times of tribulation, the quickest to recover after a calamity, the swiftest to return to battle after a retreat, and the best of them to a poor person, an orphan, and a*

*weak person. And a fifth, good and beautiful: they are the most resistant to the oppression of kings."*

- 2896 From Suhayl ibn Abī Ṣāliḥ, from his father, from Abū Hurayrah, he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Then Iraq will be prevented its dirham and its qafiz, Syria will be prevented its muddy and its dīnār, and Egypt will be prevented its irdabb and its dīnār. And you will return to where you began, you will return to where you began, you will return to where you began."* The flesh and blood of Abū Hurayrah bear witness to this.

### **The Advance of the Romans with Great Slaughter, then the Emergence of the Dajjāl:**

- 2899 From Yasīr ibn Jābir, he said: *"Then a red wind blew in Kūfah, and a man came whose only cry was, 'O 'Abd Allāh ibn Mas'ūd, the Hour has come!' He [Ibn Mas'ūd] sat up, having been reclining, and said, 'The Hour will not be established until inheritance is not divided, nor is there rejoicing over spoils.' Then he gestured with his hand like this, towards Syria, and said, 'An enemy will gather for the people of Islām, and the people of Islām will gather for them.' I said, 'Do you mean the Romans?' He said, 'Yes. And then there will be a severe apostasy in that battle. The Muslims will dispatch a vanguard for death, not to return unless victorious. They will fight until night separates them. Both these and those will return, neither victorious, and the vanguard will be annihilated. Then the Muslims will dispatch a vanguard for death, not to return unless victorious. They will fight until night separates them. Both these and those will return, neither victorious, and the vanguard will be annihilated. Then the Muslims will dispatch a vanguard for death, not to return unless victorious. They will fight until evening. Both these and those will return, neither victorious, and the vanguard will be annihilated. On the fourth day, the*

*remainder of the people of Islām will advance against them. Allāh will bring about their defeat. They will inflict a slaughter – he either said, ‘the like of which has not been seen,’ or he said, ‘the like of which was never seen’ – such that a bird passing by their sides would not pass beyond them before falling dead. The descendants of a father, who were a hundred, will count themselves and find only one man remaining from them. So with what spoils would one rejoice, or what inheritance would one divide? While they are in that state, they will hear of a calamity greater than that. A crier will come to them, saying, ‘The Dajjāl has taken your place among your offspring!’ They will cast aside what is in their hands and advance. They will send ten horsemen as a vanguard.’ The Messenger of Allāh, peace and blessings of Allāh be upon him, said, ‘I indeed know their names, the names of their fathers, and the colors of their horses. They are the best horsemen on the face of the earth on that day, or among the best horsemen on the face of the earth on that day.’” Ibn Abī Shaybah said in his narration from Asīr ibn Jābir.*

- 2913 From Abū Naḍrah, he said, then we were with Jābir ibn ‘Abd Allāh, and he said: *"It is imminent that the people of Iraq will not have a qafīz or a dirham brought to them."* We said, *"From where is that?"* He said, *"From the direction of the non-Arabs (al-‘Ajam); they will prevent that."* Then he said, *"It is imminent that the people of Syria will not have a dīnār or a muddy brought to them."* We said, *"From where is that?"* He said, *"From the direction of the Romans."* Then he was silent for a moment, then he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"There will be in the end of my ummah a caliph who will scoop up wealth abundantly, not counting it."* He [the narrator] said, I said to Abū Naḍrah and Abū al-‘Alā’, *"Do you think he is ‘Umar ibn ‘Abd al-‘Azīz?"* They both said, *"No."*

- 2920 From Abū Hurayrah, that the Prophet, peace and blessings of Allāh be upon him, said: *"Then you have heard of a city, one side of which is on land and one side of which is in the sea?"* They said, *"Yes, O Messenger of Allāh."* He said, *"The Hour will not be established until seventy thousand from the Banū Ishāq (Children of Isaac) invade it. When they come to it, they will encamp but will not fight with weapons nor shoot an arrow. They will say, 'There is no god but Allāh, and Allāh is Greater (Lā ilāha illā Allāh, wa Allāhu Akbar).'* One of its two sides will fall." Thawr said, *"I do not know him to have said anything other than, 'The one in the sea.'"* *"Then they will say a second time, 'There is no god but Allāh, and Allāh is Greater.'* Its other side will fall. Then they will say a third time, *'There is no god but Allāh, and Allāh is Greater.'* It will be opened for them, and they will enter it and take spoils. While they are dividing the spoils, a crier will come to them and say, *'The Dajjāl has indeed emerged!'* They will leave everything and return."

#### **Sunan Abī Dāwūd:**

- 4292 From Jubayr ibn Nufayr, regarding the truce, he said: Jubayr said, *"Take us to Dhū Mikhbar, a man from the companions of the Prophet, peace and blessings of Allāh be upon him."* So we went to him, and Jubayr asked him about the truce. He said, *"I heard the Messenger of Allāh, peace and blessings of Allāh be upon him, say: 'Then you will make a secure peace with the Romans. You and they will invade an enemy beyond you. You will be victorious, take spoils, and be safe. Then you will return until you encamp in a meadow full of hills. A man from the Christians will raise the cross and say, 'The cross has prevailed!'* A man from the Muslims will become angry and break it. At that point, the Romans will act treacherously and gather for the great battle (al-Malḥamah)."

- 4293 From Ḥassān ibn ‘Aṭiyyah, then with this Ḥadīth, he added in it: *"And the Muslims will rush to their weapons and fight. Allāh will honor that group with martyrdom."*
- 4294 From Jubayr ibn Nufayr, from Mālik ibn Yukhāmīr, from Mu‘ādh ibn Jabal, he said that the Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Then the flourishing of Bayt al-Maqdis [Jerusalem] will be the ruin of Yathrib (Madīnah), the ruin of Yathrib will be the outbreak of the great battle, the outbreak of the great battle will be the conquest of Constantinople, and the conquest of Constantinople will be the emergence of the Dajjāl."* Then he struck his hand on the thigh of the one he was narrating to, or his shoulder, and then said, *"This is as true as you are here, or as you are sitting,"* meaning Mu‘ādh ibn Jabal.
- **Chapter: On the Succession of Great Battles:**
- 4295 From Abū Baḥriyyah, from Mu‘ādh ibn Jabal, he said that the Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Then the Great Battle, the conquest of Constantinople, and the emergence of the Dajjāl will be within seven months."*
- 4296 From Ibn Abī Bilāl, from ‘Abd Allāh ibn Busr, that the Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Then between the Great Battle and the conquest of the city (Madīnah, referring to Constantinople) will be six years, and the Messiah Dajjāl will emerge in the seventh."* Abū Dāwūd said: This is more authentic than the Ḥadīth of ‘Īsā.
- 4298 From Abū al-Dardā’, that the Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Then indeed the encampment of the Muslims on the day of the Great Battle will be in al-Ghūṭah, beside a city called Damascus, one of the best cities of Syria."*

- 4299 From Nāfi‘, from Ibn ‘Umar, he said that the Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Then it is imminent that the Muslims will be besieged up to Madīnah, such that their furthest outpost will be Salāḥ."*
- 4300 From al-Zuhrī, he said: *"Then, Salāḥ is near Khaybar."*
- 4301 From ‘Awf ibn Mālik, he said that the Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Then Allāh will not combine against this ummah two swords: a sword from itself and a sword from its enemy."*

#### **On the Prohibition of Provoking the Turks and the Abyssinians:**

- 4302 From Abū Sukaynah, a man from the freedmen, from a man from the companions of the Prophet, peace and blessings of Allāh be upon him, from the Prophet, peace and blessings of Allāh be upon him, that he said: *"Then leave the Abyssinians as long as they leave you, and leave the Turks as long as they leave you."*

#### **Al-Mustadrak ‘alā al-Ṣaḥīḥayn by Abū ‘Abd Allāh al-Ḥākim al-Naysābūrī:**

- 8298 From Dhū Mikhmar, a man from the companions of the Prophet, peace and blessings of Allāh be upon him, who was the nephew of al-Najāshī, that he heard the Messenger of Allāh, peace and blessings of Allāh be upon him, say: *"You will make a secure peace with the Romans, such that you and they will invade an enemy beyond them. You will be victorious, take spoils, and return until you encamp in a meadow full of hills. A man from the Romans will say, 'The cross has prevailed!' And a man from the Muslims will say, 'Rather, Allāh has prevailed!' They will argue about it among themselves. The Muslim will rush to their cross, and they are not far from them, and break it. The Romans will rush to the one who broke their cross and kill him. The Muslims will rush to their weapons and fight. Allāh, Exalted and Majestic, will honor that group of Muslims with martyrdom. The Romans will say to the leader of the Romans, 'We*



*have spared you the might of the Arabs.' They will act treacherously and gather for the Great Battle. They will come to you under eighty banners, under each banner twelve thousand."* This Ḥadīth has an authentic chain of narration, but they (al-Bukhārī and Muslim) did not include it.

- 8400 From Jābir ibn 'Abd Allāh, may Allāh be pleased with them both, he said: *"It is imminent that the people of Iraq will not have a dirham or a qafīz brought to them."* They said, *"From what cause is that, O Abū 'Abd Allāh?"* He said, *"From the direction of the non-Arabs (al-'Ajam); they will prevent that."* Then he was silent for a moment, then he said, *"It is imminent that the people of Syria will not have a dīnār or a mudy brought to them."* They said, *"From what cause is that?"* He said, *"From the direction of the Romans; they will prevent that."* Then he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"There will be in my ummah a caliph who will scoop up wealth abundantly, not counting it."* Then he said, *"By Him in Whose Hand is my soul, the affair will indeed return as it began. Every īmān (faith) will indeed return to Madīnah as it began from it, until all īmān is in Madīnah."* Then he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"No man leaves Madīnah out of aversion to it except that Allāh replaces him with someone better than him. And people will indeed hear of cheap prices and fertile land and follow it, but Madīnah is better for them, if they only knew."* This Ḥadīth is authentic according to the conditions of Muslim.
- 8423 From 'Abd Allāh ibn 'Amr ibn al-'Āṣ, may Allāh be pleased with them both: *"That a man from the enemies of the Muslims in al-Andalus, called Dhū al-'Urf, will gather a great assembly from the polytheistic tribes. Those in al-Andalus will know they have no strength against him. The strong among the Muslims will flee in ships and cross to Ṭanjah (Tangier). The weak among the people and their community who have no ships to cross on will remain. Allāh,*

*Exalted and Majestic, will send a mountain goat and it will cross the sea for them; the water will not cover its hooves. People will see it and say, 'The mountain goat, the mountain goat! Follow it!' The people will all cross following its tracks. Then the sea will return to its former state. The enemy will cross in ships. When the people of Ifrīqiyah sense them, they will all flee from Ifrīqiyah, and with them those Muslims who were in al-Andalus, until they enter al-Fuṣṭāṭ (in Egypt). That enemy will advance until they encamp between Marbūṭ and the Pyramids, a journey of five barīds, and they will fill that place with evil. The banner of the Muslims will go out to them at the bridge, and Allāh will grant them victory over them. They will defeat them and kill them up to Alūlbah, a journey of ten nights. The people of al-Fuṣṭāṭ will use their wagons and equipment for fuel for seven years. Dhū al-ʿUrf will escape being killed, and with him will be a book which he will not look into except while he is fleeing. He will find in it mention of Islām and that he is ordered in it to enter into peace. He will ask for security for himself and for those of his companions who responded with him to Islām, those who came with him. He will embrace Islām and become one of the Muslims. Then, the following year, a man from Abyssinia called Asīs will come, having gathered a great army. The Muslims will flee from them from Aswān until no Muslim remains there or below it, except those who enter al-Fuṣṭāṭ. Asīs will encamp with his army at Manf (Memphis), which is at a distance of one barīd from al-Fuṣṭāṭ. The banner of the Muslims will go out to them at the bridge, and Allāh will grant them victory over them. They will kill them and take them captive until a black person is sold for a cloak." This Ḥadīth is authentic, a mawqūf narration (ascribed to a Companion) according to the conditions of the two Shaykhs (al-Bukhārī and Muslim), and it is a basis for knowing the occurrence of tribulations in Egypt, but they did not include it.*

- 8426 From Kaʿb, he said: *"Indeed, the strongholds are three: the stronghold of the people on the day of the Great Battles is Damascus; the stronghold of the*

*people on the day of the Dajjāl is the river of Abū Quṭrus – some people will say Bayt al-Maqdis [Jerusalem]; and their stronghold on the day of Ya'jūj and Ma'jūj (Gog and Magog) is Mount Sinai."*

- 8428 From Ka'b, he said: *"Al-Jazīrah (Upper Mesopotamia) is safe from ruin until Armenia is ruined. Egypt is safe from ruin until al-Jazīrah is ruined. Kūfah is safe from ruin until Egypt is ruined. The Great Battle will not occur until Kūfah is ruined. The city of disbelief (Madīnat al-Kufr) will not be conquered until the Great Battle occurs. The Dajjāl will not emerge until the city of disbelief is conquered."*
- 8488 From Kathīr ibn 'Abd Allāh, from his father, from his grandfather, may Allāh be pleased with him, he said: I heard the Messenger of Allāh, peace and blessings of Allāh be upon him, saying: *"The world will not pass away, O 'Alī ibn Abī Ṭālib."* 'Alī said, *"At your service, O Messenger of Allāh!"* He said, *"Know that you will fight Banū al-Aṣfar (the Byzantines/Romans), or those after you from the believers will fight them. The vanguard of the believers, the people of Ḥijāz, who perform Jihād in the way of Allāh, not fearing the blame of any blamer in the cause of Allāh, will go out to them until Allāh, Exalted and Majestic, grants them conquest over Constantinople and Rūmīyah (Rome) with tasbīḥ (glorification of Allāh) and takbīr (proclamation of Allāh's greatness). Its fortress will crumble, and they will acquire immense spoils, the like of which they have never acquired, to the extent that they will divide them by the shieldful. Then a crier will shout, 'O people of Islām, the Messiah Dajjāl has emerged in your lands and among your offspring!' People will abandon the wealth; some will take it, and some will leave it. The taker will be regretful, and the leaver will be regretful. They will say, 'Who is this shouter?' and they will not know who he is. They will say, 'Send a vanguard to Ludd (Lydda). If the Messiah has emerged, they will bring you news of him.' They will go and look but see*

*nothing, and they will see people doubting. They will say, 'The shouter did not shout except for some news. Make a firm decision, then be guided aright.' They will resolve to go out all together to Ludd. 'If the Messiah Dajjāl is there, we will fight him until Allāh judges between us and him, and He is the best of judges. And if it is otherwise, then it is your lands, your kinsfolk, and your encampments; you will return to them.'"*

- 8496 Abū al-Dardā', may Allāh be pleased with him, says that he heard the Messenger of Allāh, peace and blessings of Allāh be upon him, say: *"On the day of the Great Battle, the encampment of the Muslims will be in a land called al-Fūṭah, in which there is a city called Damascus, the best of the Muslims' abodes on that day."* This Ḥadīth has an authentic chain of narration, but they (al-Bukhārī and Muslim) did not include it.
- 8655 From Ishāq ibn 'Abd Allāh, that 'Awf ibn Mālīk al-Ashja'ī came to the Messenger of Allāh, peace and blessings of Allāh be upon him, during a conquest of his. He said, *"Congratulations to you, O Messenger of Allāh! Allāh has indeed strengthened your victory, made your religion manifest, and the war has laid down its burdens, its heavy chest resting on the ground."* He said, and the Messenger of Allāh, peace and blessings of Allāh be upon him, was in a leather tent, *"Enter, O 'Awf."* He said, *"Shall I enter all of me or part of me?"* He said, *"Enter all of you."* He said, *"Indeed, the war will not lay down its burdens until there are six [events]. The first of them is my death."* 'Awf wept. The Messenger of Allāh, peace and blessings of Allāh be upon him, said, *"Say, 'One.' The second is the conquest of Bayt al-Maqdis [Jerusalem]. The third is a tribulation among the people like the murrain of sheep. The fourth is a tribulation among the people such that no household remains but their share of it enters upon them. The fifth is that a boy will be born among Banū al-Aṣfar (the Byzantines/Romans) from the children of kings. He will grow in a day as a*

*child grows in a week, and he will grow in a week as a child grows in a month, and he will grow in a month as a child grows in a year. When he reaches twelve years of age, they will make him their king. He will stand among them and say, 'For how long will this people dominate us over the best parts of our land? I have decided to march against them until I drive them out of it.' The orators will stand and approve his opinion. He will send [orders] to the islands and the mainland for the construction of ships. Then he will load them with fighters until he encampes between Anṭākiyah (Antioch) and al-ʿArīsh." Ibn Shurayḥ said: I heard someone say that they are twelve banners, under each banner twelve thousand. "The Muslims will gather to their leader in Bayt al-Maqdis [Jerusalem], and they will agree in their opinion to march to the city of the Messenger, peace and blessings of Allāh be upon him, until their outposts are at al-Sarḥ and Khaybar." Ibn Abī Jaʿfar said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: "My ummah will emerge from the places where artemisia grows." Or, al-Ḥārith ibn Yazīd said, "They will indeed stay there for a while. A third of them will flee, a third of them will be killed, and Allāh, Exalted and Majestic, will defeat them [the enemy] with the patient third." And Khālīd ibn Yazīd said, "On that day, by Allāh, he will strike with his sword and thrust with his spear, and the Muslims will follow him until they reach the strait which is near Constantinople. They will find its water dried up, so they will cross to the city and encamp by it. Allāh will demolish their walls with the takbīr. Then they will enter it and divide their wealth with shields." Abū Qabīl al-Maʿāfirī said: "While they are in that state, a rider will come to them and say, 'You are here, and the Dajjāl has taken your place among your families!' It was only a lie. Whoever among the scholars hears that will remain with what he has acquired. As for others, they will disperse. And the Muslims will be building mosques in Constantinople and campaigning beyond that until*

*the Dajjāl emerges – the sixth [event].*" This Ḥadīth has an authentic chain of narration, but they (al-Bukhārī and Muslim) did not include it.

**Majma' al-Zawā'id by its author 'Alī ibn Abī Bakr al-Haythamī, may Allāh have mercy on him.**

- And from 'Abd al-Raḥmān ibn Abī Bakrah, he said: I came to 'Abd Allāh ibn 'Amr in his house, and around him were two rows of people, and there was no one on his bed. So I sat on his bed by his feet. Then a red man with a large belly and stature came and said, *"Who is the man?"* I said, *"'Abd al-Raḥmān ibn Abī Bakrah."* He said, *"And who is Abū Bakrah?"* He said, *"And what do you remember of the man who leaped to the Messenger of Allāh, peace and blessings of Allāh be upon him, from the wall of Ṭā'if?"* He said, *"Yes."* Then he began to narrate to us, saying: *"It is imminent that the Son of the Lamb's Burden (Ibn Ḥamal al-Ḍa'n) will emerge."* I said, *"What is the Lamb's Burden?"* He said, *"A man, one of whose parents is a devil, who will rule the Romans. He will come with a million men, five hundred thousand on land and five hundred thousand at sea. They will encamp in a land called al-'Amīq. He will say to his companions, 'I have some unfinished business with your ships,' so he will burn them with fire. Then he will say, 'You have no Rūmiyah (Rome) and no Constantinople! Whoever wishes to flee, let him flee.' The Muslims will seek help from one another until the people of 'Adan Abyan provide them with aid. The Muslims will say to them, 'Join them and become one force.' They will fight for a month until blood wades up to the horses' hooves. The believer on that day will have two shares of reward over those who came before him, except for the companions of Muḥammad, peace and blessings of Allāh be upon him. When it is the last day of the month, Allāh, Blessed and Exalted, will say, 'Today I shall draw My sword, grant victory to My religion, and take vengeance on My enemy.' Allāh will grant them the upper hand over them. Allāh will defeat them until*

*Constantinople is conquered. Their commander will say, 'No spoils today!' While they are thus, dividing gold and silver with their shields, it will be announced among them that the Dajjāl has taken their place in their homes. They will leave what is in their hands and fight the Dajjāl."* Narrated by al-Bazzār as a mawqūf narration. In its chain is 'Alī ibn Zayd, whose Ḥadīth is ḥasan (good), and the rest of its narrators are trustworthy.

#### **Al-Sunan al-Wāridah fī al-Fitan:**

- From al-Awzā'ī, he said: *"When the possessors of the yellow banners enter Egypt, let the people of Syria dig tunnels under the ground."*
- 477 From Sufyān al-Thawrī, he said: *"A neck (group/force) from the Berbers will emerge. Woe to the people of Egypt!"*
- 478 From a mawlā (freed slave) of Shuraḥbīl ibn Ḥasanah or 'Amr ibn al-'Āṣ, he said: I heard him one day, and he faced us and said: *"Woe to you, Egypt, when you are shot at by the four bows: the bow of al-Andalus, the bow of Abyssinia, the bow of the Turks, and the bow of the Romans."*
- 1263 From Ka'b: He said, *"And the Romans will make excuses for those among them. They will gather and come with an army by sea from Rūmiyah (Rome), led by a commander of theirs called al-Jamal (the Camel), one of whose parents is a jinnīyyah (female jinn) or he said a devil. He will sail with his ships until he encampes at a monastery called 'Umqā in 'Akkā (Acre)."*
- 1319 Ka'b said: *"And indeed in the West (al-Maghrib) is Ḥamal al-Ḍa'n (the Lamb's Burden), a king from their kings, preparing a thousand fortresses for the people of Syria. Every time he prepares them, Allāh sends a violent wind upon them until Allāh permits their emergence. They will anchor between 'Akkā (Acre) and the river. They will engage every garrison that extends a garrison."* It

should be asked, which river is it? He said, *"The outflow of the Orontes, the river of Ḥimṣ, and its outflow is between al-Aqra' and al-Maṣṣīṣah."*

- 1326 From Ibn Lahī'ah, from Abū Qabīl, he said: *"When you conquer Rūmiyah (Rome), enter its great eastern church from its eastern gate. Count seven flagstones, then remove the eighth, for beneath it are the staff of Mūsā (Moses), the Gospel fresh, and the ornaments of Bayt al-Maqdis [Jerusalem]."*
- 1333 From 'Abd Allāh ibn 'Amr, he said: *"When Dhū al-Khalaṣah is worshipped, it will be the ascendancy of the Romans over Syria."*
- 1346 From Ibn Muḥayrīz, he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Indeed, Persia is one butt or two, then no Persia after that. The Romans are the possessors of horns; whenever a horn goes, another horn replaces it in its place, masters of rock and sea. Far, far [is their end], until the end of time. They are your companions as long as there is good in life."*
- 1347 From Ibn Lahī'ah, from Abū Qabīl, he said: *"The one who will conquer Constantinople, his name is the name of a prophet."* Ibn Lahī'ah said: *"And it is narrated in their books, meaning the Romans, that his name is Ṣāliḥ."*
- 1375 From Yūnus ibn Sayf al-Khawḷānī, he said: *"You will make a secure peace with the Romans, such that you and they will invade the Turks and Karmān, and Allāh will grant you victory. The Romans will say, 'The cross has prevailed!' The Muslims will become angry, and they will withdraw, and they [the groups] will withdraw. They will fight a severe battle, then at Marj Dhī Tulūl. Then Allāh will grant you victory over them. Then the Great Battles will be after that."*
- 1409 'Abd al-Ṣamad ibn 'Abd al-Wārith narrated to us from Ḥammād ibn Salamah from 'Alī ibn Zayd from 'Abd al-Raḥmān ibn Abī Bakrah, he said: I heard 'Abd Allāh ibn 'Amr say: *"It is imminent that Ḥamal al-Ḍa'n (the Lamb's*



*Burden) will emerge," three times. I said, "What is Ḥamal al-Ḍa'n?" He said, "A man, one of whose parents is a devil, who will rule the Romans. He will come with one million five hundred thousand men: one million on land and five hundred thousand at sea, until he encampes in a land called al-'Umq. He will say to his companions, 'I have a request concerning your ships.' When they disembark from them, he will order them to be burned. Then he will say, 'You have no Constantinople and no Rūmīyah (Rome)! Whoever wishes, let him stay.' The Muslims will seek help from one another." Then he mentioned the Ḥadīth until, "You will conquer Constantinople, the adulteress. Indeed, I find it in the Book of Allāh Almighty as 'the adulteress.'"*

- 1428 From Arṭāh, he said: *"There will be a peace treaty between the Mahdī and the tyrant of the Romans after his [the Mahdī's] killing of the Sufyānī and the plundering of Kalb, such that your merchants will travel to them and their merchants to you. They will engage in building their ships for three years. Then the Mahdī will perish. A man from his household will rule, who will be just for a little while, then he will become tyrannical and will be killed, but his mention will not cease until the Romans anchor between Ṣūr (Tyre) and 'Akkā (Acre). That is [the time of] the Great Battles."*

## **The Emergence of the Dajjāl and the Descent of 'Īsā (Jesus), peace be upon him**

### **Ṣaḥīḥ al-Bukhārī:**

- 1780 From Abū Bakrah, may Allāh be pleased with him, from the Prophet, peace and blessings of Allāh be upon him, he said: *"Then the terror of the Messiah Dajjāl will not enter Madīnah. It will have seven gates on that day, with two angels at each gate."*

- 1782 From Anas ibn Mālik, may Allāh be pleased with him, from the Prophet, peace and blessings of Allāh be upon him, he said: *"Then there is no land that the Dajjāl will not tread except Makkah and Madīnah. There is no pass leading to them but will have angels in ranks guarding them. Then Madīnah will tremble with its inhabitants three times, and Allāh will expel every kāfir (disbeliever) and munāfiq (hypocrite)."*
- 1783 From Abū Saʿīd al-Khudrī, may Allāh be pleased with him, he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, narrated to us a long Ḥadīth about the Dajjāl. Among what he narrated to us was that he said: *"Then the Dajjāl will come, and it will be forbidden for him to enter the passes of Madīnah. He will encamp in some of the salt marshes near Madīnah. On that day, a man, who is the best of people or among the best of people, will go out to him and say, 'I bear witness that you are the Dajjāl about whom the Messenger of Allāh, peace and blessings of Allāh be upon him, told us in his Ḥadīth.' The Dajjāl will say, 'What do you think, if I kill this man and then bring him back to life, will you doubt the matter?' They will say, 'No.' So he will kill him, then bring him back to life. When he brings him back to life, he [the man] will say, 'By Allāh, I have never been more certain about you than I am today.' The Dajjāl will say, 'I will kill him,' but he will not be given power over him."*
- **Ṣaḥīḥ Muslim:**
- 169 Sālim said, 'Abd Allāh ibn 'Umar said: *"Then the Messenger of Allāh, peace and blessings of Allāh be upon him, stood among the people and praised Allāh as He is deserving, then he mentioned the Dajjāl and said, 'I indeed warn you about him. There is no prophet who did not warn his people about him. Nūḥ (Noah) indeed warned his people about him. But I will tell you something about him that no prophet told his people: know that he is one-eyed, and Allāh, Blessed and Exalted, is not one-eyed.'"*

- 169 Ibn Shihāb said, and ‘Umar ibn Thābit al-Anṣārī informed me that one of the companions of the Messenger of Allāh, peace and blessings of Allāh be upon him, informed him: *"That the Messenger of Allāh, peace and blessings of Allāh be upon him, said on the day he warned the people about the Dajjāl: 'Then indeed, it is written between his eyes: KĀFIR (disbeliever). Whoever dislikes his actions will read it, or every believer will read it.'* And he said, 'Know that none of you will see your Lord, Exalted and Majestic, until he dies.'"
- 2933 From Qatādah, he said, I heard Anas ibn Mālīk say, the Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Then no prophet was sent but he warned his ummah about the one-eyed liar. Behold, he is one-eyed, and your Lord is not one-eyed. And between his eyes is written K-F-R (ك ف ر)."*
- 2934 From Ḥudhayfah, he said, the Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Then I know better what the Dajjāl has with him than he himself does. With him are two flowing rivers. One of them, to the eye, is white water, and the other, to the eye, is blazing fire. If anyone reaches it, let him come to the river that he sees as fire, close his eyes, then lower his head and drink from it, for it is cool water. And indeed, the Dajjāl has a wiped-clean eye, upon which is a thick membrane. Between his eyes is written KĀFIR, which every believer, literate or illiterate, will read."*
- 2937 From al-Nawwās ibn Sam‘ān, then he said: The Messenger of Allāh, peace and blessings of Allāh be upon him, mentioned the Dajjāl one morning. He spoke lowly of him and then highly of him, until we thought he was in the cluster of palm trees. When we went to him in the evening, he recognized that in us and said, *"What is the matter with you?"* We said, *"O Messenger of Allāh, you mentioned the Dajjāl this morning, speaking lowly of him and then highly of him, until we thought he was in the cluster of palm trees."* [He said:] *"The Dajjāl is what I fear most for you. If he emerges while I am among you, I will be his*

*contender on your behalf. But if he emerges and I am not among you, then every man is his own contender, and Allāh is my successor over every Muslim. Indeed, he is a young man with very curly hair, his eye is floating. I liken him to ‘Abd al-‘Uzzā ibn Qaṭan. Whoever among you encounters him, let him recite the opening verses of Sūrat al-Kahf over him. He will emerge from a pass between Syria and Iraq, and he will wreak havoc to the right and to the left. O servants of Allāh, stand firm!" We said, "O Messenger of Allāh, and how long will he remain on earth?" He said, "Forty days: one day like a year, one day like a month, one day like a week, and the rest of his days like your days." We said, "O Messenger of Allāh, that day which is like a year, will the prayer of one day suffice us in it?" He said, "No, estimate for it its proper measure." We said, "O Messenger of Allāh, and how fast will he travel on earth?" He said, "Like rain driven by the wind. He will come to a people and call them, and they will believe in him and respond to him. He will command the sky, and it will rain, and the earth, and it will sprout. Their grazing livestock will return to them in the evening with their humps taller than they have ever been, their udders fuller, and their flanks more extended. Then he will come to a people and call them, but they will reject his call. He will turn away from them, and they will wake up destitute, with none of their wealth in their hands. He will pass by a ruin and say to it, ‘Bring forth your treasures!’ and its treasures will follow him like swarms of bees. Then he will call a man in the prime of youth, strike him with a sword, and cut him into two pieces, like a target struck. Then he will call him, and he will come forward, his face beaming, laughing. While he is in that state, Allāh will send the Messiah ibn Maryam (Jesus son of Mary). He will descend at the white minaret, east of Damascus, between two lightly saffron-dyed garments, placing his hands on the wings of two angels. When he lowers his head, drops will fall, and when he raises it, beads like pearls will scatter from it. No kāfir who finds the scent of his breath will survive, and his breath will reach as far as his sight extends. He will*

*pursue him [the Dajjāl] until he catches him at the Gate of Ludd (Lydda) and kills him. Then 'Īsā ibn Maryam will come to a people whom Allāh has protected from him. He will wipe their faces and inform them of their ranks in Paradise. While he is in that state, Allāh will reveal to 'Īsā, 'I have brought forth servants of Mine against whom no one has the power to fight. So gather My servants to Mount Ṭūr.' And Allāh will send Ya'jūj and Ma'jūj (Gog and Magog), and they will swarm down from every slope. The first of them will pass by the Lake of Tiberias and drink what is in it. The last of them will pass by and say, 'There was once water here.' The Prophet of Allāh 'Īsā and his companions will be besieged until the head of an ox is better for one of them than a hundred dīnārs are for one of you today. The Prophet of Allāh 'Īsā and his companions will supplicate, and Allāh will send upon them naghaf (worms) in their necks. They will perish as one soul. Then the Prophet of Allāh 'Īsā and his companions will descend to the earth, and they will not find a handspan of space on earth that is not filled with their stench and putrefaction. The Prophet of Allāh 'Īsā and his companions will supplicate to Allāh, and Allāh will send birds like the necks of Bactrian camels. They will carry them and cast them wherever Allāh wills. Then Allāh will send rain which no house of clay or wool will keep out. It will wash the earth until it leaves it like a mirror. Then it will be said to the earth, 'Bring forth your fruit and restore your blessing.' On that day, a group will eat from a single pomegranate and seek shade under its husk. Blessings will be in milk, such that a milking she-camel will suffice for a large group of people, a milking cow will suffice for a tribe of people, and a milking sheep will suffice for a clan of people. While they are in that state, Allāh will send a pleasant wind. It will take them under their armpits and will take the soul of every believer and every Muslim. The most evil of people will remain, copulating in public like donkeys. Upon them the Hour will be established."*

- 2938 From Abū Saʿīd al-Khudrī, he said, the Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Then the Dajjāl will emerge, and a man from the believers will go towards him. The armed forces will meet him – the Dajjāl's armed forces. They will say to him, 'Where are you heading?' He will say, 'I am heading to this one who has emerged.' He said, They will say to him, 'Do you not believe in our lord?' He will say, 'Our Lord has no hiddenness.' They will say, 'Kill him!' Some of them will say to others, 'Has not your lord forbidden you to kill anyone without his [permission]?' He said, So they will take him to the Dajjāl. When the believer sees him, he will say, 'O people, this is the Dajjāl whom the Messenger of Allāh, peace and blessings of Allāh be upon him, mentioned!' He said, The Dajjāl will order him to be stretched out and will say, 'Seize him and beat him!' His back and stomach will be severely beaten. He said, He [the Dajjāl] will say, 'Do you not believe in me?' He said, He [the man] will say, 'You are the lying Messiah.' He said, He will be ordered to be sawn with a saw from the parting of his hair until he is split between his legs. He said, Then the Dajjāl will walk between the two pieces. Then he will say to him, 'Stand up!' And he will stand upright. He said, Then he will say to him, 'Do you believe in me?' He will say, 'I have only increased in insight concerning you.' He said, Then he will say, 'O people, he will not do this to anyone after me.' He said, The Dajjāl will take him to slaughter him, but the space between his neck and his collarbone will be made of copper, so he will not be able to find a way to him. He said, So he will take him by his hands and feet and throw him. People will think he has thrown him into the Fire, but he will have been thrown into Paradise."* The Messenger of Allāh, peace and blessings of Allāh be upon him, said, *"This is the greatest of people in martyrdom in the sight of the Lord of the Worlds."*
- 2943 From Anas ibn Mālik, he said, the Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Then there is no land that the Dajjāl will not tread except Makkah and Madīnah. There is no pass leading to them but will*

*have angels in ranks guarding them. He will encamp at al-Sabkhah. Madīnah will then tremble three times, and every kāfir and munāfiq will go out to him from it."*

- 2944 From al-Awzā'ī, from Ishāq ibn 'Abd Allāh, from his uncle Anas ibn Mālik, that the Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Then seventy thousand from Zafar, Iṣbahān, wearing ṭayālisah (shawls/hooded cloaks), will follow the Dajjāl."*
- 2945 Jābir ibn 'Abd Allāh says Umm Sharīk informed him that she heard the Prophet, peace and blessings of Allāh be upon him, say: *"Then people will indeed flee from the Dajjāl into the mountains."* Umm Sharīk said, *"O Messenger of Allāh, where will the Arabs be on that day?"* He said, *"They will be few."*

#### **Sunan Abī Dāwūd:**

- 4319 'Imrān ibn Ḥuṣayn narrates, he said, the Messenger of Allāh, peace and blessings of Allāh be upon him, said: *"Then whoever hears of the Dajjāl, let him keep away from him. For by Allāh, a man will come to him thinking he is a believer, but he will follow him because of the specious arguments he presents, or for what specious arguments he presents."*
- 4321 From al-Nawwās ibn Sam'ān al-Kilābī, he said: *"Then the Messenger of Allāh, peace and blessings of Allāh be upon him, mentioned the Dajjāl and said, 'If he emerges while I am among you, I will be his contender on your behalf. But if he emerges and I am not among you, then every man is his own contender, and Allāh is my successor over every Muslim. Whoever among you encounters him, let him recite the opening verses of Sūrat al-Kahf over him, for they are your protection from his tribulation.' We said, 'And how long will he remain on earth?' He said, 'Forty days: one day like a year, one day like a month, one day like a week, and the rest of his days like your days.' We said, 'O Messenger of*

*Allāh, this day which is like a year, will the prayer of one day and night suffice us in it?' He said, 'No, estimate for it its proper measure.' Then 'Īsā ibn Maryam (Jesus son of Mary) will descend at the white minaret, east of Damascus. He will catch him [the Dajjāl] at the Gate of Ludd (Lydda) and kill him."*

- 4324 From 'Abd al-Raḥmān ibn Ādam, from Abū Hurayrah, that the Prophet, peace and blessings of Allāh be upon him, said: *"Then there is no prophet between me and him, meaning 'Īsā (Jesus), and he will indeed descend. When you see him, recognize him: a man of medium height, reddish-white complexion, between two lightly dyed garments, as if his head is dripping water though no wetness has touched it. He will fight people for Islām, break the cross, kill the pig, and abolish the jizyah (poll tax). Allāh will destroy all religions in his time except Islām. He will destroy the Messiah Dajjāl. He will remain on earth for forty years, then he will pass away, and the Muslims will pray over him."*

#### **Ibn Mājah:**

- 4072 From Abū Bakr al-Ṣiddīq, he said, the Messenger of Allāh, peace and blessings of Allāh be upon him, narrated to us: *"Then indeed the Dajjāl will emerge from a land in the East called Khurāsān. Peoples whose faces are like hammered shields will follow him."*
- 7075 From al-Nawwās ibn Sam'ān al-Kilābī, he says: *"Then the Messenger of Allāh, peace and blessings of Allāh be upon him, mentioned the Dajjāl one morning. He spoke lowly of him and then highly of him, until we thought he was in the cluster of palm trees. When we went to the Messenger of Allāh, peace and blessings of Allāh be upon him, in the evening, he recognized that in us and said, 'What is the matter with you?' We said, 'O Messenger of Allāh, you mentioned the Dajjāl this morning, speaking lowly of him and then highly of him, until we thought he was in the cluster of palm trees.' [He said:] 'The Dajjāl is what I fear most for you. If he emerges while I am among you, I will be his contender on*



*your behalf. But if he emerges and I am not among you, then every man is his own contender, and Allāh is my successor over every Muslim. Indeed, he is a young man with very curly hair, his eye is prominent. I liken him to ‘Abd al-‘Uzzā ibn Qaṭan. Whoever among you sees him, let him recite the opening verses of Sūrat al-Kahf over him. He will emerge from a pass between Syria and Iraq, and he will wreak havoc to the right and to the left. O servants of Allāh, stand firm!’ We said, ‘O Messenger of Allāh, and how long will he remain on earth?’ He said, ‘Forty days: one day like a year, one day like a month, one day like a week, and the rest of his days like your days.’ We said, ‘O Messenger of Allāh, that day which is like a year, will the prayer of one day suffice us in it?’ He said, ‘Then estimate for it its proper measure.’ He said, We said, ‘And how fast will he travel on earth?’ He said, ‘Like rain driven by the wind.’ He said, ‘He will come to a people and call them, and they will respond to him and believe in him. He will command the sky to rain, and it will rain, and he will command the earth to sprout, and it will sprout. Their grazing livestock will return to them in the evening with their humps taller than they have ever been, their udders fuller, and their flanks more extended. Then he will come to a people and call them, but they will reject his call. He will turn away from them, and they will wake up destitute, with nothing in their hands. Then he will pass by a ruin and say to it, ‘Bring forth your treasures!’ He will depart, and its treasures will follow him like swarms of bees. Then he will call a man in the prime of youth, strike him with a sword decisively, and cut him into two pieces, like a target struck. Then he will call him, and he will come forward, his face beaming, laughing. While they are in that state, Allāh will send ‘Īsā ibn Maryam (Jesus son of Mary). He will descend at the white minaret, east of Damascus, between two lightly saffron-dyed garments, placing his hands on the wings of two angels. When he lowers his head, drops will fall, and when he raises it, beads like pearls will scatter from it. No kāfir who finds the scent of his breath will survive, and his breath will*

reach as far as his sight extends. He will set out until he catches him [the Dajjāl] at the Gate of Ludd (Lydda) and kills him. Then the Prophet of Allāh ‘Īsā will come to a people whom Allāh has protected. He will wipe their faces and inform them of their ranks in Paradise. While they are in that state, Allāh will reveal to him, ‘O ‘Īsā, I have brought forth servants of Mine against whom no one has the power to fight. And gather My servants to Mount Ṭūr.’ And Allāh will send Ya’jūj and Ma’jūj (Gog and Magog), and they are as Allāh said, swarming down from every slope. The first of them will pass by the Lake of Tiberias and drink what is in it. Then the last of them will pass by and say, ‘There was once water in this place.’ The Prophet of Allāh ‘Īsā and his companions will be besieged until the head of an ox is better for one of them than a hundred dīnārs are for one of you today. The Prophet of Allāh ‘Īsā and his companions will supplicate to Allāh, and Allāh will send upon them *naghaf* (worms) in their necks. They will perish as one soul. The Prophet of Allāh ‘Īsā and his companions will descend, and they will not find a handspan of space but it is filled with their stench, putrefaction, and blood. They will supplicate to Allāh, *Glorified is He*, and He will send upon them birds like the necks of Bactrian camels. They will carry them and cast them wherever Allāh wills. Then Allāh will send upon them rain which no house of clay or wool will keep out. It will wash it until it leaves it like a mirror. Then it will be said to the earth, ‘Bring forth your fruit and restore your blessing.’ On that day, a group will eat from a single pomegranate and it will satisfy them, and they will seek shade under its husk. Allāh will bless the milk, such that a milking she-camel will suffice for a large group of people, a milking cow will suffice for a tribe, and a milking sheep will suffice for a clan. While they are in that state, Allāh will send upon them a pleasant wind. It will take [them] under their armpits and will take the soul of every Muslim. The rest of the people will remain, copulating like donkeys copulate. Upon them the Hour will be established.”

- 4077 From Abū Umāmah al-Bāhilī, he said: *"Then the Messenger of Allāh, peace and blessings of Allāh be upon him, addressed us, and most of his address was a Ḥadīth he narrated to us about the Dajjāl, and he warned us against him. Part of what he said was: 'Indeed, there has been no tribulation on earth since Allāh created the offspring of Ādam greater than the tribulation of the Dajjāl. And Allāh has not sent a prophet except that he warned his ummah about the Dajjāl. I am the last of the Prophets, and you are the last of the ummahs. He will inevitably emerge. If he emerges while I am among you, I will be the contender for every Muslim. But if he emerges after me, then every man is his own contender, and Allāh is my successor over every Muslim. He will emerge from a pass between Syria and Iraq, and he will wreak havoc to the right and to the left. O servants of Allāh, stand firm! For I will describe him to you with a description that no prophet before me has described him with. He will begin by saying, "I am a prophet," but there is no prophet after me. Then he will follow up by saying, "I am your lord," but you will not see your Lord until you die. And he is one-eyed, but your Lord is not one-eyed. And it is written between his eyes: KĀFIR, which every believer, literate or illiterate, will read. And part of his tribulation is that with him is a paradise and a fire. His fire is a paradise, and his paradise is a fire. Whoever is afflicted by his fire, let him seek help from Allāh and recite the opening verses of al-Kahf, and it will be cool and peaceful for him, just as the fire was for Ibrāhīm (Abraham). And part of his tribulation is that he will say to a Bedouin, "What do you think, if I resurrect your father and mother for you, will you bear witness that I am your lord?" He will say, "Yes." So two devils will appear to him in the form of his father and mother, saying, "O my son, follow him, for he is your lord." And part of his tribulation is that he will be given power over a single soul. He will kill it and cut it with a saw until it is in two pieces. Then he will say, "Look at this servant of Mine. I will resurrect him now, then he will claim that he has a lord other than Me." Allāh will resurrect*

him, and the wicked one [the Dajjāl] will say to him, "Who is your lord?" He will say, "My Lord is Allāh, and you are the enemy of Allāh, you are the Dajjāl. By Allāh, I have never been more certain about you than I am today." Abū al-Ḥasan al-Ṭanāfīsī said... From 'Aṭiyyah, from Abū Sa'īd, he said, the Messenger of Allāh, peace and blessings of Allāh be upon him, said: "That man is the highest in rank of my ummah in Paradise." He said, Abū Sa'īd said: "By Allāh, we did not think that man was anyone other than 'Umar ibn al-Khaṭṭāb until he passed away." Al-Muḥāribī said: Then we returned to the Ḥadīth of Abū Rāfi'. He said: "And part of his tribulation is that he will command the sky to rain, and it will rain, and he will command the earth to sprout, and it will sprout. And part of his tribulation is that he will pass by a community, and they will disbelieve him, and not a single grazing animal of theirs will remain but it will perish. And part of his tribulation is that he will pass by a community, and they will believe him. He will command the sky to rain, and it will rain, and he will command the earth to sprout, and it will sprout, until their livestock return from their day fatter than they have ever been, larger, with more extended flanks, and fuller udders. And no part of the earth will remain but he will tread it and prevail over it, except Makkah and Madīnah. He will not approach them from any of their passes but the angels will meet him with drawn swords, until he encampes at al-Ẓarīb al-Aḥmar, at the end of the salt marsh. Madīnah will then tremble with its inhabitants three times, and no hypocrite man or woman will remain but will go out to him. It will expel the impurity from itself as the blacksmith's bellows expel the impurity from iron. And that day will be called the Day of Deliverance." Umm Sharīk bint Abī al-'Akr said, "O Messenger of Allāh, where will the Arabs be on that day?" He said, "They will be few on that day, and most of them will be in Bayt al-Maqdis [Jerusalem], and their leader will be a righteous man. While their leader has stepped forward to lead them in the Ṣubḥ (dawn) prayer, 'Īsā ibn Maryam (Jesus son of Mary) will descend upon

them at dawn. That leader will step back, walking backwards, for 'Īsā to step forward and lead the people in prayer. 'Īsā will place his hand between his shoulders and then say to him, 'Step forward and pray, for it was established for you.' So their leader will lead them in prayer. When he finishes, 'Īsā, peace be upon him, will say, 'Open the gate.' It will be opened, and behind it will be the Dajjāl with seventy thousand Jews, each with an adorned sword and a green shawl. When the Dajjāl looks at him, he will dissolve as salt dissolves in water and will flee. 'Īsā, peace be upon him, will say, 'I have a decisive encounter with you which you will not escape.' He will catch him at the eastern Gate of Ludd (Lydda) and kill him. Allāh will defeat the Jews, and nothing that Allāh created will remain for a Jew to hide behind, but Allāh will make that thing speak – no stone, no tree, no animal – except for the Gharqad tree, for it is one of their trees, it will not speak – but it will say, 'O servant of Allāh, the Muslim, this is a Jew, come and kill him.'" The Messenger of Allāh, peace and blessings of Allāh be upon him, said: "And his days are forty years: a year like half a year, a year like a month, a month like a week, and his last days like a spark. One of you will be at the gate of Madīnah in the morning and will not reach its other gate until evening." It was said to him, "O Messenger of Allāh, how will we pray in those short days?" He said, "You will estimate the prayer in them as you estimate it in these long days, then pray." The Messenger of Allāh, peace and blessings of Allāh be upon him, said: "Then 'Īsā ibn Maryam (Jesus son of Mary), peace be upon him, will be in my ummah a just judge and an equitable leader. He will break the cross, slaughter the pig, and abolish the jizyah. Charity will be left, and no one will strive for a sheep or a camel. Enmity and mutual hatred will be removed, and the venom of every venomous creature will be removed, such that a child will put his hand into a snake's mouth, and it will not harm him, and a young girl will make a lion flee, and it will not harm her. The wolf will be among the sheep as if it were their dog. The earth will be filled with peace as a vessel is

*filled with water. The word will be one, and none will be worshipped except Allāh. War will lay down its burdens. Quraysh will be stripped of its kingdom. The earth will be like a silver platter, producing its vegetation as in the time of Ādam, until a group of people gather over a cluster of grapes, and it will satisfy them, and a group of people gather over a pomegranate, and it will satisfy them. An ox will be worth so-and-so amount of money, and a horse will be worth a few dirhams." They said, "O Messenger of Allāh, what will make the horse cheap?" He said, "It will never be ridden for war." It was said to him, "What will make the ox expensive?" He said, "The entire earth will be cultivated. And indeed, before the emergence of the Dajjāl, there will be three difficult years. People will suffer severe hunger in them. Allāh will command the sky in the first year to withhold a third of its rain, and He will command the earth to withhold a third of its vegetation. Then He will command the sky in the second year to withhold two-thirds of its rain, and He will command the earth to withhold two-thirds of its vegetation. Then Allāh will command the sky in the third year to withhold all of its rain, so not a drop will fall, and He will command the earth to withhold all of its vegetation, so no green thing will sprout. No cloven-hoofed animal will remain except that it will perish, except what Allāh wills." It was said, "What will people live on in that time?" He said, "Tahlīl (saying Lā ilāha illā Allāh), Takbīr (saying Allāhu Akbar), Tasbīḥ (saying Subḥān Allāh), and Taḥmīd (saying Alḥamdulillāh). That will suffice them as food." Abū ‘Abd Allāh said, I heard Abū al-Ḥasan al-Ṭanāfīsī say, I heard ‘Abd al-Raḥmān al-Muḥāribī say: "This Ḥadīth should be given to the teacher so that [it is taught] in the school."*

### **Ṣaḥīḥ Ibn Hibbān:**

- 6784 From Abū Naḍrah, from Jābir ibn ‘Abd Allāh, he said: *"Then the Prophet of Allāh, peace and blessings of Allāh be upon him, met Ibn Ṣā’id, and with him*

were Abū Bakr and ‘Umar. He said, And Ibn Ṣā’id was with the boys. The Messenger of Allāh, peace and blessings of Allāh be upon him, said to him, ‘Do you bear witness that I am the Messenger of Allāh?’ He [Ibn Ṣā’id] said, ‘Do you bear witness that I am the messenger of Allāh?’ The Prophet of Allāh said, ‘I believe in Allāh and His Messenger.’ He said, Then the Messenger of Allāh, peace and blessings of Allāh be upon him, said, ‘What do you see?’ He said, ‘I see a throne on the water.’ The Prophet, peace and blessings of Allāh be upon him, said, ‘You see the throne of Iblīs (Satan) on the sea.’ He said, ‘Look, what do you see?’ He said, ‘I see two truthful ones and two liars.’ The Messenger of Allāh, peace and blessings of Allāh be upon him, said, ‘He has confused himself about me, so leave him.’” Mention of the report about the time when the Dajjāl was born.

- 6787 From Yaḥyā ibn Ya‘mar: (He said to Fāṭimah bint Qays: "Narrate to me something you heard from the Messenger of Allāh, peace and blessings be upon him, and do not narrate to me anything you did not hear from the Messenger of Allāh, peace and blessings be upon him." She said: "Yes." Then the call for congregational prayer was made, so the people gathered and were alarmed. She said: The Messenger of Allāh, peace and blessings be upon him, ascended the pulpit, praised Allāh and lauded Him, and said: "*I have not gathered you for something desired or feared, but for a narration told to me by Tamīm al-Dārī. He claimed that he sailed the sea with thirty men from Lakhm and Judhām. He said: The sea tossed us about"—and perhaps he said, "the waves tossed us about"—"for a month. Then the ship brought us to an island in the sea. He said: We went ashore and were met by a girl dragging her hair; we did not know if she was facing us or had her back to us. We said: What are you? She said: I am al-Jassāsah. We said: Tell us. She said: Go to the master of the monastery, for he will inform you and seek information from you."* He said: So we entered upon him, and there was a man, Allāh knows how huge he was,

*bound with iron chains to a rope. We said: Who are you? He said: Inform me about what I ask you. They said: Ask us. He said: What has happened to the date palms of Baysān? Do they bear fruit? We said: Yes. He said: Soon they will not bear fruit. Then he said: Tell me about the spring of Zughar; does it have water? We said: Yes. He said: Soon it will have no water. Then he said: Tell me about this man; has he emerged? They said: Yes. He said: Indeed, he is truthful, so follow him. We said: Who are you? He said: I am the Dajjāl."* Kahmas said: Ibn Buraydah mentioned something I did not memorize, except that he said the earth is folded for him, and he will come upon all of them in forty mornings).

- 6793 From Ayyūb and ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘: (Then Ibn ‘Umar saw Ibn Ṣā’id in one of the alleys of Madīnah, so Ibn ‘Umar cursed him and reviled him. He swelled up until he blocked the road. Ibn ‘Umar struck him with a stick, and he subsided until he returned to his normal state. Then he swelled up again until he blocked the road. Ibn ‘Umar struck him with a stick he had until he broke it on him. Ḥaḥṣah said to him: What is your concern with him? What provokes you against him? Did you not hear the Messenger of Allāh, peace and blessings be upon him, say: *"The Dajjāl will only emerge out of an anger that angers him"*?).
- 6798 Anas ibn Mālīk said: The Messenger of Allāh, peace and blessings be upon him, said: (*"Then the Dajjāl will be followed by seventy thousand from the district of Isfahan, wearing Ṭayālīsah [Persian shawls]."*).

#### **Al-Mustadrak ‘alā al-Ṣaḥīḥayn by Abū ‘Abd Allāh al-Ḥākim al-Naysābūrī:**

- 8419 From Ibn Abī Mulaykah, who said: I went to Ibn ‘Abbās, may Allāh be pleased with them both, one day, and he said: ("I did not sleep last night until morning." I said: "Why?" He said: "They said the comet—the star with a tail—



had risen, and I feared that the Dajjāl had appeared." This is an authentic Ḥadīth according to the conditions of the two Shaykhs [al-Bukhārī and Muslim], though they did not narrate it).

- 8420 From Abū Qabīl, from ‘Abd Allāh ibn ‘Amr ibn al-‘Āṣ, may Allāh be pleased with them both, who said: ("The Dajjāl has known signs: when eyes sink, rivers are depleted, basil withers, and Madhḥij and Hamdān migrate from Iraq and settle in Qinnasrīn, then expect the Dajjāl, morning or evening.") This is a Ḥadīth with an authentic chain of narration, though they [al-Bukhārī and Muslim] did not narrate it.
- 8473 From Abū Naḍrah, who said: (We came to ‘Uthmān ibn Abī al-‘Āṣ on a Friday to compare our codex [muṣḥaf] with his. When Friday [prayer] was due, he ordered us, so we performed ablution, perfumed ourselves, and went to the mosque. We sat with a man who was narrating. Then ‘Uthmān ibn Abī al-‘Āṣ came, and we moved to him. ‘Uthmān, may Allāh be pleased with him, said: I heard the Messenger of Allāh, peace and blessings be upon him, say: *"The Muslims will have three strongholds: a stronghold at the confluence of two seas, a stronghold in al-Jazīrah, and a stronghold in al-Shām. The people will be terrified three times. Then the Dajjāl will emerge in the main body of an army and will defeat those from the East. The first stronghold he reaches will be the one at the confluence of two seas. Its people will become three groups: one group will stay, saying, 'We will observe and see what he is'; one group will join the Bedouins; and one group will join the stronghold that is next to them. Then he will come to the stronghold next to them, and its people will become three groups: one group will say, 'We will observe and see what he is'; one group will join the Bedouins; and one group will join the stronghold that is next to them. Then he will come to al-Shām, and the Muslims will withdraw to ‘Aqabat Afīq. They will send out their grazing livestock, and their livestock will be afflicted.*

*This will be severe upon them, and they will suffer extreme hunger and hardship, to the extent that one of them will burn the string of his bow and eat it. While they are in this state, a caller will call out to them from the pre-dawn: 'O people, relief has come to you!' Some of them will say to others: 'This is the voice of a satiated man.' Then 'Īsā ibn Maryam, peace and blessings be upon him, will descend at the time of the Fajr prayer. The leader of the people will say to him: 'Step forward, O Spirit of Allāh, and lead us in prayer.' He will say: 'You, the community of this Ummah, are leaders over one another. You step forward and lead us in prayer.' So he will step forward and lead them in prayer. When he finishes, 'Īsā, peace and blessings of Allāh be upon him, will take his spear towards the Dajjāl. When the Dajjāl sees him, he will dissolve as lead dissolves. His spear will strike him between his breastbone, killing him. Then his companions will be defeated, and nothing on that day will conceal any of them, to the extent that a stone will say: 'O believer, this is a disbeliever, kill him.' ").*

This is a Ḥadīth with an authentic chain of narration according to the conditions of Muslim, mentioning Ayyūb al-Sakhtiyānī, though they [al-Bukhārī and Muslim] did not narrate it.

- 8507 From Ḥudhayfah ibn al-Yamān, may Allāh be pleased with him, who said: The Messenger of Allāh, peace and blessings be upon him, said: (*"I know more about what the Dajjāl has with him than he himself does. He will have two rivers: one will be a blazing fire in the sight of whoever sees it, and the other will be white water. If any of you encounters him, let him close his eyes and drink from what he sees as fire, for it is cool water. And beware of the other, for it is the trial. Know that 'kāfir' (disbeliever) will be written between his eyes, readable by whoever can write and whoever cannot. One of his eyes will be wiped over, with a thick membrane upon it. He will emerge at the end of his affair on the bank of the Jordan, near Bayt Afīq. Everyone who believes in Allāh and the Last Day will be on the bank of the Jordan. He will kill a third of the*

*Muslims, defeat a third, and a third will remain. Night will fall upon them, and some believers will say to others: 'What are you waiting for to join your brothers in the pleasure of your Lord? Whoever has surplus food, let him share it with his brother. Pray when dawn breaks, and hasten the prayer. Then advance upon your enemy.' When they stand to pray, 'Īsā ibn Maryam, peace and blessings of Allāh be upon him, their leader, will descend and pray with them. When he finishes, he will say: 'Thus, clear the way between me and the enemy of Allāh.' "* Abū Ḥāzim said: Abū Hurayrah said he will melt like grease melts in the sun. And 'Abd Allāh ibn 'Amr said like salt dissolves in water. *"And Allāh will give the Muslims power over them, and they will kill them, until the tree and the stone will call out: 'O 'Abd Allāh, O 'Abd al-Raḥmān, O Muslim, this is a Jew, kill him!' So Allāh will annihilate them, and the Muslims will be victorious. They will break the cross, kill the pig, and abolish the jizyah. While they are in this state, Allāh will bring forth the people of Ya'jūj and Ma'jūj. The first of them will drink the lake, and the last of them will come when it has been drained, and they will not leave a drop in it. They will say: 'We have overcome our enemies; there was once a trace of water here.' The Prophet of Allāh, peace and blessings be upon him, and his companions will come after him until they enter a city in Palestine called Lud. They will say: 'We have overcome those on earth, so come, let us fight those in heaven.' The Prophet of Allāh, peace and blessings be upon him, will pray to Allāh at that point, and Allāh will send upon them a lesion in their throats, and not a single human among them will remain. Their stench will harm the Muslims. 'Īsā, peace and blessings of Allāh be upon him, will pray against them, and Allāh will send a wind upon them which will cast them all into the sea.'"). This is an authentic Ḥadīth according to the conditions of Muslim, though they [al-Bukhārī and Muslim] did not narrate it.*

- 8508 Al-Nawwās ibn Sam'ān al-Kilābī says: (The Messenger of Allāh, peace and blessings be upon him, mentioned the Dajjāl one morning. He spoke of

him in a way that sometimes belittled him and sometimes magnified him, until we thought he was in a cluster of palm trees. When we went to the Messenger of Allāh, peace and blessings be upon him, he recognized that in us and said: *"What is the matter with you?"* We said: *"O Messenger of Allāh, you mentioned the Dajjāl this morning, sometimes belittling and sometimes magnifying him, until we thought he was in a cluster of palm trees."* He said: *"If he emerges while I am among you, I will contend with him on your behalf. If he emerges and I am not among you, then every man must contend for himself, and Allāh is my successor over every Muslim. He is a young man with very curly hair, his beard standing on end, as if he resembles al-'Uzzā ibn Qaṭan. Whoever among you sees him, let him recite the opening verses of Sūrat al-Kahf."* Then he said: *"I see him emerging from between al-Shām and Iraq, wreaking havoc to his right and havoc to his left. O servants of Allāh, stand firm!"* We said: *"O Messenger of Allāh, and how long will he remain on earth?"* He said: *"Forty days: a day like a year, a day like a month, a day like a week, and the rest of his days like your days."* We said: *"O Messenger of Allāh, that day which is like a year, will the prayer of one day suffice us in it?"* He said: *"No, estimate its measure for it."* We said: *"O Messenger of Allāh, and how fast will he travel on earth?"* He said: *"Like rain driven by the wind."* He said: *"He will come to a people and call them, and they will believe in him and respond to him. He will command the sky, and it will rain, and he will command the earth, and it will sprout. Their grazing animals will return to them in the evening with their humps taller than they have ever been, their udders fuller, and their flanks more extended. Then he will come to a people and call them, and they will reject his words. He will turn away from them, and their wealth will follow him, and they will become destitute, with nothing in their hands. Then he will pass by a ruin and say to it: 'Bring out your treasures.' He will depart, and its treasures will follow him like swarms of bees. Then he will call a young Muslim man, strike*

*him with a sword, and cut him into two pieces, the distance of an arrow's shot. Then he will call him, and he will come forward, his face radiant and laughing." He said: "While he is in this state, Allāh, the Exalted, will send 'Īsā ibn Maryam, who will descend at the white minaret east of Damascus, wearing two lightly saffron-dyed garments, placing his palms on the wings of two angels. When he lowers his head, drops will fall, and when he raises it, beads like pearls will scatter from it. No disbeliever who smells his breath will survive, and his breath will reach as far as his sight extends. He will search for him [the Dajjāl] until he catches him at the gate of Lud and Allāh will kill him. Then 'Īsā ibn Maryam, peace be upon him, the Prophet of Allāh, will come to a people whom Allāh has protected from him. He will wipe their faces and inform them of their ranks in Paradise. While they are in this state, Allāh will reveal to him: 'O 'Īsā, I have brought forth servants of Mine whom no one has the power to fight. Secure My servants on Mount Ṭūr.' And Allāh will send Ya'jūj and Ma'jūj, and they will swarm down from every mound. The first of them will pass by Lake Tiberias and drink what is in it. Then the last of them will pass by and say: 'There was once water in this place.' The Prophet of Allāh, 'Īsā, and his companions will be besieged until the head of an ox for one of them on that day will be better than one hundred dinars for one of you today. The Prophet of Allāh, peace and blessings be upon him, and his companions will supplicate to Allāh, the Mighty and Majestic. Allāh will send upon them the 'naghaf' [worms] in their necks, and they will perish as one soul perishes. The Prophet of Allāh, peace and blessings be upon him, and his companions will descend, and they will not find a handspan of space except that Allāh has filled it with their grease, stench, and blood. The Prophet of Allāh, peace and blessings be upon him, and his companions will supplicate to Allāh, and He will send birds like the necks of Bactrian camels, which will carry them and cast them wherever He wills. Then Allāh will send rain from which no house of clay or wool will be safe, and it will*

*wash the earth until it leaves it like a smooth surface."* Then He will say to the earth: *"Bring forth your fruit and restore your blessing."* On that day, a group will eat from a single pomegranate and take shelter under its husk. Milk will be blessed so that the milk of one pregnant camel will suffice a large group of people, the milk of one pregnant cow will suffice a tribe, and the milk of one pregnant sheep will suffice a clan. While they are in this state, Allāh will send a pleasant wind that will take them under their armpits and seize the soul of every Muslim. The rest of the people will remain, engaging in public intercourse like donkeys. Upon them the Hour will be established."'). This is an authentic Ḥadīth according to the conditions of the two Shaykhs [al-Bukhārī and Muslim], though they did not narrate it.

- 8551 From Hishām ibn ‘Āmir al-Anṣārī, may Allāh be pleased with him, who said: The Messenger of Allāh, peace and blessings be upon him, said: *"Indeed, the hair on the Dajjāl's head from behind is very curly, very curly. And he will say: 'I am your lord.' So whoever says: 'You are my lord,' has been tempted. And whoever says: 'You have lied; my Lord is Allāh, and upon Him I rely, and to Him I turn in repentance,' he will not be harmed,"* or he said, *"there will be no trial upon him."* This is an authentic Ḥadīth according to the conditions of the two Shaykhs [al-Bukhārī and Muslim], though they did not narrate it.
- 8561 From Abū al-Zāhiriyyah, from Kathīr ibn Murrah, from Ibn ‘Umar, may Allāh be pleased with them both: (The Messenger of Allāh, peace and blessings be upon him, was asked about the food of the believers in the time of the Dajjāl. He said: *"The food of the angels."* They asked: "And what is the food of the angels?" He said: *"Their speech of glorification (Tasbīḥ) and sanctification (Taqdīs). So, whoever's speech on that day is glorification and sanctification, Allāh will remove hunger from him, and he will not fear hunger."*). This is a Ḥadīth with an authentic chain of narration according to

the conditions of Muslim, though they [al-Bukhārī and Muslim] did not narrate it.

- 8614 From ‘Abd al-Raḥmān ibn Jubayr ibn Nufayr, from his father, from his grandfather: (Then the Messenger of Allāh, peace and blessings be upon him, mentioned the Dajjāl and said: *"If he emerges, I will contend with him. And if he emerges [after me], then every man must contend for himself, and Allāh is my successor over every Muslim. Lo, his eye is effaced, as if it were the eye of ‘Abd al-‘Uzzā ibn Qaṭan al-Khuzā‘ī. Lo, it is written between his eyes 'kāfir' (disbeliever), which every Muslim will read. So whoever among you meets him, let him recite the opening of Sūrat al-Kahf. He will emerge from between al-Shām and Iraq, wreaking havoc to his right and havoc to his left. O servants of Allāh, stand firm!"* (thrice). It was said: "O Messenger of Allāh, so what will be his stay on earth?" He said: *"Forty days: a day like a year, a day like a month, a day like a week, and the rest of his days like your days."* They said: "O Messenger of Allāh, so how shall we perform the prayer on that day? The prayer of one day, or shall we estimate?" He said: *"Rather, you shall estimate."*). This is a Ḥadīth with an authentic chain of narration, though they [al-Bukhārī and Muslim] did not narrate it.
- 8631 From Miḥjan ibn al-Adra‘, may Allāh be pleased with him: (The Messenger of Allāh, peace and blessings be upon him, addressed the people and said: *"Then, the Day of Deliverance! And what is the Day of Deliverance?"* (three times). It was said: "O Messenger of Allāh, what is the Day of Deliverance?" He said: *"The Dajjāl will come and ascend Uḥud. He will look out and observe Madīnah, then say to his companions: 'Do you not see this white palace? This is Aḥmad's mosque.' Then he will come to Madīnah and find at every one of its passes an angel with a drawn sword. He will come to Sabkhat al-Jurf and pitch his tent. Madīnah will experience three tremors, and no hypocrite*

*man or hypocrite woman, nor any praised or dissolute person, will remain except that they will go out to him. Thus, Madīnah will be purified. And that is the Day of Deliverance.*"). This is an authentic Ḥadīth according to the conditions of Muslim, though they [al-Bukhārī and Muslim] did not narrate it.

**Majma' al-Zawā'id wa Manba' al-Fawā'id by 'Alī ibn Abī Bakr al-Haythamī, may Allāh have mercy on him.**

- And from Ḥudhayfah, who said: (The Messenger of Allāh, peace and blessings be upon him, mentioned the Dajjāl and then said: *"Indeed, I fear the trial of some of you more than I fear the trial of the Dajjāl. And no one will be saved from what came before it unless he is saved from it. And no trial has been made since the world began, whether small or great, except for the trial of the Dajjāl."*). Narrated by Aḥmad and al-Bazzār, and its narrators are those of al-Ṣaḥīḥ.
- From Rāshid ibn Sa'd, who said: (...When Iṣṭakhr was fortified, a caller cried out: "Lo, the Dajjāl has emerged!" He said: Al-Ṣa'b ibn Jathāmah met them and said: "Were it not for what you are saying, I would have informed you that I heard the Messenger of Allāh, peace and blessings be upon him, say: *"The Dajjāl will not emerge until the people forget to mention him, and until the Imāms cease to mention him on the pulpits."*"). Narrated by 'Abd Allāh ibn Aḥmad from the narration of Baqiyyah from Ṣafwān ibn 'Amr, which is authentic as Ibn Ma'in said, and the rest of its narrators are trustworthy.
- And from Fāṭimah bint Qays, who said: (I heard the Messenger of Allāh, peace and blessings be upon him, call for the congregational prayer. I went out with some women of the Anṣār until we reached the mosque. The Messenger of Allāh, peace and blessings be upon him, led us in the Ṣuhr prayer, then



ascended the pulpit. Fāṭimah said: I saw the Messenger of Allāh, peace and blessings be upon him, raising his hands until I saw the whiteness of his armpits. Then he said: *"Shall I not inform you that this is Ṭaybah [Madīnah]?"* (thrice). Then he said: *"Shall I not inform you that it is towards al-Shām?"* Then he fainted for a while, then he was relieved, then it passed from him. Then he said: *"Rather, it is towards Iraq. Rather, he is towards Iraq. He will emerge, when he emerges, from a town called Isfahan, from one of its villages called Rastaqābād. He will emerge, when he emerges, at his forefront seventy thousand wearing Sījān [green shawls]. With him will be two rivers: a river of water and a river of fire. Whoever among you reaches that, and is told to enter the water, let him not enter, for it is fire. And if he is told to enter the fire, let him enter it, for it is water."*). Narrated by al-Ṭabarānī in al-Kabīr and al-Awsaṭ in her lengthy Ḥadīth, and in it is Sayf ibn Miskīn, who is very weak.

- And from Sulaymān ibn Shihāb, who said: (He stayed with ‘Abd Allāh ibn Mu‘attam, who was one of the companions of the Prophet, peace and blessings be upon him. He narrated to me from the Prophet, peace and blessings be upon him, that he said: *"The Dajjāl is not hidden. He will come from the East and call [people] to me, and he will be followed. He will set up [a confrontation] for the people and fight them and overcome them. He will continue in that state until he reaches Kūfah, where he will manifest the religion of Allāh and act according to it, and he will be followed and loved for that. Then, after that, he will say: 'I am a prophet.' At this, everyone of sound mind will be alarmed and will part from him. He will remain after that until he says: 'I am Allāh.' Then his eye will be covered, his ear will be cut, and 'kāfir' (disbeliever) will be written between his eyes, which will not be hidden from any Muslim. Everyone from creation who has a mustard seed's weight of faith in his heart will part from him. His companions and soldiers will be the Magians, the Jews, the Christians, and these non-Arabs from the polytheists. Then he will call for a*

*man and order him to be killed. Then he will cut his limbs, each limb separately, and separate them so that the people see. Then he will gather them together, then strike with his staff, and behold, he [the man] will be standing. He will say: 'I am Allāh; I give life and cause death.' And all of that is magic with which he bewitches the eyes of the people; he does not actually do any of that."'). Narrated by al-Ṭabarānī, and in it is Saʿīd ibn Muḥammad al-Warrāq, who is abandoned.*

- And from al-ʿUryān ibn al-Haytham, who said: (I entered upon Yazīd ibn Muʿāwiyah. While we were sitting with him, a man came and took his armrest and leaned on it. We asked: "Who is this?" Some of them said: "This is ʿAbd Allāh ibn ʿAmr." Some of us said: "O ʿAbd Allāh ibn ʿAmr, indeed we narrate Ḥadīths from you." He said: "You, the people of Iraq, take Ḥadīths from their lower sources and do not take them from their higher sources." They mentioned the Dajjāl, and he said: "In your land, there is a land called Kūfah, with salt marshes and palm trees." We said: "Yes." He said: "Indeed, he will emerge from there."'). Narrated by al-Ṭabarānī, and its narrators are trustworthy.
- From Abū Hurayrah, who said: The Prophet, peace and blessings be upon him, mentioned the Dajjāl and said: *"His mother will give birth to him while she is cast away in her grave. When she gives birth to him, women will conceive sinners."* Narrated by al-Ṭabarānī in al-Awsaṭ, and in it is ʿUthmān ibn ʿAbd al-Raḥmān al-Jumaḥī, about whom al-Bukhārī said he is unknown.

**Al-Muṣannaf fī al-Aḥādīth wa al-Āthār by Abū Bakr ʿAbd Allāh ibn Muḥammad ibn Abī Shaybah al-Kūfī.**

- 37492 From Ribʿī ibn Ḥirāsh, who said: (I heard Ḥudhayfah say: "If the Dajjāl were to emerge, a people in their graves would believe in him.").
- 37499 From Saʿīd ibn al-Musayyib, who said: (Abū Bakr asked: "Is there a land in Iraq called Khurāsān?" They said: "Yes." He said: "Indeed, the Dajjāl will emerge from there.").
- 37536 From Abū al-Ṭufayl, from a man from the companions of the Prophet, peace and blessings be upon him, who said: ("The Dajjāl will emerge on a donkey, filth upon filth.").
- 37537 Abū Bakr narrated to us, saying: Abū Muʿāwiyah narrated to us from Hishām ibn ʿUrwah, from Wahb ibn Kaysān, from ʿUbayd ibn ʿUmayr, who said: The Messenger of Allāh, peace and blessings be upon him, said: (*"The Dajjāl will surely come to a people who will say: 'We indeed accompany him, and we indeed know that he is a liar, but we only accompany him to eat of his food and to graze from his trees.' When the wrath of Allāh descends, it will descend upon all of them."*).
- 37538 Wakīʿ narrated to us from Sufyān, from Abū al-Miqdām, from Zayd ibn Wahb, from ʿAbd Allāh, who said: ("The Dajjāl will emerge from Kūthā.").
- 37539 Wakīʿ narrated to us from Sufyān, from Salamah, from Abū Ṣādiq, who said: ʿAbd Allāh said: ("Indeed, I know the first households upon whom the Dajjāl will knock: you, the people of Kūfah.").

#### **Al-Jāmiʿ by Ibn Maʿmar:**

- ʿAbd al-Razzāq informed us from Maʿmar, from al-Zuhrī, who said: (ʿAmr ibn Abī Sufyān al-Thaqafī informed me that a man from the Anṣār informed him

from some of the companions of Muḥammad, peace and blessings be upon him, who said: The Messenger of Allāh, peace and blessings be upon him, mentioned the Dajjāl and said: *"He will come to the salt marshes of Madīnah, while it is forbidden for him to enter its passes. Madīnah will then shake with its inhabitants once or twice – which is the earthquake – and every hypocrite man and hypocrite woman will go out from it to him. Then the Dajjāl will turn towards al-Shām until he comes to some of the mountains of al-Shām and besieges them, with the remainder of the Muslims at the peak of one of the mountains of al-Shām. The Dajjāl will besiege them, encamped at its base, until, when the affliction upon them has lasted long, a man from the Muslims will say: 'O assembly of Muslims, how long will you be like this, with the enemy of Allāh encamped in your land like this? Are you not faced with one of two good outcomes: either Allāh grants you martyrdom, or He gives you victory?' So they will pledge allegiance to death, an allegiance which Allāh knows is sincere from their souls. Then a darkness will overtake them in which a man cannot see his own hand."* He said: *"Then Ibn Maryam will descend, and he will remove [the veil] from their sight. Among them will be a man wearing his armor. They will say: 'Who are you, O servant of Allāh?' He will say: 'I am the servant of Allāh and His Messenger, His spirit and His word, 'Īsā ibn Maryam. Choose between one of three options: either Allāh sends upon the Dajjāl and his soldiers a punishment from the sky, or He causes the earth to swallow them, or He gives your weapons power over them and withholds their weapons from you.'* They will say: *'This, O Messenger of Allāh, is more healing for our chests and for ourselves.'* On that day, you will see the great, tall, gluttonous, heavy-drinking Jew, his hand unable to hold his sword due to trembling. They will rise against them and will be given power over them. And the Dajjāl will melt when he sees Ibn Maryam, just as lead melts, until 'Īsā comes to him or overtakes him."

**Al-Fitan by Ibn Ḥammād:**

- 1202 Al-Walīd narrated to us from Ṣafwān ibn ‘Amr, from someone who narrated to him from the Prophet, peace and blessings be upon him, who said: (*"A group from my Ummah will raid India, and Allāh will grant them victory, until they meet the kings of India chained in fetters. Allāh will forgive them their sins. They will then depart to al-Shām and find ‘Īsā ibn Maryam in al-Shām."*).
- 1447 From Ka‘b al-Aḥbār, who said: (It used to be said: "The dog of the Hour is the Dajjāl. Whoever is patient with the trial of the Dajjāl will not be tempted, and will never be tempted, alive or dead. Whoever he reaches and does not follow him, Paradise is due to him. And if a man is saved and denies the Dajjāl once, saying: 'I know who you are, you are the Dajjāl,' then recites to him the opening of Sūrat al-Kahf, he will not fear him, nor will he [the Dajjāl] be able to tempt him, and that verse will be like an amulet for him against the Dajjāl. So, glad tidings to whoever is saved by his faith before the trials of the Dajjāl, his humiliation, and his disgrace. And he will surely reach peoples like the best of the companions of Muḥammad, peace and blessings be upon him.").
- 1479 From Ka‘b, who said: ("The Dajjāl will emerge in the year eighty. And Allāh knows best which eighty: two hundred and eighty, or another.").
- 1485 From Arṭāh, who said: ("Constantinople will be conquered, then the news of the Dajjāl's emergence will reach them, and it will be false. Then they will stay for a third of seven 'sābū' [weeks or units of seven]. In that year, the sky will withhold a third of its rain; in the second year, two-thirds; and in the third, it will withhold all its rain. No animal with claws or fangs will remain except that it will perish. Hunger will occur, and they will die until not even ten out of every seventy remain. People will flee to the mountains of al-Jawf, to Antioch. Among the signs of the Dajjāl's emergence is an eastern wind,

neither hot nor cold, which will demolish the idol of Alexandria and uproot the olive trees of Morocco and al-Shām from their origins. The Euphrates, springs, and rivers will dry up. The timings of days, months, and the timings of crescents will be altered.").

- 1494 From Abū Hurayrah, who said: ("The Dajjāl will emerge from a village in Iraq. People will scatter after his emergence. A group among them will say: 'Let us go to al-Shām, let us go to your brothers.'").
- 1495 From Saʿīd ibn al-Musayyib, from Abū Bakr al-Ṣiddīq, may Allāh be pleased with him, who said: ("The Dajjāl will emerge from Marw, from its Jewish quarter.").
- 1496 Yazīd ibn Hārūn narrated to us from Saʿīd, from Qatādah, from Ibn al-Musayyib, from Abū Bakr al-Ṣiddīq, may Allāh be pleased with him, who said: ("The Dajjāl will emerge from Khurāsān.").
- 1497 From Kaʿb, who said: ("The Dajjāl's birthplace is in a village in Egypt called Qūs, which is in Sarā.").
- 1498 From Jubayr ibn Nufayr, Shurayḥ, al-Miqdām, ʿAmr ibn al-Aswad, and Kathīr ibn Murrah, who said: ("He is not a human; he is only a devil.").
- 1499 From his father, who said: ("He is Ibn Ṣāʿid, who was born in Madīnah.").
- 1506 From Shahr ibn Ḥawshab, who heard ʿAbd Allāh ibn ʿAmr, may Allāh be pleased with them both, who heard the Prophet, peace and blessings be upon him, say: (*"People will emerge from the East, reciting the Qurʾān, but it will not go beyond their throats. Every time a generation of them emerges, it will be cut off"—the Prophet, peace and blessings be upon him, counted this more than ten*

times—*"Every time a generation of them emerges, it will be cut off, until the Dajjāl emerges in their remnant."*).

- 1518 From Ḥudhayfah, may Allāh be pleased with him, who said: The Messenger of Allāh, peace and blessings be upon him, said: (*"The Dajjāl, the enemy of Allāh, will emerge, and with him will be soldiers from the Jews and various kinds of people. With him will be a paradise and a fire, and men whom he will kill and then revive. With him will be a mountain of tharīd [a bread dish] and a river of water. I will indeed describe his characteristics to you: he will emerge with an effaced eye, and on his forehead will be written 'kāfir' (disbeliever), which everyone who can read and who cannot will read. His paradise is fire, and his fire is paradise. He is the Lying Messiah. Thirteen thousand Jewish women will follow him. May Allāh have mercy on a man who prevents his foolish womenfolk from following him. Strength against him on that day will be through the Qur'ān, for his affair is a severe trial. Allāh will send devils from the easts and wests of the earth, and they will say to him: 'Seek our help in whatever you wish.' He will say to them: 'Go and inform the people that I am their lord and that I have come to them with my paradise and my fire.' The devils will set out, and more than one hundred devils will enter upon a man, appearing to him in the form of his father, his son, his brothers, his kinsmen, and his slaves. They will say: 'O so-and-so, do you recognize us?' The man will say to them: 'Yes, this is my father, this is my mother, this is my sister, and this is my brother.' The man will say: 'What is your news?' They will say: 'Rather, you tell us your news.' The man will say: 'We have been informed that the enemy of Allāh, the Dajjāl, has emerged.' The devils will say to him: 'Hold on! Do not say this, for he is your lord who desires [this]. This is his paradise he has brought, and his fire. And with him are rivers and food, and there is no food except what was before him, except what Allāh wills.' The man will say: 'You have lied! You are nothing but devils, and he is the liar. It has reached us that the Messenger of*

*Allāh, peace and blessings be upon him, has narrated your account, warned us, and informed us about him. So, no welcome to you! You are devils, and he is the enemy of Allāh. And Allāh will surely drive 'Īsā ibn Maryam until he kills him.' They will be humiliated and will turn back disappointed."* Then the Messenger of Allāh, peace and blessings be upon him, said: *"I only narrate these things to you so that you may comprehend them, understand them, and retain them."*

- 1521 From 'Abd Allāh ibn 'Amr, who said: ("The vanguard of the Dajjāl will be seventy thousand, swifter and bolder than leopards." A man asked: "Who can withstand these?" He said: "None but Allāh.").
- 1522 From al-Haytham ibn Mālik al-Ṭā'ī, tracing the Ḥadīth back to the Prophet: (The Dajjāl will rule in Iraq for two years, during which his justice will be praised, and people will crane their necks towards him. One day, he will ascend the pulpit and address them, then turn to them and say: "Has the time not come for you to recognize your lord?" A speaker will say to him: "And who is our lord?" He will say: "I am." A denier from among the servants of Allāh will deny his claim, so he [the Dajjāl] will seize him and kill him. Two angels will descend upon him from the sky. One of them will say to him, when he says, "I am your lord": "You have lied." And his companion will say: "He has spoken the truth," affirming his companion. Whoever Allāh wills guidance for, He will make him firm, and he will know that the angel only affirms his companion [the first angel]. And whoever Allāh wills misguidance for, He will make it ambiguous for him, and he will say that when the angel affirms his companion, he is only affirming the Dajjāl, arranging for his misguidance. Then the Dajjāl will proceed. Whoever responds to him, he will command the sky, and it will rain upon them. Whoever opposes him will wake up to find that all their wealth has followed the Dajjāl. Most of his followers will be Jews and Bedouins. He will restrict [provisions] for the Muslims and tighten



[conditions] upon them until they reach a state of hardship, and until the members of a household, though numerous, will be satisfied by a single she-goat for their evening meal.).

- 1526 From Ka‘b, who said: (The Dajjāl is a human, born of a woman. His affair was not revealed in the Torah or the Gospel, but he was mentioned in the books of the Prophets. He will be born in a village in Egypt called Qūs. There will be thirty years between his birth and his emergence. When he appears, Idrīs and Khanūkh [Enoch] will emerge, crying out in the cities and villages: "Indeed, the Dajjāl has emerged!" When the people of al-Shām prepare for his emergence, he will head towards the East. Then he will descend at the eastern gate of Damascus. Then he will be sought but not found. Then he will be seen at the minaret near the river of al-Kiswah. Then he will be sought, but it will not be known where he went. His mention will be forgotten. Then he will come to the East and appear, and he will rule justly. Then he will be given the caliphate, and he will be appointed caliph. This will be after the emergence of the Messiah. He will heal the blind and the leper, until people are amazed. Then he will display magic and claim prophethood. People will separate from him, and the people of al-Shām will part from him. The people of the East will split into three groups: one group will join al-Shām, one group will join the Bedouins, and one group will join him. He will advance with those with him. Ka‘b said they are forty thousand, and some scholars said seventy thousand. He will come to the nations and ask for their support against the people of al-Shām, and they will respond to him. All the Jews will gather to him. He will march towards al-Shām, his vanguard being the Eastern contingent, with them Bedouins of Jadis wearing Ṭayālīsah [shawls]. The people of al-Shām will be terrified and will flee to the mountains: twelve thousand men and seven thousand women, most of them to Mount al-Balqā’, having taken refuge there. They will not find [anything to eat except] the salt tree. Some will flee

to the plain, and some of them will come to Constantinople and settle there. Then they will correspond with each other and will come quickly until they camp west of the Jordan, by the river of Abī Fuṭrus. Every fugitive from the Dajjāl will gather to them. They will prepare an armed force at the minaret west of the Jordan. The Dajjāl will approach and descend from the pass of Afīq, camping east of the Jordan. He will besiege them for forty days. He will command the river of Abī Fuṭrus, and it will flow towards him. Then he will say: "Return," and it will return to its place. He will say: "Dry up," and it will dry up. He will command Mount Thawr and Mount Ṭūr Zaytā to collide, and they will collide. He will command the wind, and it will stir up clouds from the sea, and the earth will rain and sprout. He will command his offspring to follow him, and they will show him treasures. He will not pass by a ruin or land containing treasure without it casting its treasure to him. With him will be a group of Jinn, who will resemble their dead. A close relative will say to his close relative: "Was I not dead, and now I am alive?" He will wade into the sea three times a day, and the water will not reach his thighs. The believers, hypocrites, and disbelievers will be distinguished. Fleeing from him is better than remaining in his presence. The one who speaks a word on that day by which he attains salvation will have a reward like the number of sands in the world. He will fight people on the basis of disbelief. Those of them who are killed, their graves will be illuminated in the darkest night and the pitch-black darkness. Ka'b said: When the believers see that they cannot kill him or his companions, they will go west of the Jordan, in Bayt al-Maqdis [Jerusalem]. Their fruits will be blessed for them, and the eater will be satisfied with a small amount due to its great blessing. They will be satisfied there with bread and oil. The Dajjāl will follow them, and two angels will come to him. He will say: "I am the Lord." One of them will say to him: "You have lied." The other will say to his companion: "You have spoken the truth." His description is that

he is bow-legged, reddish, of varied creation, his right eye effaced, one of his hands longer than the other. He will dip the longer one into the sea, and it will reach its bottom, and he will bring out fish. He will traverse the farthest and nearest parts of the earth in two days, his step being as far as his sight can reach. The mountains, rivers, and clouds will be subservient to him. He will come to a mountain and lead it. His crops will ripen in a day. He will say to the mountains: "Move aside from the path," and they will do so. He will come to the earth and say: "Bring out what is in you of gold," and it will spew it forth like swarms of bees and like the eyes of locusts. With him will be a river of water and a river of fire, a green paradise and a red fire. His fire is paradise, and his paradise is fire, and a mountain of bread. Whoever is cast into his fire will not burn. He will appear once in 'Āliyah, once at the gate of Damascus, and once near the river of Abī Fuṭrus. 'Īsā ibn Maryam, peace be upon him, will descend).

## **The Emergence of Ya'jūj and Ma'jūj (Gog and Magog)**

### **Ṣaḥīḥ Muslim:**

- 2880 From Zaynab bint Umm Salamah, from Umm Ḥabībah, from Zaynab bint Jaḥsh: (The Prophet, peace and blessings be upon him, awoke from his sleep saying: "*Lā ilāha illā Allāh (There is no god but Allāh). Woe to the Arabs from an evil that has drawn near. Today, an opening like this has been made in the barrier of Ya'jūj and Ma'jūj*"—and Sufyān made a circle with his fingers indicating ten. I said: "O Messenger of Allāh, will we be destroyed while righteous people are among us?" He said: "*Yes, if wickedness becomes widespread.*").

### **Ibn Mājah:**

- 4076 Al-Nawwās ibn Sam‘ān says: The Messenger of Allāh, peace and blessings be upon him, said: (*"Then the Muslims will use the bows of Ya'jūj and Ma'jūj, their arrows, and their shields for fuel for seven years."*).
- 4079 From Abū Sa‘īd al-Khudrī, that the Messenger of Allāh, peace and blessings be upon him, said: (*"Then Ya'jūj and Ma'jūj will be let loose and will emerge as Allāh, the Exalted, said: {And they will swarm down from every mound} [Qur'ān 21:96]. They will cover the earth. The Muslims will withdraw from them until the remnant of the Muslims are in their cities and fortresses, and they will gather their livestock with them. They will pass by a river and drink it until they leave nothing in it. The last of them will pass by their tracks, and one of them will say: 'There was once water in this place.' They will gain dominance over the earth, and one of them will say: 'These are the people of the earth; we have finished them off. Let us now fight the people of heaven.' One of them will hurl his spear towards the sky, and it will return stained with blood. They will say: 'We have killed the people of heaven.' While they are in this state, Allāh will send creatures like locust worms (naghaf al-jarād) which will seize them by their necks, and they will die like locusts die, one piling on top of another. The Muslims will wake up and not hear any sound from them. They will say: 'Who will risk his life and see what they have done?' A man from them will descend, having resigned himself to being killed by them. He will find them dead and call out to them: 'Rejoice, for your enemy has perished!' The people will come out and let their livestock roam free. They will have no pasture except their flesh, and they [the livestock] will be more grateful for it than for the best vegetation they ever found.'").*

**Ibn Hibbān:**

- 6832 From Abū Saʿīd al-Khudrī, who said: The Messenger of Allāh, peace and blessings be upon him, said: (*"This House [the Kaʿbah] will continue to be visited for Ḥajj and ʿUmrah even after the emergence of Yaʿjūj and Maʿjūj."*).

**The book is completed with the praise of Allāh, the Exalted.**

We are in:

Shawwāl - 1425 AH / December - 2004 CE

The rights to print and publish this book are reserved for anyone who wishes to do so, provided that its content is preserved and not altered in any way. I seek nothing from this book of mine except the blessing of the Muslims' supplications, and a foothold that enrages the disbelievers, for which a righteous deed may be recorded for me. And the reward is from Allāh for obeying Him and fighting His enemies.

I advise whoever wishes to print the book to produce his copy in one of three formats:

1. To print it in two volumes (Part One) and (Part Two) if printed in a small font.
2. To print it in five volumes if the font is medium. It will be approximately 1300 pages, in the following manner:

Volume One: Containing (Chapter One and Two). (Introductions, Current Reality, and Sharīʿah Rulings Therein).

Volume Two: Containing (Chapter Three and Four). (History and its Analyses).

Volume Three: Containing (Chapter Five, Six, and Seven). (History of the Awakening, the Jihādī Current, and its Harvest).

Volume Four: Containing (Introduction to Part Two and Sections 1 - 2 - 3 of Chapter Eight).

These are (The Jihādī Methodology and Creed, Political Theory, and Theory of Integrated Upbringing).

Volume Five: Containing (Sections 4 - 5 - 6 - 7 - 8). These are (Military, Activist, and Organizational Theories, and Theory of Incitement for Resistance. In addition to Chapter Nine, Glad Tidings and Concluding Remarks).

3. To print it in 12 separate treatises in a clear font, and it will be approximately 1635 pages in total, as I have divided it, which is the introductory treatise and eleven treatises, each on a separate topic. This is easier for circulation and more accessible for those not accustomed to reading lengthy works.

O Allāh, this is the call, and upon You is the conveyance.

O Allāh, decree for me sincerity and acceptance in this book.

And make it reach the Easts and the Wests. And grant it acceptance among Your servants.

And benefit with it the people of Islām in general, and the people of Jihād in particular.

And make for this call of mine its men, accept from them, and decree for me the like of their rewards.

O Allāh, I seek refuge in the light of Your Countenance from seeking, in all my states and utterances and what my pen has written, the pleasure of people at the cost of Your displeasure.

And cast upon me love from Yourself. And I seek refuge in You from being among those about whom You said:

*{And We will proceed to what they have done of deeds, so We will make them scattered dust}* [Qur'ān 25:23].

Rather, make me among those about whom You said:

*{So for those, Allāh will replace their evil deeds with good deeds. And ever is Allāh Forgiving and Merciful}* [Qur'ān 25:70].

O Allāh, Āmīn... Āmīn.

And O Allāh, send prayers and peace upon Your Prophet and Your servant, our master and our leader, Muḥammad, and upon his family and companions.

And our final supplication is that praise be to Allāh, Lord of the worlds.

### **And it is fitting for the author of such a book to write his will at its end – So this is my will:**

In the name of Allāh, the Most Gracious, the Most Merciful.

Praise be to Allāh, Lord of the worlds, and peace and blessings be upon our master Muḥammad, and upon his family and all his companions, and those who follow them in excellence until the Day of Judgment. And thereafter:

This is the will of me, the servant in need of Allāh's mercy:

**Muṣṭafā ibn ‘Abd al-Qādir Sit Maryam Naṣṣār**, known as:

**(‘Umar ‘Abd al-Ḥakīm / Abū Muṣ‘ab al-Sūrī)**

I enjoin my family and all my brothers to have Taqwā (fear and consciousness) of Allāh, the Mighty and Majestic, and to adhere to His religion and the guidance of His Prophet Muḥammad, peace and blessings be upon him. For tribulations have approached like segments of a dark night, one following another, and we have reached the "days of patience" in which the one holding onto his religion is like one holding onto hot coals, in the time about which he, peace and blessings be upon him, said: *"A man will be a believer in the morning and a disbeliever by evening, selling his religion for a paltry worldly gain."* Nothing saves from these tribulations, after Allāh's mercy, except adherence to what Allāh has commanded, the companionship of those obedient to Him, avoidance of what Allāh has forbidden, avoidance of those disobedient to Him, and asking Allāh for well-being in religion and the worldly life, and a good end.

I enjoin them all, and whoever this will of mine reaches from among the Muslims, to wage Jihād against the enemies of Allāh from the disbelieving invaders and those who ally with them and assist them from among the hypocrites, with their hands, their tongues, and their hearts. Allāh does not burden a soul beyond its scope. This, today, is an individual obligation like prayer and zakāh.

I write this will of mine as we endure the trials He has blessed us with in His cause, still moving from one hideout to another, pursued by the enemies of Allāh from the disbelievers and their apostate, hypocritical helpers. Therefore, I wish to draw attention to a very important matter in this will of mine, which is:

That if Allāh decrees safety and well-being for us, as we hope, Allāh willing, we will wage Jihād against the disbelieving enemies of Allāh and their hypocritical allies as Allāh, the Exalted, has commanded, striving to defeat them, and that we may meet Him as martyrs in His cause while He is pleased with us, Allāh willing. I have recorded the summary of my creed, thought, and methodology in the last thing I wrote during this stage of hideouts in my book:

**“The Call for Global Islamic Resistance”**

In it are the details of the summary of my creed and thought, and the summary of my advice and call to Muslims in general, and to their youth waging Jihād against the enemies of Allāh in particular, and the latest benefits from the lessons of experience. I ask Allāh for guidance and forgiveness.

And if Allāh decrees captivity for me – and I ask Him for well-being – as He decreed it for many of our best mujāhidīn brothers, then I draw attention to the fact that striving to rescue Muslim prisoners is a trust upon the neck of all Muslims, and the mujāhidīn among them in particular. And I draw attention to the fact that a prisoner is a human being devoid of free will, and his statements and what he is forced to say are not valid according to Sharī‘ah. And if anything is issued from me, should that happen – Allāh forbid – that contradicts what I have written in this book of mine



regarding the call to Jihād against the enemies of Allāh, or any position or statement that contradicts the truth we have believed in and called to, then disregard it and cast it aside. This is the Sharīʿah ruling concerning what is issued by Muslim prisoners under the pressure of Allāh's enemies, and in what happened in Egypt, there is a lesson for us.

I have lived most of my life striving in Jihād against these disbelievers and their allies from the apostates and hypocrites, with my person, my tongue, and my pen, and whatever I was able. I hope that Allāh accepts from me what I did well and overlooks my slips, my weakness, and what I did wrong, by His mercy and His vast pardon and forgiveness, and that He decrees for me sincerity, acceptance, and martyrdom in His cause, and places me with those whom Allāh has favored by His grace and generosity.

It was my intention to gather all that I recorded of audio and video lectures, transcribe their content in writing, and add to it the collection of what I wrote in manuscript, in its historical sequence, and publish it in a collection titled "The Complete Works." Circumstances may not allow me to do so. If some of those who are qualified for it undertake this work, I hope that it will contain what benefits the Muslims, and that I will have in it what connects its reward to me if my deeds are cut off, and that those working on this project will have a share in the reward. Let them benefit from the experience of transcribing the works of Shaykh ʿAbd Allāh ʿAzzām and publishing them in a complete encyclopedia. They wrote their methodology in its introduction. It was a successful experience, may Allāh reward those who undertook it well. They can rely on the treatise "Index of Production" (Fihris al-Intāj), which contains an almost complete list of topics. And Allāh is the Granter of success.

I ask everyone to forgive me, to seek forgiveness for me, and to ask Allāh for forgiveness and well-being for me in this world and the Hereafter, and the stations of the martyrs.

Some brothers had some debts upon me. If they see fit to forgive me for them, this is my hope in them. If they see fit to claim their right, let them approach my family, and I hope from them that they will settle what is upon my liability. And praise be to Allāh Who occupied us with Jihād in His cause rather than seeking the world. And I hope to meet Allāh without any right of any of creation upon my neck, except that it has been settled for him or he has forgiven me for it, and that Allāh, by His grace, will take care of whatever of that there was, and all my affairs, by His pardon and generosity.

I enjoin my parents, my wife, my children, my brothers and sisters, and my brethren to be patient and seek reward [from Allāh], and not to say, if news of my death or whatever afflicts me reaches them, except what is good and what pleases Allāh, the Mighty and Majestic. And among the best of that is to say:

*"Innā lillāhi wa innā ilayhi rāji'un. Lillāhi mā a'tā wa lahu mā akhadha, wa lā ḥawla wa lā quwwata illā billāh al-'Alī al-'Aẓīm. Allāhumma ighfir li-'abdika al-miskīn al-ḍa'if..."* (Indeed, to Allāh we belong and to Him we will return. To Allāh belongs what He gave and to Him belongs what He took, and there is no might nor power except with Allāh, the Most High, the Most Great. O Allāh, forgive Your poor, weak servant...).

I enjoin whoever undertakes my burial, if I die or am killed, to strive for the Sunnah in the matter of my preparation, and not to erect any structure over my grave—this, if I am fortunate enough to have a grave.

And I say, in the station of bidding farewell to this world and welcoming the Hereafter, verses I composed while writing this will of mine, hoping in them for Allāh's mercy:

I have come before a God, all my conviction... is that I will be saved and I will not be disappointed.

For my Lord is Forgiving, Benign, Merciful... Generous, Benevolent, and He is the Responder.

And in my satchel, there is nothing but hope... and good opinion of Him, which is never disappointed.

And that I bear witness that there is no god... but the Most Gracious, whom the intelligent hope for.

And that Muḥammad is the best of creation... the Messenger of Allāh, beloved to the Creator.

O believers, I enjoin upon you what the martyr of Islām in Syria of al-Shām, our Shaykh Marwān Ḥadīd – may Allāh have mercy upon him and admit him to His spacious gardens – enjoined:

Your example is the Messenger of Allāh, peace and blessings be upon him. He strove in the cause of Allāh until certainty came to him. So, deal with the enemies of Allāh as Allāh has commanded: *{So when you meet those who disbelieve, strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds}* [Qur'ān 47:4]. *{And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allāh and your enemy and others besides them whom you do not know [but] whom Allāh knows}* [Qur'ān 8:60].

And know that: ...There is no victor except Allāh... So may the eyes of the cowards never sleep...

My beloved ones, all of you:

Allāh, the Exalted, said to His Messenger, peace and blessings be upon him: *{Indeed, you are to die, and indeed, they are to die}* [Qur'ān 39:30]. So every calamity after him is minor...

And tomorrow, Allāh willing, we will meet the beloved ones, Muḥammad and his

companions. And may Allāh send prayers and peace upon our master Muḥammad and upon his family and companions. And our final supplication is that praise be to Allāh, Lord of the worlds.

I bear witness that there is no god but Allāh, and I bear witness that Muḥammad is the Messenger of Allāh.

Shawwāl 1425 AH

December 2004 CE

The servant in need of Allāh's mercy, His pardon, and His generosity:

**Muṣṭafā ibn ‘Abd al-Qādir Sit Maryam Naṣṣār**

**(‘Umar ‘Abd al-Ḥakīm / Abū Muṣ‘ab al-Sūrī)**